

THE  
LATTER-DAY SAINTS'  
MILLENNIAL STAR.

VOLUME XIV.

162790

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"WHAT SHALL ONE THEN ANSWER THE MESSENGERS OF THE NATION? THAT THE  
LORD HATH FOUNDED ZION, AND THE POOR OF HIS PEOPLE SHALL TRUST IN  
IT."—*Isaiah* xiv. 32.

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## P R E F A C E.

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THROUGH the blessing of a kind Providence, we are enabled to bring the Fourteenth Volume of the MILLENNIAL STAR to a favourable close.

The cheering transformation of the STAR from a semi-monthly to a weekly periodical—the resumption of the *History of Joseph Smith*, in connection with which we may mention the *Supplement*, containing that portion of the *History* which has appeared in former Volumes—and the liberal correspondence from the various Elders on missions in every quarter of the globe—are distinguishing features of the present Volume, and will, we presume, lead our readers to treasure it up in their libraries as one of the most, if not the most, interesting and important that has appeared.

Much credit is due to our subscribers for the alacrity and liberality with which they have supported the weekly issue. We have thereby been enabled to present before them a considerable amount of valuable information and intelligence, which otherwise might have been kept from them for years, and perhaps buried in oblivion.

As a faithful record of cotemporary events pertaining to the Church of God, and incidentally to the nations of the earth—as a guide to every honest soul who wishes to find the way of eternal life—and as an herald of the near approach of the great Millennium of peace and righteousness—we humbly commend it to the careful consideration of the Saints and the world.

EDITOR.

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

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JANUARY 1, 1852.

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## RAPID SPREAD OF THE GOSPEL IN SCANDINAVIA,

BY ELDER ERASTUS SNOW.

Dearly beloved Brother Richards,—  
As you suggested the British Saints were getting hungry for a little news from Scandinavia, I embrace the present moment to satisfy their appetites; in doing which I hope also to be able to increase their interest in the welfare of the Danish Saints, and the more earnestly enlist their prayers in behalf of myself and my fellow-labourers.

By a former number of the STAR, I learn that Elder Dykes has furnished a short account of our Conference in August, and of the condition and prospects of the mission up to the time he left. Since that time we have been endeavouring to extend our operations into all the principal islands and provinces of this little State as also to Norway; and in most places where we have undertaken we have gained a footing, although the difficulties we have to encounter cannot be realized by those who have only laboured in England. Those who have been through the persecutions in America, and are acquainted with all the early history of the Saints, can in some measure appreciate them, but they must be experienced to be fully realized.

In many places here, to embrace the Gospel is almost equal to the sacrifice of one's life; and to travel and preach it, a man carries his life in his hands. The Danish Constitution guarantees the right, but it is not sustained by collateral laws, nor backed up by the moral force of the country; and when you except Copenhagen, and the principal merchant towns, it

is scarcely known that such a right exists. It is the interest of the priests to keep them ignorant of the fact, and their influence in the country towns, and settlements is almost boundless. The masses are not a reading people. We have to preach the Constitution to prepare the way for the Bible, and the Bible to prepare the way for the Book of Mormon. And in many places they care and know as little about either as of "Dickens' Household Words;" and the latter would make far the most impression upon them. Sometimes I preach one and sometimes the other, and in the absence of "Dickens' Household Words," I have recourse to my own, and find them generally the most effectual kind of scripture, especially when backed up by the Spirit.

The more I become acquainted with the Danish people *the better I know them*. They are the true descendants and living representatives of the ancient Goths and Vandals. They are jealous and excitable, deadly enemies, but warm friends. We not unfrequently witness scenes like that in Ephesus, when "the most part of the people were come together," without knowing why or wherefore, and nothing could be heard for two hours, but the cry of "Great is Diana of Ephesus;" at such times doors, windows, benches and the like, suffer horribly, and the Elders and Saints, not unfrequently, get more or less flogging and their clothes torn off. But thanks be to God, who has watched over them, and provided a way for their escape



in most instances without sustaining serious injury.

An account of the scenes in Aalborg last summer, has already been published in the STAR. Many similar scenes, but generally on a smaller scale, have followed in other places.

We have resorted to the law sometimes, when we could find an officer honest and bold enough to undertake to do his duty. In one instance recently here, in Copenhagen, (to their praise be it said) the offenders were punished.

Elder Forssgren and his fellow-labourer run the gauntlet for some weeks upon the Island of Folster and made some narrow escapes, but they weathered the storm, made many friends, and now have a good prospect before them.

Upon the Island of Bornholm there seems to have been the most regular and concerted war waged against the truth of any part of the kingdom. It began in the chief town and spread through the island. It is some months since the seed was first sown on the island, and five different brethren have laboured more or less among the people, until after baptizing between thirty and forty, they have been entirely driven from the island; the last two arrived here on the 5th instant. After being watched and way-layed, hunted and driven from place to place, and sustaining considerable personal injury, their friends began to rally to defend them; but their enemies armed with various weapons and in large bodies, began the destruction of property, and the work of vengeance upon their friends, with such threats, that to save the effusion of blood, their friends sent them away. By my last letter from Iceland, I learn that the brethren have met with similar treatment there, upon a small island near the main land, where they had made friends and began to baptize, but were ousted from the island.

When I was in Jutland, the forepart of September, I was visited by a master of a vessel from Oster Rusör, in Norway, who received my testimony, and I sent home with him Elder Peterson, from Aalborg, with books, pamphlets, &c. At the last advices from there the master was baptized, many friends believing, and notwithstanding great opposition, the prospects were fair for establishing the kingdom in Norway. I learn that there is the same guaranty of religious liberty there as here.

The way the Danish priests and editors avail themselves of the old lies of Bennett, Caswell, Turner and others, might well put to shame even Bowes himself, and besides these transatlantic wares, there seems to be an abundant supply of domestic manufactures. Instead of attempting with my limited means and language to check this tornado of trash that has swept through the land, I have contented myself with publishing the plain, simple history and faith of the Saints.

The first quarter of "Skandinaviens Styerne," is now out, together with several pamphlets, and a small hymn book, and I expect to begin the publication of the Doctrine and Covenants this week. I have also a Sweedish Professor engaged in the translation of Brother Lorenzo's "Voice of Joseph," with additions and improvements, for circulation in the Sweedish language.

The young Saints in this country have already been pretty well tried with apostacy as well as persecution; about sixty were reported at our last Conference as having been expelled in this country. Some of these have manifested the old wicked apostate spirit, but the most are of that class who receive the seed upon stony ground, and lack strength in themselves to endure the shame and opposition of the wicked; many of whom are resuscitated and re-baptized.

We had an excellent Conference on the 15th, 16th and 17th ultimo, most of the Priesthood, and a large congregation of Saints assembled; great union and love prevailed, the Holy Ghost was poured out bountifully, numbers ordained, and much needful instruction given the young sprigs of the priesthood. Several of these have a good common education and knowledge of the Scriptures, (a few only read the English), but the most of them were, when they embraced the gospel, poor and unlearned. They have found out that the Lord hears their prayers, and they know enough to *believe, do, and teach* as they are told, and as such they are sent to preach repentance and remission of sins. According to our Conference reports, we have now twelve organized branches, twelve native elders, with a suitable proportion of other officers, and about five hundred members, including officers now remaining in fellowship.

For their convenience and as a preparatory move for an early start home, I



have divided them into three Conferences, namely, Aalborg, embracing the Saints of North Jutland; Fredericia, embracing those of South Jutland and the Island of Fyen; and Copenhagen, which includes the balance. A few individuals are able and anxious to emigrate, whom I may, perhaps, send to join your ship's company at Liverpool. I expect to be as closely confined to my work this winter as I was to the Book of Mormon last winter; and

when the work that I have now laid out is accomplished, I shall begin to sing,—

Let me go to the Valley, far off in the West;

To my home, and the friends that I love the best, &c.

The Lord God of Joseph bless you, Brother Richards, and all the Saints over whom you have the honour to preside, is the prayer of your brother and fellow-servant.

## A CHAPTER ON SWITZERLAND.

BY T. B. H. STENHOUSE.

Switzerland or *Helvetia* is situated between Germany, France, and Italy, the most elevated country in Europe, is 250 miles long from east to west, and 150 broad from north to south: population in 1850, 2,390,116, including 71,570 foreigners,

German is the national language, French is spoken in a few cantons, Italian in one or two others, and in one canton they still speak the Roman. Besides these languages the peasants have, in several of the cantons, dialects or *patois*, which are as different from the language of the townspeople in the same canton, as one foreign language differs from another.

The Swiss have been regarded as sober and industrious, and may be so generally, but I fear they have no greater claim to sobriety than their neighbours. They have been celebrated in all ages for their bravery, good faith, hospitality, love of their ancient liberties, and passionate attachment to their native home. Notwithstanding this predilection for home, great numbers have their attention drawn towards America. Perhaps no people in the world have struggled more to maintain their liberty. Their more powerful neighbours have incessantly sought to make them subject to their iron rule. The history of Switzerland is a book of struggles. Every generation has produced *tyrants* and *Tells*. The great deeds of one generation have served to inspire its successor, and thus the *Republique Helvetique* has been preserved from the destructive hands of tyranny and corruption with which she has been surrounded.

As a country, Switzerland is enriched with the most extraordinary phenomena of

nature. "In the course of seven or eight hours the traveller may experience all the different temperatures between forty and eighty degrees of latitude; and the excursion of a single day is sufficient to lead him into the frozen regions of Spitzbergen or the burning heats of Senegal. Here he may collect the mosses of Iceland or the opuntia of South America, and sometimes hear the destroying thunder of the avalanches in the silence and death of nature, and at other times the song of the Sicilian cicada. Here he may place one hand on beds of ice, and pluck strawberries with the other. Towards the east the flowers of spring—to the south, the fruits of autumn—and northward, the ice of winter. Switzerland unites all the seasons in the same instant—every climate in the same place; different soils on the same land; and, with a harmony elsewhere unknown, joins the produce of the plains to those of the highest Alps."

The territory of Switzerland is divided into twenty-two Cantons or twenty-five States (three of the Cantons embrace each two States.) Each Canton is independent—has its own constitution and government. It would exceed the limits of a letter to describe the different forms of Cantonal government, I will, therefore, only describe the form of government of the Canton of Geneva. I believe the greater part of the Cantons have a similar order with a difference in the number of representatives, proportionate to the lesser or greater number of inhabitants.

For law making and administration there are two Councils—"Le Grand Conseil" and "Le Conseil d'Etat."



"Le Grand Conseil" is an assembly of citizen representatives, elected by and for the "*People*," to make their laws and to attend to the interests of the Canton. There is a representative for every thousand souls.

"Le Conseil d'Etat" or Executive Council is composed of seven members, likewise chosen by the people as the administrators of the laws. Subject to this council there are numbers of petty officers, directeurs, commissaries, gendarmes, &c., for the application of the laws and the maintenance of "*Order*." The members of these two councils are chosen every two years alternately.

The twenty-two Cantons, though independent of each other, have for security against cantonal or foreign aggression, and for mutual prosperity, formed an alliance which is termed "*La Confédération Suisse*." For the regulation of the affairs of this confederation there are two councils — "*Le Conseil National*" and "*Le Conseil des Etats*" which have their sittings at Berne, the principal town of the largest Canton.

"Le Conseil National" is similar to the House of Commons in England. To this council each Canton sends a deputy for every 20,000 inhabitants. These deputies are also chosen by the people.

"Le Conseil des Etats" like the House of Lords, reconsiders whatever has been discussed and passed in "*Le Conseil National*." Whatever is passed in this council becomes law. "*Le Grand Conseil*" of each canton deputed two members of their own council who form "*Le Conseil des Etats*." These councils have separate sittings, but when matters of *extraordinary* importance require their consideration, the two councils are united and form "*L'Assemblée Fédérale*."

For the execution of the laws in the Confederation, and the maintenance of relations with other nations, there is another combination of men in authority called "*Le Conseil Fédéral*," which is composed of seven members, chosen from and by "*L'Assemblée Fédérale*." This is the highest authority in the land, the president of this council is called "*Le Président de la Confédération*." The members of these three councils are chosen every three years alternately.

Up to the year 1519, Switzerland, like other christian nations was wholly Catholic. The great corruption which abounded

at that period among the clergy, together with the sale of indulgences by Pope Leo X, brought into public notice a host of *soi-disant* Reformers. The first in this nation who publicly exposed the iniquities of Pope and clergy, was an honest and zealous priest named Ulrich Zwingli. Little exposition was necessary to commence a movement among the people. To the appeal of Zwingli, villages, towns, and cantons became reformers. Magistrates, in giving their adhesion to the new cause, gave governmental force, and thus commenced a fearful war. No doubt many individuals were religiously sincere in the part they played at reformation, but it may be said with confidence that, in general, temporal interest instead of faith was the presiding genius or commander in chief of both armies. Where the reformers succeeded to be heard, great temporal ameliorations were promised, which made Protestants by thousands. When hopes thus inspired failed to be realized, great numbers returned again to Catholicism.

Thousands of men, women, and children were sacrificed at this game of reformation, which lasted many years. I refrain from offering a specimen of the horrible cruelties, perpetrated during this struggle under the guise of religion, lest I should do violence to the feelings of the readers of the *STAR*, and well I may be excused from tracing the actions of spirits who (as the Swiss historian remarks) seemed to be lighted by hell.

It is worthy of remark that in no part of Switzerland was Protestantism established without the shedding of blood, except in the Canton de Vaud, and there halberds and cannons were presented to introduce this "*glorious reformation!*" The government in this case preferring a change to the shedding of blood, proclaimed the Canton reformed! O Religion! how many crimes have been committed in thy name! From the reformation to the present time there have been many serious disagreements. The last of consequence was in 1847, which brought an army of about 200,000 men to the battle-field, mention of which is made in Vol. 9 of the *MILLENNIAL STAR*.

At the present time the number of religionists is as follows;—

Protestants .....	1,417,774
Catholics.....	971,820
Israelites.....	3,146



Some Cantons are wholly Catholic, others Catholic and Protestant. The ministers of both religions are paid by the government. Though there is no manifestation of bad feeling among the laity, there is now and again a pamphlet war among the clergy. During the last two months the inhabitants of Geneva have been highly entertained, but little edified, by a controversy in this style, occasioned by the "Revelations" of a scape goat from a neighbouring convent.

With respect to religious liberty, there is much less of that in Switzerland than what is generally supposed. There are now in some Cantons very much to the contrary. In the Canton where I now write (Canton de Vaud) there is a positive law against Dissenters' assemblies. A few years ago 120 ministers left the Protestant National church in consequence of some disagreement with the government. — After their dismissal, religious meetings were held, at which invectives were hurled against the government, which caused the creation of the law against Dissenters' assemblies. Considerable opposition has been manifested there-to, which has from time to time resulted in fines and imprisonments. Both parties are now tired of each other, so that at the present moment "L' Eglise

Reformée" has its assemblies in private houses unmolested; however, with the unpleasant reflection that should any disturbance arise through their meeting, they are guilty of holding an illegal assembly. Thus in this Canton religious liberty is denied by the constitution but taken by the people. In some other Cantons, it is guaranteed by the constitution but denied by the intolerance of the people. So far, therefore, as the present state of affairs is judged by those well acquainted with the spirit of the times, there is little reliance to be placed in Swiss Religious liberty. In the Canton of Geneva it is guaranteed by the constitution and enjoyed by the people. There are in Geneva, besides the Nationals, an English Church, Italian Church, Evangelical Church, Methodists, Derby-ists, &c., to which I modestly add the Church of Jesus Christ of Latter-day Saints. O may the Lord grant that the latter may send forth her illuminating and exhilarating spirit as widely as the others have spread abroad their darkening and freezing creeds, that the day may speedily come when Israel may see their "fathers have inherited lies, vanity, and things wherein there is no profit." Amen.

## WORD OF WISDOM.

BY ELDER ELI B. KELSEY.

"A WORD OF WISDOM FOR THE BENEFIT OF COUNCIL OF HIGH PRIESTS, ASSEMBLED IN KIRTLAND AND CHURCH; AND ALSO THE SAINTS IN ZION. TO BE SENT GREETING—NOT BY COMMANDMENT OR RESTRAINT, BUT BY REVELATION AND THE WORD OF WISDOM, SHOWING FORTH THE ORDER AND WILL OF GOD IN THE TEMPORAL SALVATION OF ALL SAINTS IN THE LAST DAYS. GIVEN FOR A PRINCIPLE WITH PROMISE, ADAPTED TO THE CAPACITY OF THE WEAK AND THE WEAKEST OF ALL SAINTS, WHO ARE OR CAN BE CALLED SAINTS.

"Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies.

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body or belly."—Doc. & Cov. sec. 81.

Many very interesting and ably-written articles upon the Word of Wisdom have been published in the STAR of late, which have been the means of awakening the attention of thousands of the Saints to the vast importance of a strict observance of the word of God, contained in this section of the "Book of Doctrine and Covenants." Feeling very desirous of coming to the understanding of the laws



of life and purity myself, and anxious to see the same desire prevail among the Saints, I wish to add a few remarks to the many that have been made upon this subject, that I may, peradventure, be able to awaken some of my brethren and sisters to the importance of "remembering to keep and do these sayings," and "walking in the commandments," that they may find "wisdom and great treasures of knowledge, even hidden treasures," and be so invigorated in body as to be able "to run and not weary, and walk and not faint," and be so happy as to secure the promise of the Lord, that when the destroyer goes forth with a commission to lay waste the nations with pestilence, that he should "pass by them and not slay them." I trust that while I endeavour to do so, that my brethren and sisters who read, will follow me patiently and without any uncharitable reflections upon this humble effort to do good to the household of faith. For the better consideration of the subject, I deem it wisdom to take it up under the following heads, viz. :—

1st *Why was the "Word of Wisdom" given?*

2nd. *What are its tendencies?*

3rd. *The purity that man must attain to, to be prepared to associate with angels, or the general assembly of the Church of the First-born.*

First—Why was the "Word of Wisdom" given?

The revelation styled the "Word of Wisdom," was designed by our Heavenly Father as an immediate check upon those grosser violations of the laws of life and purity, which from their universality are so fatal in their influence upon the minds and upon the bodies of his people. The word of parental counsel and advice there given is but the prelude or introduction to a series of laws, the observance of which will ultimately bring mankind to that state of purity that shall fit and prepare them for the society of angels and in the end enable them to stand pure and spotless before the throne of God.

The first reason assigned by the Lord for giving that revelation is, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days," "I have warned you and forewarn you by giving unto you this Word of Wisdom by revelation." What evils and designs are here referred to as being of sufficient importance in the eyes

of the Lord to call for a revelation from Heaven to warn and forewarn His people, that they may be preserved from them?

I answer: The Lord foresaw that the wicked would seek to poison the Saints, and that strong drink, tobacco, tea, coffee, &c., would constitute the best medium for effecting their diabolical purpose. The adulterations brought to light from time to time by the officers of Excise, and the public prints, give ample proof of the most reckless disregard of life in the vendors of those articles of universal consumption. If men will thus sacrifice the health and lives of the consumers of those things for the love of gain, what may they not do when actuated by bigotted animosity and religious hate, to destroy the lives of the people of God? The Lord knowing that, as He had chosen the Saints out of the world, and they ceased to be of the world, that the world would hate them; that the evil and designing who were in the world would seek to destroy them, He, therefore, said, "I have warned you and forewarn you." But, says one, "can we not be poisoned in the most common necessities of life?" If, therefore, the evil and designing will seek to destroy the Saints by poison, have they not abundant opportunities for doing so, besides those afforded by strong drinks, tobacco, &c.? I answer—they surely have: but the Lord has said, "if ye drink any deadly thing it shall not hurt you." If the faithful servant or handmaiden of the Lord should unwittingly partake of any thing deadly in its nature, they have the promise of a kind and all-powerful Parent, that the elements thereof shall be sanctified to them, so that no evil results shall follow. What a boon! What a blessing to the Saints of God is this assurance; that if, in their intercourse with those who hate them, and who, in many instances, will fain seek their destruction, they shall unknowingly drink, or otherwise partake of anything in its nature destructive to life, it shall not hurt them; or if, when driven from the face of men by the hand of violence, they are forced to subsist upon fruits, roots, or vegetables, of the nature of which they may be ignorant, how comforting the assurance, that if they shall partake of any thing deadly in its nature, it shall not hurt them; as in the case of the sons of the prophets, "when there was death in the pot." But can the Saints lay claim to, and rest secure in the enjoyment of this



immunity if they should partake of anything deadly in strong drink, tobacco, or hot drinks? No. Why? Because God has said unto them by revelation: "I HAVE WARNED YOU AND FOREWARN YOU."

In disregarding the *counsel* of God, they deprive themselves of this great promise in the use of things forbidden in the "Word of Wisdom."

A case in point came under my own observation in the city of Nauvoo in the year 1844. An aged and faithful brother, while at breakfast in that modern "Sodom," Carthage, Illinois, was poisoned in a cup of coffee. He was soon after seized with violent vomiting, and the most agonizing contortions of his system. He was carried home, a distance of eighteen miles, was frequently administered to by the Elders, but prayers and intercessions on his behalf were of no avail, and he died a painful death; many were deeply affected, and some were ready to fear that God had forgotten to keep His promise, wherein He had said, "if ye drink any deadly thing it shall not hurt you." He was a true and faithful man. Himself and all that he had was on the altar of sacrifice, ready to be offered up for the glory of God, and for the good of His people. He "walked in obedience to the commandments," but did not "remember to keep and do these sayings," and consequently, could not claim the promise that if he drank any deadly thing, it should not hurt

him. He had been *warned* and *forewarned*.

The second reason that the Lord has given for revealing the Word of Wisdom is, that the things therein forbidden are "not for the body, neither for the belly, and are not good for man." Who so well qualified to decide what is good for man, and what is not good for him, as the Lord? He is the creator of all things. He made man and thoroughly understands all the internal workings of the delicate and wonderful machinery of his physical system. He ordained food for the use of man, that was well calculated in its nature to strengthen his body and perpetuate his natural life, and so long as he continued in the use of his natural food, he continued to enjoy health, vigor, and long life; but when he began to set up his own judgment as a guide rather than the revealed will of God, and began to give loose reins to the lusts of the flesh, and search out many inventions to gratify his vitiated tastes, instead of health he inherited disease; instead of vigor, weariness; and instead of long life, a few years of sickness, pains, and sorrows, make up the sum of his earthly existence. As a proof of the destructive nature of the things forbidden, I will take them up in the order in which they are named, and endeavour to truly set forth the evils attendant upon the use of them.

(To be continued.)

## VARIETIES.

**SIGNS OF THE TIMES.**—The signs of the approaching termination of the present Gentile or Christian Era are apparent in the dissolution of the whole ecclesiastical fabric. At the Reformation, Popery alone was shaken; but now, Protestantism also totters, and the whole Gentile world is shaken to its base. A happy sign for the world! for Gentilism is division, strife, and contention; and the sooner the various nations are united into one great universal nation, the better for us all.—*Family Herald*.

**A UNIVERSAL MORAL PANACEA.**—The Yankee Blade proposes the following remedy for the ills of the flesh and spirit, composed of *Leaves, Plants, and Roots*, which, if taken without a wry face, will make any man respectable and happy:—Leave off Drinking—Leave off Smoking—Leave off Chewing—Leave off Snuffing—Leave off Swearing—Leave off immoral practices. Plant your affections in the home circle—Plant your business in some honorable employment—Plant your faith in truth. Root your habits in industry—Root your feelings in benevolence—Root your affections in God. For directions, see the Holy Scriptures, and beware of counterfeit doctors and quack theologians.



## The Latter-day Saints' Millennial Star.

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JANUARY 1, 1852.

A HAPPY New Year to all our readers, who entertain in their bosoms the approbation of their own consciences in the duties of the past. Another year has past down the stream of time, to help fill up the ocean of our existence, and hasten the day when the Government of God shall be extended over all the earth—a glorious prospect for the Saints of the Most High; and if the past has been well and faithfully spent, they need not wish the time longer. The faithful yearn for a day when oppression and strife shall cease from the earth, when the poor shall no more cry for bread, the drunkard, the debauchee, and the murderer, no more with shameless audacity stalk through the land; but when the searching inspection of the Holy Spirit will reveal the hidden things of darkness by which the people of God will be enabled to put from their midst all that shall offend the all-searching eye of the Holy One, and thus increase His favor upon them while transgressors alone shall tremble and shrink from the gaze of the righteous.

To those who feel that the past has been unprofitably spent in heedless inattention to any of the Holy commandments, the present is a highly appropriate opportunity to renew their resolutions of diligence in acquiring the favor of God with humility and prayer, that they may receive grace for grace, and go on from faith to faith in the narrow way of life and salvation.

God gives to his people line upon line, precept upon precept, and the more knowledge he bestows upon them, the more he requires at their hands of diligent exertion to build up his church and kingdom upon the earth, that the influence of his Spirit, and the power of His priesthood may be extended abroad upon the face of the earth by all those who name his name. Great and fearful are the obligations which rest upon the Saints, both ministers and members to magnify the revelations of truth in the eyes of the world, both by precept and example for before the ushering in of the rest that remains for the people of God, there must come an awful destruction of the ungodly from the face of the earth, and they are fast ripening in the corruption of their ways. Then as Saints at the commencement of this New Year, let us arise in the strength of our callings, by our influence and our means, and redouble the energy of our warfare against the powers of darkness which rule in the hearts of the disobedient.

We contend not against the powers of a town, a county, a state, or an empire, but we contend for the rights of the King Emmanuel to reign over all the earth, even to the casting down of all powers that will not acknowledge his rightful dominion and supremacy. In order to effect this, we must employ the means which He himself dictates. He will not give his glory to another, nor his praise to graven images, but will retain to himself the honour of causing every knee to bow, and tongue to confess his right to govern and control the nations. Having all power given into his hands, both in heaven and on earth, he will impart that measure of knowledge, wisdom, and power which is needful to bestow upon his faithful children; but especially to his Elders that are valiant in testimony, and do overcome, will he give power to break in pieces the nations with a rod of iron—the Word of God. His uniform method of revealing the keys and powers of His Holy Priesthood to man on the earth, has been by ordinances in a Holy House which he says, “my people are



always commanded to build unto my Holy Name." This we find in scripture has ever been the case: When Israel crossed the Red Sea, and were themselves in a desert country, where they could not even obtain their daily bread, but were fed by manna from heaven, it was indispensable for them to build a splendid Tabernacle, at an expense of almost all that was valuable in their possession. No doubt this seemed quite as strange to the surrounding nations, as it does at present that the Saints build houses to the Lord; but Israel understood well that in the Tabernacle was their safety; there the Lord revealed his will to them, and without it they could not prosecute their journey successfully, and overcome their enemies; while the revelations of the Lord were in the midst, there was no power that could prevail against them, if they walked in obedience thereto.

Again: When Israel had arrived in the promised Canaan, it became a national consideration to build a Temple unto the God of Jacob in Jerusalem, from which the whole Gentile world have caught the idea of having places peculiarly adapted to their modes of worship. In this Temple the Lord deigned to let his cloud rest down, as upon the Tabernacle, and give revelations to their ministers and prophets. While the people obeyed the holy precepts they prospered, till they became the head of all the surrounding nations in wisdom, in wealth, in strength and in glory. So important was this with them, that when the reward for their transgressions, their captivity in Babylon, was expiring, their first favourite object was to return and build again the House of the Lord. The erection of a Temple seemed indispensable to their existence as a people. In the days of their penitence they deemed it of the greatest moment to establish the name of God in their midst; with this they felt safe from all surrounding evils; without it they felt alone and without God in the world. So sacred and reverend was their Holy Temple unto them, that in all parts of the land they prayed with their faces toward it; and perhaps no single circumstance will better declare the high estimation in which it was held with them, than the fact that in after times, when Titus with his army had broken into Jerusalem, the inhabitants crowded into, and filled every apartment of the Temple to overflowing, confidently believing that the beloved Temple was invulnerable by the power of God, to the attacks of their enemies; but alas! the blood of Prophets, Apostles, and of the Saviour bore witness against them; and the horrid imprecation, "let his blood be upon us and our children," brought down the wrath of heaven upon them, His Name was no longer there, the glory had departed, and they were left to realize that He would no longer own their Temple or preserve them in it; for it was burnt to the ground almost a living mass of human beings. But why was it that they had such confidence in the Temple, that they should flee into it for safety in the hour of danger, that when they offered up their orisons their faces were turned towards it? Why did the whole nation bring their *tythes* and *offerings* to it continually? why did their kings refuse to build themselves palaces till there was a place prepared for the Lord of Hosts to dwell? why was it that the Priests, Levites, and Nethinims carried about that vast Tabernacle upon their shoulders through the wilderness from place to place in all their journeyings and encampments, the novelty of which challenges all the oddities of the Latter-day Saints for a parallel; It was because in those holy places which He had commanded them to build, God revealed himself to them—there He made known his ordinances—there He confirmed promises upon the righteous and their generations for ever—there He established his Name, and there He conferred power upon his servants to execute his will on the earth, and against that power none could prevail; God being with them none could prevail against them.

As the ancient worthies appreciated the ordinances, the revelations, the ministrations, and the powers of the Lord's House in their midst, so do the Saints of Latter-days. As in the Tabernacle, a portion of the Priesthood was bestowed, so in the Temple at Kirtland was a measure given. As in the Temple at Jerusalem, a greater portion was bestowed, so also in the Holy Temple of the city of Joseph were made known the wonderful purposes of Jehovah concerning the past, the present and the future generations of man, both of the living and of the dead. Hundreds have secured



unto themselves and their posterity the glorious promise of Eternal Life, and have obtained power to build up the Kingdom of God in the earth, and become Saviours upon Mount Zion. Having thus made their calling and election sure, they labor with increasing assiduity, that all the faithful may become partakers of the same glory, and this must be effected by the same means, viz., in an House built unto the Lord. Therefore Saints in the British Isles, let us arise and build!

As was anticipated in our Epistle of the last No. of the STAR, the word of instruction from the First Presidency has arrived, and it becomes our duty to send up our tythes and offerings to move on the great works of the Church, and rear up a Temple to the name of the Most High. In this the Saints are all interested, and in nothing can we be better engaged at the commencement of the New Year, than in devising how we may execute this high and holy purpose of the Lord concerning the exaltation of his people. Let the Saints of the British Conferences, both rich and poor, ministers and people, prepare themselves by removing all obstacles from the way, to engage with decision and energy in producing an acceptable offering unto the Lord.

You may except to hear further from us upon this subject in our next.

No general news has yet reached us from Great Salt Lake City dated since the Conference held there on the first Sunday in September, but we are in daily expectation of the arrival of brethren from that place. May the favor of Heaven and the joys of an approving conscience be the blessing of all God's people, while we earnestly invoke the light of heaven to lay out before us the course of our duty; the energy and power of the Holy Spirit to enable us to walk fearlessly and faithfully therein.

Elder Jesse W. Crosby is appointed on a mission to Nova Scotia, having a numerous circle of relatives and friends in that province, it is hoped he may be eminently successful in spreading the gospel among them, as well as to take the presiding charge of the work there, in answer to the urgent request of Elder David Candland, who is expected to leave that place soon for the Valley.

Elder Richard Rostrum, of Ashton-under-Lyne, is appointed to the Presidency of Southampton Conference, to succeed Elder W. C. Dunbar, about to emigrate.

F. D. RICHARDS.

## WHAT HAS BEEN, AND WHAT WILL BE, DONE IN THE NINETEENTH CENTURY.

BY J. W. YOUNG.

These questions are daily being asked; but who among the learned of the age can give their full solution? It is an easy matter for men to tell us of many great achievements which have been made during the last half century, because the periodicals of the day are filled with them; yet very many great events have taken place which the mass know very little about. It is a fact that through the ingenuity of Robert Fulton the Continents have been almost united, insomuch that a voyage from Liverpool to New York is now considered as a pleasure trip, when but a few years ago it was thought almost a life-time journey. And through the deep researches of Dr. Morse intelligence is conveyed from London to Paris in the twinkling of an eye. Men have learned to fly through the air like an eagle; to bring down lightning from the clouds;

and with their artificial eyes (telescopes) to discover planets which had hitherto been lost in the distance. Kingdoms have been overthrown; kings and nobles have been hurled from their high places: others have taken their glory and honour; and they have been forced to seek an asylum among strangers, far from the land of their birth. The treasures of the earth have to some extent been laid open, which has turned thousands, from reasonable men to fools. And to cap the climax, specimens of the ingenuity, wealth, and industry of the nations of the earth have been gathered together under the canopy of a glass firmament, for a speculating world to comment upon.

But while these things have been going on, another scene has been acted, which has only been noticed by the more serious, reflecting portion of mankind. While the



multitude have been gazing at the merry-making fooleries of the clowns of the popular world, angels have visited the children of men: a telegraphic communication has been opened between the heavens and the earth, by which the mind and will of God is made known to the children of men. The stick of Ephraim has been revealed, and translated by the prophet Joseph Smith, and joined with the Stick of Judah, that they may become one in the hands of God, to bring about his great purposes, as the prophet Ezekiel foretold. A Church has been organized again upon the earth with its apostles, prophets, pastors, and teachers, and its gifts, blessings, ordinances, and enjoyments. That church was organized on the 6th day of April, 1830. Since that time it has built two fine temples, one of which was among the most magnificent structures in the western world. It has built three fine cities, and several towns. Its members have been driven from their homes (for which they paid their money, and which they made comfortable by their industry,) by mob violence five times! and finally driven from civilization into a wilderness, inhabited only by savages; and that too in the dead of winter. Their houses have been burned, their goods confiscated, their crops destroyed, their women ravished, their men killed, either in cold blood or while attempting to defend their wives, children, and sisters from the abuses of men the most corrupt and unfeeling; their Prophet and Patriarch were murdered by a ruthless mob, while they were in prison under a false charge! And notwithstanding the Church and Kingdom of God was first organized with only six individuals, and from the day of its organization till the present time it has had all kinds of persecution to contend with, and many hundreds have fallen martyrs to its cause, yet at the present time it numbers from a hundred and fifty to two hundred thousand souls. And the Gospel of Jesus Christ has been preached throughout the length and breadth of the United States of America, England, Scotland, Wales, and the Canadas; and is now being preached in Ireland, France, Denmark, Italy, Switzerland, Germany, the East Indies, and many of the Pacific Isles.

So much, then, for what has been done. But what remains to be done? I shall not attempt to foretell whether or not Mr. Reynolds will be able to lay a telegraph

line from New York to the coast of Ireland; or whether the Americans will construct a railroad from St. Louis to the Pacific; or the Romans cut a canal into Mount Vesuvius, and put out the fire that burns in her breast; or the French construct an aerial ship, and sail away to Jupiter,—during the remaining part of this century; but I shall speak of more important things, which I know must take place.

I will commence, then, by saying that “this Gospel of the kingdom must be preached in all the world for a witness to all nations, that the end may come.” That the end of what may come? Why, the end of wickedness and of Satan’s kingdom. But how shall it be preached?—by Bible Societies? No. How then? By the servants of God, going forth from nation to nation, without purse or scrip, and crying aloud to the people, telling them that the second coming of the Son of man is near at hand; and that the God of heaven is about to come out of his hiding place to vex the nations of the earth; and to call upon the daughters of Zion (that is, those who will obey the gospel) to flee from the midst of the daughters of Babylon, “that they be not partakers of her sins, and receive not of her plagues.”

The Saints of the Most High God have to be gathered together, that they may prepare to meet their Saviour; for he says, “I will send my angels with a great sound of a trumpet, and they shall gather mine elect from the four winds; from the uttermost part of earth to the uttermost part of heaven.” All this must take place in this century; for it is written, “this generation shall not pass away till all be fulfilled.” Zion must be established in the midst of the mountains; for says the Scripture, “It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.” It appears, then, that an house is to be built unto the Lord in this century, and that people of every nation will go to it. What will they go to it for? Let us read on. “And many shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word



of the Lord from Jerusalem." It seems that they are going up to the Lord's house that they may be taught in his ways, or in the words of more modern prophets, that they may receive their *endowments*, their washings, and anointings. And also that they may do a work for their dead friends which they cannot do for themselves, and thereby not only escape the scourges of God themselves, but also become saviour's to their progenitors. And another grand object that the honest in heart among all nations will have in going up to the Lord's house, will be to get the fashion of the garments worn by the guests at the bridal supper. For if they have not on a wedding garment, there is a probability of their being "*bound hand and foot, and cast into outer darkness, where there is weeping and wailing and gnashing of teeth.*" And also that they may obtain their cards, or passports, which the bridegroom will send to his guests, that they may have admittance to his presence, when he comes in glory to take His Bride.

The Saints who are scattered throughout the earth, have much persecution to pass through; and much noble blood will be spilt, or in other words many good men and women will die martyrs to the work of God, and the testimony of Jesus; for it is written, "And when he had opened the fifth seal, I saw the souls of those that were slain for the word of God and the testimony of Jesus. \* \* And white robes were given unto every one of them, and it was said unto them that they should wait yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled." Every nation that does not receive the Gospel, as a nation, will reject it as such, and as a nation will suffer the servants of God to be put to death, and thereby seal their condemnation.

But notwithstanding all the persecution the Saints will receive, they will continue to gather in God's elect, to build up Zion, and adorn her temples with every thing that is beautiful and holy; and, in fine, they will gather all the good—every principle of truth, either religious, political, or scientific, and take them to Zion that they may not be lost, when the wicked are consumed; for all things that pertain to God, and righteousness must be gathered together in one, *in this century.*—

Kingdoms and empires must crumble as the dust of the earth, because of their abominations in the sight of God. "Babylon, that great city, must fall, because she made all nations drink of the wrath of her fornications," and has made them acknowledge her false doctrines, and imbibe her lies from generation to generation. Zion has not only to be built up in this generation, but "Jerusalem also will become as a city without walls, for the multitude of men and cattle therein." "The outcasts of Judah must be gathered in," for "the Lord shall inherit Judah his portion in the holy land." "And it shall come to pass in that day, (the nineteenth century) that the great trumpet shall be blown, and they shall come who are ready to perish in the land of Assyria, and the outcast in the land of Egypt, and shall worship the Lord in the holy mountain at Jerusalem." "Every valley shall be exalted, and every mountain and hill be made low; and the crooked places shall be made straight, and the rough places plain! and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. \* \* \* Behold the Lord God will *come*, with a strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him." He will bless his people with the riches of the earth beneath, and of the heavens above, He will send his angels to teach his people, and to prepare them for the day of his coming.

The Lord will restore all those who have remained faithful, that were driven from their inheritances in Jackson County, Missouri; and put them in possession of their lands again. A temple shall yet be reared to the name of the Great God in this generation, in Jackson County; and the Lamanites shall help to build it. And upon that temple shall the glory of God rest; and in it shall all the keys of the holy priesthood be given. And in fine: the little stone must continue to roll from the *mountain* until it shall fill the whole earth; and the kingdom is given to the saints of the Most High, and they possess it for ever and ever. Other records of the Lamanites must come forth and be translated; and they will teach us principles that were taught in ancient days; but which the children of men will not receive at present. And to finish in a manner, the work of the nineteenth cen-



tury, the lost tribes will return to their own land again, and will bring with them their records; and the history of God's dealings with them from time to time. For it is written, "therefore behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up the children of Israel from the north country, and from all countries whither I had driven them, and they shall dwell in their own land." Having said so much concerning what the ancient prophets foretold should take place in the last days, (the nineteenth century) I will now give a short sketch of what the spirit is whispering to modern prophets. I will commence by saying, that the plagues and scourges of an offended God are now being poured out upon the nations of the earth. They began with the Saints, in Jackson County, Missouri; "and if the righteous barely escape, where shall the ungodly appear!" They drove the quiet, inoffensive Saints from their houses, they killed many good men, and many scores of women died from fatigue, and many children died for want of proper food. And one part of community joined in this barbarous work,

while the remainder sat by and looked on, and rejoiced in the sufferings of an innocent people; but they shall now have mobbing enough. They shall kill, and be killed; their houses shall be burned—their women and children shall suffer, and there will be none to hear their cries; for when God's children cried they shut their ears against them. And know ye, Oh! inhabitants of the earth, that the destroyer has commenced his work, and he will not cease until it is completed; famine will stalk through the land; pestilence shall walk abroad at noon-day. Wickedness shall increase; and war, and contentions shall fill the earth, insomuch that those who desire peace and safety will be compelled to go to Zion to find it.

But notwithstanding all the wickedness of the children of men, and the much persecution that will be brought against the people of God; they will preach the Gospel in all the world, and gather in all the honest in heart from every nation under heaven. And the kingdom will roll forth conquering and to conquer; and will continue to break in pieces the institutions of Satan, until the Theocracy of our God shall be acknowledged over all the face of the earth, and until He comes to reign, whose right it is to reign.

#### EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the Jewish Chronicle.)

(Continued from page 379, Vol. XIII.)

During the time of the feast, the bridegroom and the bride were attended by young men and young women, and the former gave puzzling riddles to his guests, as in the case of Samson, (Judges xiv.) The feast was superintended by one of the bridegroom's friends. This may be seen from a few passages in the New Testament, at which period the said custom was still in existence (comp. John ii. 9; iii. 29.) At the end of the feast the bride and bridegroom were led through the streets in procession to their new habitation. This custom is again in accordance with the rules of the ante-Mosaic period. But also, as at that time, the procession took place at night, and was headed by singers and musicians; the singers going first at the head of the procession. Of this custom mention is made

in Holy Writ in the following passages: "The singers went before, the players of instruments followed after; among them were damsels playing with timbrels" (Psalm lxviii. 25.) "Can I hear any more the voice of singing-men and singing-women?" (2 Sam. xix. 35.) "All the daughters of music shall be brought low" (Eccles. xii. 4.) "Then will I cause to cease from the cities of Judah and from the streets of Jerusalem the voice of the bridegroom and the voice of the bride" (Jeremiah ii. 32.) When the bridegroom arrived at his habitation, the procession stopped outside, the same as we have described in the ante-Mosaic period, and ten females came out from the bride's apartment, with lighted lamps in their hands, to meet the bridegroom, and to conduct him to his bride. The whole ceremony



generally ended at midnight. Of this custom we read in Matthew (xxv. 1—6:) "Then shall the kingdom of heaven be likened unto *ten* virgins who took their lamps, and went forth to meet the bridegroom. . . . And at *midnight* there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

On the wedding-day the bride and bridegroom were magnificently dressed. The bride wore the jewels that she had received of the bridegroom as a present; (comp. chap. xiv.) and had on many costly dresses, which were perfumed. The bridegroom also was beautifully attired and wore a crown on his head. Thus we read in Scripture, "Who is this that cometh . . . perfumed with myrrh and frankincense, with all powders of the merchants" (Cant. iii. 6-11). "How beautiful are thy feet with shoes, O Prince's daughter" (Cant. vii. 1). "As a bridegroom decketh herself with ornaments, and as a bride adorneth herself with her jewels" (Isaiah lxi. 10). "Go forth, O ye daughters of Zion and behold King Solomon, with the crown wherewith his mother crowned him on his wedding day, and in the day of the gladness of his heart" (Cant. *ibid*). The ceremony of the procession was the final ceremony attending a marriage.

It behoves us, however, yet to protract our onward steps for awhile, and dwell for a moment more on the custom of procession, which might appear to many of our readers a custom of not much validity. The reason for the procession is as follows:—We have shown in the preceding chapters, that marriages were contracted by the mutual consent of either parties. It is the consent, therefore, which, in the Mosaic dispensation, forms the principal feature in marriage; by it alone a marriage was made valid. The marriage, though considered sacred, emanating from God, and sanctioned by God, yet it is the consent alone which makes the marriage legitimate. All the forms of marriage could not combine man and woman in husband and wife; no, the father's consent was to be first obtained if the female was a minor (under twelve years and one day), and if the female was of age her own consent was requisite. The Roman law on this subject, which, in my opinion, is taken from the Hebrew one, is, therefore, also "*Nuptias non concubitus sed consensus facit.*"

But, now, as it is the consent alone which legitimatises a marriage, the consent was, of course, necessary to be known or proved, the which was done in the form and solemnity of the procession. In the early period of society, before writing was introduced, it was requisite that all agreements should be attended with some evincing and striking events, sufficient in themselves to impress the facts on the minds of the spectators and upon the public at large, so that they might bear witness to the circumstance if requisite. A striking illustration of the same we have in the case of Abraham, when he bought the cave of Machpelah of Ephron (Gen. xxiii). Abraham went out with Ephron to the gates of the town, the usual place of judgment, and there they treated about the cave in the presence of all the inhabitants, and there, in the presence of all, concluded the bargain.

The following is Dr. Halkerston's opinion on the same:—"Cohabitation, as husband and wife (something like that of Isaac and Rebekah), when attended with publicity, and circumstanced in all respects with the honourable character of marriage, does in truth constitute the nuptial tie, and its publicity may be held more marked than a regular ceremony before a priest and witnesses; because of necessity, it must be better known to a much greater number of people." In concluding this chapter, we briefly add the opinion of Gothfredus. This distinguished author demonstrates from reason *a priori* with regard to marriage. "*Uno verbo, de consensus substantia, hæc lex est, cui opponitur concubitus; non de modis quibus consensus declaratur.*" In another place he says again, "*Alia vero jam questio est, et ulterior quomodo hæc animi destinatio, hæc maritalis affectio, seu honor, plenus honor, consensus hic declaratur, quibusquo aede conjectoris matrimonium contractum censeatur.*" This, again, shows the necessity for forms by which that consent to the marriage might be declared and authenticated. But as Dr. Halkerston says, the form used by the Hebrews was the most effectual form by which that consent was manifested, and as it is of the earliest date, one might say, with some certainty, that these ceremonies are of Divine origin, and therefore worthy to be re-established by all, be it either the Israelite or the Christian.

(To be continued.)



## STATISTICAL REPORT OF THE CHURCH IN THE BRITISH ISLANDS,

FOR THE HALF-YEAR ENDING DECEMBER 1ST, 1851.

CONFERENCES.	No. of Bran.	Sev. H. P.	Eldrs.	Prsts.	Tchrs	Dens.	Exco.	Dead.	Emgd Bapt.	Total of Membrs	PRESIDENT.	SECRETARY.
London .....	69	1	0	227	171	158	86	139	13	4	Eli B. Kelsey	T. C. Armstrong
Manchester .....	32	1	0	125	187	105	44	140	23	8	C. H. Wheelock	James Johnson
Birmingham .....	17	2	0	99	102	81	33	124	8	0	I. C. Haight	W. Flavell, sen.
Sheffield .....	36	2	0	62	131	64	44	164	12	0	Lewis Robbins	J. C. Sanderson
South Conference .....	28	0	0	43	76	58	46	61	5	0	George Halliday	Henry Fulstone
Liverpool .....	10	0	0	49	54	30	19	47	2	2	Glaud Rodger	John R. Winder
Bedfordshire .....	29	2	0	60	60	35	30	38	6	0	John Spiers	James Pembroke
Norwich .....	19	1	0	62	60	35	29	37	1	0	C. V. Spencer	John Harris
Herefordshire .....	29	1	0	75	62	49	24	15	2	0	H. W. Church	Thomas Williams
Cheltenham .....	19	0	0	52	44	36	20	32	5	0	J. D. Ross	Wm. Clarke
Bradford .....	19	0	0	62	70	47	16	28	7	0	R. C. Menzies	Richard Tilt
Warwickshire .....	29	1	0	75	56	29	19	36	4	0	J. W. Crosby	John Foley
Preston .....	13	0	1	65	46	36	11	75	14	0	J. W. Johnson	John Kelly
Worcestershire .....	14	0	0	39	37	18	18	20	2	0	John Lyon	R. Hazon
Newcastle-on-Tyne .....	17	1	1	59	48	17	18	49	15	3	J. S. Higbee	J. O. Walker
Staffordshire .....	17	0	2	52	44	25	15	40	4	0	James F. Bell	Charles Kimish
Southampton .....	15	0	0	18	24	25	11	30	4	0	W. C. Dunbar	E. Weaver
Lincolnshire .....	19	0	1	32	45	28	11	11	3	11	Moses Clawson	John Bush
Derbyshire .....	13	1	0	31	30	19	8	26	2	0	George Kendall	R. R. Birkbeck
Leicestershire .....	9	1	0	23	19	12	10	29	3	0	Jacob Gates	Augus. S. Green
Hull .....	6	0	0	19	16	19	4	19	3	0	J. T. Hardy	David James
Shropshire .....	10	1	0	20	15	6	7	22	3	0	Joseph W. Young	Joseph Pring
Dorsetshire .....	6	0	0	7	12	11	10	4	4	0	E. Frost	John Irving
Carlisle .....	6	0	0	18	9	9	5	5	0	0	J. Carmichael	Richard Morris
Glamorgan East .....	32	0	3	243	130	128	97	119	17	0	Thomas Pugh	George Eywater
Monmouthshire .....	18	0	0	90	40	41	41	42	6	0	Thomas Giles	Isaac Jones
Cardmarthenshire .....	18	0	0	80	22	25	19	19	5	0	Abednego Jones	Evan Williams
Glamorgan West .....	16	0	0	70	36	34	23	29	4	0	Henry Evans	J. Thomas
Brecknockshire .....	8	0	0	24	8	14	6	7	1	0	John Roberts	W. Davies
Pembrokeshire .....	11	0	0	21	11	7	6	15	2	0	John Price	H. C. Morris
Denbighshire .....	5	0	0	12	11	7	4	8	0	5	John Parry, Jun.	D. John
Cardiganshire .....	6	0	0	16	14	4	2	5	2	0	John Evans	W. Parry
Flintshire .....	4	0	0	16	10	4	1	9	0	0	William Parry	David Roberts
Merionethshire .....	6	0	0	20	3	2	1	6	0	0	William Richards	E. Needham
Anglesea .....	6	0	0	16	9	4	1	22	0	0	Philip Sykes	David Williams
Pembrokeshire North .....	4	0	0	12	3	3	2	7	0	0	John Davies	W. Davies
Dyffryn Conway .....	3	0	0	9	3	3	2	4	0	0	R. Campbell	Patrick Lynch
Glasgow .....	29	1	0	131	95	104	29	48	6	19	James Marsden	Geo. P. Waugh
Edinburgh .....	14	0	0	35	50	33	17	16	4	2	James McNaughtan	James Mair
Dundee .....	7	0	0	14	17	18	10	26	3	0	Gilbert Clements	S. Ferris
Belfast .....	6	0	0	9	8	3	4	5	1	1	John Kelly	James Kewley
Isle of Man .....	3	0	0	13	8	3	2	1	0	9	E. Sutherland	H. E. Bowring
Dublin Branch .....	1	0	0	4	1	0	1	3	0	1	R. G. Frazer	Hugh Sheppard
Londonderry ditto .....	1	0	0	2	2	0	1	2	0	0		
Total .....	679	16	8	2211	1899	1393	797	1583	196	65		
										3625		
										32894		

England.

Wales.

Ire, Scot., &amp;c.



## 16 QUARTERLY LIST OF DEBTS.—LIST OF MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES  
AND OTHERS, FOR THE QUARTER ENDING DECEMBER 16TH, 1851.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London .....	T. C. Armstrong	£406 13 0½	Brought forward .....		£2295 10 7
Sheffield .....	J. Memmott	207 9 0½	Monmouthshire.....	G. Bywater	15 13 5½
Birmingham .....	John Godsall	191 13 9½	Carlisle.....	John Threlkeld..	15 12 11½
Glasgow .....	T. Kirkwood	143 19 1	Shropshire .....	David James	14 5 7
South .....	W. G. Mills	131 13 1	Belfast .....	Gilbert Clements	13 1 11½
Bedfordshire .....	H. Smith	116 14 7	Isle of Man .....	John Kelly	8 14 5
Bradford.....	John Taylor	97 8 0½	Denbighshire .....	John Parry	6 2 3
Preston .....	J. Parkinson	83 17 2	Pembrokeshire .....	John Price	5 9 7
Warwickshire .....	R. Tilt	77 2 9	Brecknockshire.....	D. Williams	5 2 10
Manchester .....	James Walker	76 5 3	Flintshire.....	W. Parry	4 3 9
Eastern Glamorgan...	R. Morris	59 14 3½	Carmarthenshire .....	I. Jones	3 8 3½
Herefordshire .....	H. Naish	59 6 0½	Anglesea .....	William Simms..	2 0 8½
Derbyshire.....	W. Cartwright...	56 1 2½	Pembrokeshire north	P. Sykes	1 1 0
Staffordshire .....	M. Rowan	53 6 10½			
Norwich .....	William Wells	51 17 4	BRANCH.	AGENT.	
Edinburgh .....	George P. Waugh	49 17 6½	Tedbury .....	J. Walker	5 0 10
Lincolnshire .....	James Farmer	48 8 3½	Dublin .....	H. E. Bowring...	4 7 8½
Newcastle-on-Tyne...	W. Soulsby	46 19 5½	Derry .....	G. Frazer	2 5 4½
Western Glamorgan...	David Bona	45 19 8	Jersey .....	W. Ballan.....	2 5 2
Leicestershire .....	T. Chamberlin...	44 18 11½			
Liverpool .....	J. Linforth	38 14 9	W. A. Smith (Halifax, N.S.).....		8 17 9
Cheltenham .....	T. Clarke	35 5 3½	Thomas Braidwood .....		2 13 0
Dundee .....	John Copley	32 7 2½	Frederic Merryweather (Cincinnati,		
Southampton.....	W. Eddington	32 5 8	Ohio, U.S.A.) .....		2 9 7½
Hull .....	W. L. Allen	29 0 10½	Charles Phelps .....		2 7 8½
Late Herefordshire .....	J. Preece	24 17 9	J. W. McLellan .....		0 17 9
Channel Islands .....	R. D. Tresseder	18 17 1½	Australia (C. W. Wandell).....		1 15 4½
Dorsetshire .....	E. Frost	17 18 9½			
Worcestershire.....	John Lyon	16 17 7½			
Carried forward.....		£2295 10 7			£2423 7 8

## LIST OF MONIES RECEIVED FROM THE 1ST TO THE 15TH OF DEC., 1851.

Thomas Chamberlin.....	£5 0 0	Brought forward .....	£149 10 8
David James .....	5 0 0	R. G. Frazer .....	1 17 10
Thomas Kirkwood .....	16 0 0	John Taylor .....	5 0 0
Richard Tilt .....	4 8 0	John Memmott .....	20 0 0
George Bywater .....	8 0 0	George P. Waugh .....	1 9 0
William Wells .....	2 0 0	John Parkinson.....	6 9 5
John Godsall .....	30 0 0	William Eddington .....	6 0 0
Thomas Clarke .....	15 0 0	Matthew Rowan.....	5 0 0
John Threlkeld .....	5 0 0	H. E. Bowring .....	1 0 0
James Walker.....	15 0 0	William Simms .....	0 16 0
William Cartwright .....	5 0 0	C. V. Spencer.....	1 0 0
John Copley .....	10 0 0	Edward Frost.....	2 10 0
John Lyon .....	12 0 0	David Roberts .....	0 1 9
John Preece (per J. Lyon).....	0 12 8	James Linforth .....	8 17 2
William Soulsby .....	12 0 0	Matthew Hicks (New York) .....	3 0 0
R. D. Tresseder .....	4 10 0		
Carried forward .....	£149 10 8		£212 11 10
Nov. 8th, 1851. W. G. Mills .....	£5 0 0		

ADDRESSES.—Jacob Gates, 35, Jewin Street, City, London.

W. G. Mills, at Mr. James Caffall's, 2, Cornwall Street, Devonport.

"The only way to be Saved," by Lorenzo Snow, same size and price as Kingdom of God,  
part 1, is now ready.

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 2 — Vol. XIV.

JANUARY 15, 1852.

Price One Penny.

## SIXTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUGHOUT THE EARTH.  
GREETING:—

Beloved Brethren,—When the Saviour was upon the Earth, and his disciples questioned him concerning the sign of his coming, referring to the Latter-days, Jesus answered them on this wise: There shall arise false Christs and false Prophets, and shall show great signs and wonders: saying, Lo here! and lo there! so that if it were possible they shall deceive the very elect: Go not after them, neither believe them for as the light of the morning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of man be.

Many of the signs and wonders, and false Christs and false Prophets referred to, have already been exhibited, insomuch that many have declared the day when the Son of man would make his appearance; and many have believed on their testimony and been disappointed; while those who have been filled with the Holy Ghost, by the laying on of hands, having repented of their sins, and received remission thereof by baptism in water, have been watching the gradual progress of the work of the Lord in this last dispensation, which has been like the light of the morning, as it first gilds the eastern horizon, and continues to grow brighter and brighter, and spread farther and farther from the East even unto the West, and so will continue until the whole horizon is illuminated with the clear effulgence of the noon-day

Sun; and the Son of Righteousness shall make his appearance in the midst of his people, according to his own declarations.

The first light of the morning in this age, and the time referred to by the Saviour, was the Angel who had the everlasting Gospel, which was to be preached to all people, preaching and ministering to Joseph Smith, jun., and commanding Joseph to preach and administer to others even as he had received of the Angel; and the light continued to shine and spread, as others believed, on the testimony of Joseph; for they repented of their sins, were baptized by him, and he having received the Holy Priesthood from the Angels, conferred the same Priesthood on the believers; and they in turn went forth proclaiming the same Gospel, administering the same ordinances, calling on all the faithful to gather themselves together, to the upbuilding of Zion, until the light has already been seen in the four quarters of the earth, and is fast being reflected over every nation and people; and this, the Gospel, the plan of salvation, is the true light that must shine from the East to the West—that is, to every nation, kindred, tongue, and people on the earth, before the end will come; and the faithful, the Saints, must be gathered together in holy places, and build Temples and do all necessary works to open up the way of life and salvation to the dead as well as the living,



before they can complete the work which is given them to do in this dispensation and probation.

When the Saints in Zion are sowing and reaping, and building according to counsel, they are causing the light to shine, as emphatically as though they were abroad in foreign nations, preaching and baptizing for remission of sins. All things needful to be done, are but parts of the great whole, which must all be accomplished before men will be prepared to be restored back again into the presence of the Father; and while we again have the pleasing privilege of communicating with our friends scattered among the nations, we know not how we can with more interest, or render our Epistle more useful, than by devoting a portion to a continuation of the history of things as they do and have existed since our last letter—which is only a reflection of that light which eventually must illuminate the world; for the works of the righteous, like gold, and silver, and precious stones, will remain when time is swallowed up in Eternity.

The Railway from this City to the mountain, was surveyed early in the season, and partly graded; and a considerable share of the timber and rails are on the ground. When the harvest approached, the work was suspended for want of labourers, but will be resumed as early as possible. The walls of the basement story of the Seventies' Hall are in progress, and the walls of the Tithing Barn are completed; also the walls of the joiners' and paint shop, and planing and slitting machine, one hundred and forty by forty-five feet on the Temple Block, preparatory to building a Temple, though all the public works have been hindered for the lack of lumber, materials, and labourers, and the lack has been occasioned by a majority of the brethren's neglect to pay their tithing, both at home and abroad. It mattereth not were the Saints reside in relation to this principle, it is their duty to devote one-tenth of their property, when they come into the Church, and afterwards one-tenth of their income, for the support of the public works—for the building of Temples and other necessary purposes; and if they do not tithe themselves, they have no claim to the blessings and endowments that will flow to the faithful through that medium.

A tithe of the tithing due from the Saints, promptly paid, would have enabled us to enclose the Temple Block, as we had

anticipated, preparatory to commencing the Temple another season; but for lack of means, the plat remains open, and the commencement of the building must continue to be suspended. It is time that the Saints understood, and it is the duty of all Elders and officers, and especially the Bishops, to instruct the Saints, that the paying of their tithing is a prominent portion of the labour which is allotted to them, by which they are to secure a future residence in the heaven they are seeking after. To be prepared for a Celestial Heaven, they want the blessings of a Terrestrial Temple, builded to the name of Israel's God, and without these blessings they cannot be prepared for the greatest glory; and should any one succeed in passing through the Temple, and receive all the blessings and endowments offered to any, that person never having tithed for the building of the Temple, or other public good, would have to hear the words of Jesus—enter in at the door, and he that entereth not in at the door, but climbeth up some other way, the same is a thief and robber; and the House of the Lord is the door to those who help to build it, but those who have the opportunity and do it not, the words of the Saviour remain true, if they enter therein; and from henceforth the living may not expect the blessings of the Temple unless they help to build it. Your tithing we value not, only as it affects your salvation, and the salvation of the dead.

The Council House is completed. The Tithing Store House is in progress of finishing, and will be ready to be occupied the coming winter, for the several purposes designed, instead of a joiners' shop as hitherto. The foundation of a Tabernacle, on Temple Block, one hundred and twenty-six by sixty-four feet, is nearly completed, and we expect the building will be completed this Fall. The Desert Pottery is in successful operation, some good light yellow ware was drawn from the kiln, June 27th, and white ware is soon expected. It is anticipated that the Valley materials for making crockery and china ware, will be equal to any other place; and that the Pottery will soon be able to supply this market. Good potters are wanted. A carding machine is in operation and doing extensive business in this Valley; also one in Utah, and others in progress.

There are four grain and five saw mills



in operation, or nearly completed in Great Salt Lake County; also two grain and two saw mills in Weber County; one grain and two saw mills in Davis County; two grain and three saw mills in Utah County; one grain and two saw mills in San Pete County; one grain and one saw mill in Iron County; and one saw mill in Tooele County; and an increasing desire and exertion to promote domestic manufactures prevails throughout the territory.

We have visited the various counties and settlements generally, this season, and found the Saints industrious and prosperous, extending their farming operations as far as possible, and preparing food for the brethren who are coming hither. The harvest will be abundant for all who will have occasion to eat thereof, though many fields have suffered by the drouth; the mountain streams having been unusually low this season, and help scarce at the time most needed for irrigation. Harvesters are much wanted, and more thrashing machines, and labour-saving machinery of all kinds could be used to great advantage in our midst.

A High Council was organized at Manti, San Pete County, April 30th. Isaac Morley is Patriarch of that Stake of Zion. Chalk, stone-coal, salt, and iron ore, abound in the region of Iron County; also a substance resembling white clay which answers a good purpose as a substitute for soap. We decided on locations for settlements on Salt Creek, in Jewab Valley, and Corn Creek, in Parowan Valley, between this and Iron County, and companies will leave immediately after conference to form those settlements.

The birth day of the nation, July 4th, was celebrated by the citizens of this Valley, in a most patriotic manner, on the banks of the Great Salt Lake, about twenty-four miles from the city, attended with every expression of joy and gladness, that could flow from the hearts of a free and virtuous people.

The 24th of July was celebrated as the Anniversary of the entrance of the Pioneers into the Valley of the mountains, and in this, much interest was added over former celebrations, by the appearance of the Pioneers in the procession, each carrying the tools, or emblems of tools, utensils, and implements used by them on their route, and after their arrival, even to sheaves of grain, the products of their labour. The remembrance of this day is

sweet to the Saints, as was the passover to ancient Israel; and the demonstrations of gratitude and thanksgiving on the Anniversary were pure, virtuous, holy, and without alloy.

Several depredations have been committed by the Indians during the summer, mostly in Tooele Valley, where it is computed that more than five thousand dollars worth of cattle and horses have been stolen, and mostly killed or destroyed. So great was the destruction of property, that annihilation of the settlement seemed inevitable, unless the savages were met and resisted; which resulted in the death of one white man and a few Indians, which produced a cessation of thefts for a season. Some minor thefts have been committed in other settlements, though, in general, the Indians about the settlements, have neither the disposition or courage to fight the settlers.

A band of Indians, living on the Muddy, between Iron County and San Diego, appear more hostile of late, and no doubt killed brother Isaac Brown, when on his return from California last Fall. The Indians on St. Mary's River, have committed many depredations on travellers the past year and, as is supposed, killed eight emigrants about one hundred and fifty miles north of this, a few weeks since; and the California Mail, which was expected here ten days since (Sept. 4.) has not been heard from.

Elder Orson Hyde arrived in the Valley, on the 17th of August, direct from Kanesville, accompanied by Elder Carington and a few others, all of whom were robbed and plundered by the Pawnee Indians. During the great amount of emigration from sea to sea through the mountains, the Indians have received some insults and abuses which they are sure to resent, and the Saints and others who may have occasion to pass through these tribes referred to, will do well to be prepared to act on the defensive.

Doctor John M. Bernhisel, and the Hon. A. W. Babbitt, returned to this place on the 19th July, accompanied by several officers of the United States Government for the Territory of Utah, which was chartered last September, and the General Government having now received this territory into their fostering care, the citizens will be relieved of many burdens, hard to be borne by them in a new country to which they were compelled to immi-



grate, while destitute of many of the comforts of life. Dr. Bernhisel, was appointed by the President of the United States, Special Agent to expend an appropriation of five thousand dollars, granted by Congress for the purchase of a library for Utah; which appropriation he expended by selecting books in the eastern cities, during the past winter, and the library is now on the way to this place. Many gentlemen in the States, through the solicitation of the Doctor, have donated books, magazines, pamphlets, maps, and papers, which will add greatly to the value and interest of the Utah Library, and elicits our warmest thanks. Dr. Bernhisel was unanimously elected delegate to Congress by the Territory on the 4th of August, and on the 1st of September, left in the mail coach for Washington City—the same day that a commencement was made to lay the foundation of a State House on Union Square in this city, towards the erection of which Congress has appropriated twenty thousand dollars.

The Valley is well supplied with a general assortment of merchandize at the present time; but the exportation of cash having been far greater than the importation the past year, it is to be feared that many articles will remain unsold, which might be used to advantage, were the circulating medium suited to foreign markets in the possession of those who would like to purchase. Shingles are now extensively manufactured, and would be very extensively used could nails be procured, but it is not supposed that one-half, and probably not one-fourth enough of shingle nails will be brought this season to supply the market; and the present prospect is, that many buildings will have to be delayed, before another market season, for lack of assorted nails. If a company of brethren could be formed in England, Wales, Sweden, or any other country, to come and make Iron from ore (magnetic ore of the best quality) and machinery for rolling, slitting, and cutting nails, and drawing off wire, it would be one of the greatest auxiliaries for advancement in building up the vallies of the mountains; and the presiding elders in those countries are instructed to examine this subject, and forward such a company with the least possible delay.

School houses have been erected in the wards generally, and schools have been in operation the present season. The pa-

rent school has been suspended a few weeks, for lack of a commodious room; but a house is in progress of erection for its accomodation, and the School will be resumed the coming winter. A portion of the wall around the University land is completed, and a portion has been delayed for want of labourers, a difficulty we often meet with, and which might be avoided, if a few score of thousands of the Saints who are abroad, would rise up in the name of Israel's God and come home and help us to do what is required at our hands, and it is as much the duty of the Saints to gather, as it is for sinners to repent and be baptized for the remission of their sins, and every Saint who does not come home, when he has an opportunity, will be afflicted by the Devil. And why? If you will stay on the enemy's ground after you have had a chance to escape, that enemy will claim and exercise power over you; while your faith will fail, because you have been disobedient to the counsel to gather yourselves with the faithful unto holy places, where the Holy One of Israel presides in the midst of his people, and where the power of Satan is destroyed, broken, or brought in subjection: therefore, if you shall tarry after a way has been made for your escape, and lose your life, or the lives of your household, or your property, whose fault will it be, and whose loss? You must bear it.

Seth M. Blair, Esq., and President Joseph Young, are each preparing mills and presses in our City, for the purpose of extracting the juice of the Beet, of which many have been raised this season; and although we wish them success, and anticipate that they will do much to abate the scarcity of saccharine matter for culinary purposes; yet we know of no one in our midst who is sufficiently versed in refining the beet juice to make a perfect article of sugar; but we expect this lack of information will soon be overcome by their experience, and also by the early arrival next season of a company of manufacturers from France, as we are informed by letter from Elder Taylor. We are also informed from the same source, that a large company of woollen manufacturers, will come at the same time, from the same country, bringing all the necessary machinery and the best of sheep, all of which are much needed here; and we hope that nothing will interfere to hinder the arrival of those companies against our next Beet and Wool



erop. A small woollen factory is already in progress of erection in our Valley, and there are many sheep here, but thousands more are wanted.

Experiments at tanning hides, and making leather, have, as yet, been very limited in the Valley. Much leather is needed in this country, and many thousands of the best hides have rotted or been wasted, for want of sufficient help to erect tanneries, and convert those hides into leather. There are plenty of materials containing Tannin to prosecute the business to advantage, and prevent the necessity of heavy importations at an enormous expense; and if some of the brethren who are tanners, would come home and attend to their calling here, they would receive the blessing of many souls. Some attempts are now making at this business, but more help is wanted. Brethren, the harvest here is great, but the labourers few.

We have made arrangements during the past year, with a gentleman in Wisconsin to come hither for the purpose of manufacturing paper. Report says that he is on the way, and we hope to see him here this Fall.

Books, papers, and every medium of intelligence through the press, are unusually high at this place, owing, in a great degree, to the heavy transport, which will be remedied to a great extent when the rags in the Valley can be converted into paper. A large printing press has recently arrived, and all necessary materials for a respectable newspaper, and a small bookbindery, all of which will probably be brought into requisition the coming winter.

The Warm Bath House has been open to visitors through the season. Excellent salt is made by boiling 3 to 1 of the Lake water. Good lime is burned in Red Butte Canyon. Plaster of Paris is dug within two miles of the City, and is much used at the pottery, and for finishing houses. The Saleratus from the lake, four miles east of Independence Rock, is much used in the Valley, and the Saints will do well to bring what they can when they come; and the Borax from the lake, west of Independence Rock, would be much used by our mechanics if they could get it.

The Church Pasture on the north of the city is fenced; and the farm for the benefit of the poor on the west of Jordan, is nearly surrounded by a ditch. Many houses and other buildings have been erect-

ed in the City and country, this season, and many more would be if materials and labourers could be procured.

Ogden, Provo, Manti, and Parowan cities have organized under their respective charters, and are governed by municipal law. The nights have been warmer than usual the past three months; winds more frequent and stronger than common in the Valley; and there was a frost on the low lands on the night of the 28th of August.

The United States Mail leaves Great Salt Lake City, and Independence, Missouri, on the first of each month, exchanging at Fort Laramie. Also the mail leaves Sacramento and this place on the first of each month; and a mail is exchanged between this and Dallas in Oregon, once in two months. We have a weekly mail from hence to San Pete, and a semi-weekly from hence to Brownsville. A post-office is established at Parowan, Iron county, but no mail route is yet established between Payson and Parowan; though at the next session of Congress we anticipate the establishment of a post route from hence to San Diego, passing through Parowan, which route will be passable at all seasons of the year.

A post-office is established at Honolulu, Oahu, Sandwich Islands, and letters post paid to San Francisco, will be forwarded every opportunity. A letter from Elder Hiram Clarke, President of the Sandwich mission, dated Honolulu, January 27, contains our latest intelligence from those islands. Elders Clarke and Whittle were stationed at Oahu; Elders H. W. Bigler and Thomas Morris at Morokai; Elders John Dixon and William Farrer, at Rana; Elders Hawkins and Blackwell at Hawaii; and Elders Cannon and Keeler at Maui; having entered on their respective labours about the 20th of December. There are many whites on those islands, but they have little regard for gospel privileges. The natives, generally, can read and write, and are under the influence of missionaries whose policy it is to keep the natives in subjection to their theories by personal influence, and by means of the press, which issues a weekly paper. Three or four editions of the Bible have been issued in native Sandwich, which in the end will prove a blessing to that people. No special and direct communications have been received concerning Elder Addison Pratt and the mission at Society Isles,



since his return thence, or from the other missions, in and about the Pacific, though report says the work is very prosperous in Australia, and other places in that region.

By the STAR of July 1st, we learn there were forty-two conferences, composed of 642 branches of the Church in the British Isles, and 3874 Elders and Priests, and more than 32,000 members, and the Gospel is continuing to spread, and believers to multiply faster than ever. Near 1000 have emigrated the past season, and fifty were baptized on board the ship *Olympus*, on its passage from Liverpool to New Orleans; Elder William Howell, presiding. Elder William Burton, of this city, died at Edinburgh, last March. This is the third death among the American Elders while on the British Isles, and the fourth of all that have died on foreign missions in this dispensation. Elder Flanigan died at Birmingham at a previous date, and Elder Barnes some years since. Elder Hanks died at sea, on his passage to the Society Isles, in the year 1843. The London conference numbers over 3000, and is receiving more than 100 per month by baptism.

In Italy the work is gradually progressing, under the Presidency of Elder Lorenzo Snow, and the deep-rooted tradition of ages is beginning to give place to sober reflection and the light of truth. Elder Snow is translating (if not already completed,) the Book of Mormon into the Italian language. The Waldenses are beginning to look after the truth; and Switzerland is becoming glad in the hope of Eternal Life. Elder John Taylor is in France, preaching and translating the Book of Mormon into French, though probably the translation is complete, before this, and the prospect is flattering in that country. Elder Erastus Snow continues his labors in Denmark, and has translated the Book of Mormon into the Danish language, so that, that most important of all Books, to this generation, may now be read by the greater portion of the inhabitants of the earth, in some language with which they are familiar. Much opposition has been manifested towards the Gospel in Denmark and adjacent countries; yet the truth has triumphed and will prevail, and Satan will continue to oppose, and fight until he is bound; and that opposition is good to prove the faith and integrity of the Saints;

and that is one reason why it is necessary there should be a Devil, even to prove men, and make manifest who the righteous are. Miracles are wrought, the sick are healed, the lame leap, the poor have the Gospel preached to them, and God is with his Saints. The Gospel has recently gone from Germany to Iceland.

At no time since the proclamation of the Gospel in this age, has the Church been in a more prosperous state, than at the present. At no time have the Saints been more ready to follow counsel, and do those things which are required of them, and God is blessing them on account of their obedience; and yet there is room for improvement, or advancement in everything that is good; and that man who does the best he knows how to-day, should so continue to live in the exercise of faith and intelligence, which will produce good works, that he shall know more, and be ready to carry that knowledge into practice, so as to be better and more useful to-morrow; and so on, from day to day, till he is prepared to enter into the presence of the Father. If men would be great in goodness, they must be intelligent, for no man can do good unless he knows how; therefore seek after knowledge, all knowledge, and especially that which is from above, which is wisdom to direct in all things, and if you find any thing that God does not know, you need not learn that thing; but strive to know what God knows, and use that knowledge as God uses it, and then you will be like him; will see as you are seen, and know as you are known; and have charity, love one another, and do each other good continually, and for ever, even as for yourselves.

But if a man have all knowledge, and does not use it for good, it will prove a curse instead of a blessing as it did to Lucifer, the Son of the Morning. If a sinner is advised to repent, and be baptized for remission of his sins, and does it not, it will prove to his condemnation instead of a blessing, and he cannot receive the laying on of the hands of the Elders for the reception of the Holy Ghost. If a Saint who has received the Holy Ghost, is counselled to gather with the Saints, to come home, and he neglects to come, he has no further claim to the blessings promised unto the faithful, who obey all the commandments; his light becomes darkness, and remaining in this state, where God is he cannot come, for the ordinances



in the house of the Lord, in Zion, and her Stakes, are as necessary for a full salvation, as baptism is for a partial salvation; and the voice of the good Shepherd is to all Saints, even to the ends of the earth; "gather yourselves together, come home; and more especially to the Saints in Pottawatamie, the United States, Canada, and the British Isles; *come home! come home!!*"

O ye Saints in the United States, will you listen to the voice of the good Shepherd? Will you gather? Will you be obedient to the heavenly commandments? Many of you have been looking for, and expecting too much; you have been expecting the time would come, when you could journey across the mountains in your fine carriages, your good wagons, and have all the comforts of life that heart could wish; but your expectations are vain, and if you wait for those things you will never come, you will leave your carcasses to rot in the midst of the Gentiles, and your faith and hope will depart from you.

How long shall it be said in truth "the children of this world are wiser in their generation than the children of light." Some of the children of the world, have crossed the mountains and plains, from Missouri to California, with a pack on their back to worship their god—Gold. Some have performed the same journey with a wheel-barrow, some have accomplished the same with a pack on a cow. Some of the Saints, now in our midst, came hither with wagons or carts made of wood, without a particle of iron, hooping their wheels with hickory, or raw hide, or ropes, and had as good and safe a journey as any in the camps, with their well wrought iron wagons; and can you not do the same? Yes, if you have the same desire, the same faith. Families might start from Missouri river, with cows, hand-carts, wheel-barrow, with little flour, and no unnecessaries, and come to this place quicker, and with less fatigue, than by following the heavy trains, with their cumbrous herds, which they are often obliged to drive miles to feed. Do you not like this method of travelling? Do you think salvation costs too much? If so, it is not worth having. Sisters, fifty and sixty years old, have drove ox teams to this valley, and are alive and well yet; true they could have come much easier by walking alone, than by driving a

team, but by driving the oxen, they helped others here; and cannot you come the easier way? There is grain and provision enough in the Valleys for you to come to; and you need not bring more than enough to sustain you one hundred days, to ensure you a supply for the future; and let those who are coming with teams and have the means, bring nails, glass, paints, oils, wire No. 9; osage, orange, and other choice seeds, and such articles as are most needed in a new country, to exchange with the brethren here for bread; and start earlier than usual, even as soon as teams can possibly be supported on the prairie, so as to avoid the spring rains and floods, and be here to assist in harvest.

Dispense with all useless rubbish on the journey, and provide young stock of the best quality, so far as you are able to bring any; and silver instead of gold, for change is scarce, and silver will be more useful. The funds for the emigration of the poor are continually increasing, by the exertion of the Saints in the Valley; and it is the duty of Saints in the States, and other places, to add to those funds according to their ability. President Orson Hyde will return to Kanesville this Fall, and make preparation to remove his family to this place the ensuing season. Elders Ezra T. Benson, and Jedediah M. Grant, will repair to Kanesville, immediately after Conference, and superintend the emigration the coming season. They are sent expressly to push the Saints to the Valley.

Elder Woodruff will remain at this place at present; also Elder George A. Smith, unless circumstances shall occasion his return to Iron County. Nothing definite has been heard of Elders P. P. Pratt, Amasa Lyman, and Charles C. Rich, since they passed Little Salt Lake last spring; though the papers report their arrival in California with one hundred and forty wagons, and it is supposed that Elder Pratt is pursuing his mission on the islands and coasts of the Pacific; and that Elders Lyman and Rich are making a settlement in California, between this and San Diego, and gathering the Saints thereto, and that they will appoint missions to the Elders as the Spirit shall direct. They are also instructed to extend settlements towards Iron County, at every desirable point, with as little delay as possible. Elder Orson Pratt is on the way from the States; and about five hundred



wagons, mostly of the Saints who are emigrating to this place; but they started too late, were hindered by heavy rains and floods, and it will be very late before the last camp will arrive.

By recent communication of President F. D. Richards, of England, we learn that the prospect of immediate emigration of the European brethren to San Diego, as we had anticipated, is in no wise flattering, there being no regular shipping from England to that port; therefore Elder Richards will continue to ship the Saints by way of New Orleans to Kaneshville, as hitherto, only be particular to start them earlier in the season, so that they can be at Pottawatomie in season to build their hand-carts, and walk or ride over the mountains as they may have means, before snow falls. Many of the English brethren and sisters think it a trifle to walk fifteen or twenty miles to hear preaching on the sabbath, and return home at evening, and then stand at their labor the remainder of the week; and can they not walk twenty miles per day for fifty days, for the sake of getting to their Fathers's house; to the home of the Saints in the Valley of the mountains? Some may have teams, some cows; they can kill buffalo, and other game by the route, and when weary, rest a day, if the Sabbaths are not long enough; and cannot they fare as well as ancient Israel, when journeying toward Canaan? They were travelling forty years, but the Saints can walk from Kaneshville here, in twice forty days, and harm no one. Now is the time for the Saints to come, except such as are counselled to tarry and preach, and the like, and they who can come will never find a better time. If some of the Saints would bring shepherd dogs, they would be of great use in the Valley; shepherds are needed here.

Elder Richards will also appropriate so much of the Emigrating Fund in his possession, as may be necessary to forward two ship loads of the Saints to Kaneshville, where they should be in April, ready to prepare for their journey over the mountains. Let your selection be made in wisdom, having regard to those who are faithful, and have borne the burdens in the heat of the day; and also in some measure to their professions or trades, according to our need of the various mechanic arts, as we have suggested, and your information of circumstances here

shall prompt; committing them to the care of agents, wise men, who will receipt for all moneys, and will take receipts, before landing, of every individual, of the amount he has been helped by the funds, with a promise to refund the same as soon as he can procure the means; and let each company remain together until they arrive at this place, when it shall be told them what to do.

Start no more Saints on account of the Poor Fund, than you forward means, by the Agents in charge, to see their respective companies safe through to the Valley. And let no funds go into the hands of those who are helped, but let all moneys expended be paid out by the Agents, for passage, provision, and such things as are indispensable; taking receipts of all in the harbour of New Orleans, and also at Kaneshville; and let all those receipts, funds on hand vested in oxen, cows, or other property in the hands of the Agents, or in use of the company, be reported at our office immediately on arrival. It is expected that every person assisted by the Fund, for the emigration of the poor, will help themselves to the utmost of their ability; and not one bring stores of merchandize, to the expense of another's tarrying behind. No! let him who has chests of goods, or money, pay his own passage, and let those be helped who cannot help themselves, or, but in part; and many can furnish every necessary thing but their passage money, and many, a portion of that. If those assisted by the Poor Fund expect to ride in carriages and wagons over the mountains, the number you can forward will be very small; but if they have faith to walk through, a few teams loaded with flour, will make a multitude comfortable, and many can be removed at little cost. The funds now on hand amount to more than 13,000 dollars, raised almost entirely in the Valley; and if the Saints in England and other places shall be as diligent the coming year, in donating to the Fund, as have the Saints here, a great ingathering may be expected to follow.

The semi-annual Conference of the Church commenced at the Bowery in this city, Sunday, Sept. 7th, at 10 a.m., and continued from day to day, till Wednesday, the 10th instant., when it adjourned to the 6th of October next, to meet at the same place. President Brigham Young presided during the Conference, which was



composed of a vast assembly of the Saints, from all the settlements; and the various proceedings were marked with strong feelings, in preachings, teachings, testimonies, and in sustaining all the general authorities of the Church, as they were last April, except Lewis Abbott, deceased, and Elisha H. Groves, removed to Iron county, and William Snow and Winslow Farr, were appointed to fill the vacancies in the High Council. Nathaniel H. Felt and John Banks were appointed Presiding Travelling Bishops, to travel in the Church and among the branches, counselling the Bishops and seeing they are faithful in their calling, in gathering tithing, and causing it to be forwarded to the general office—in keeping correct accounts, and they settle with the several Bishops from time to time, and report the same to the Presiding Bishop.

E. T. Benson, and Jedediah M. Grant were appointed agents to gather the poor, and President Orson Hyde's agency was continued. Elders Samuel W. Richards, Willard Snow, Abram O. Smoot, Dorr P. Curtis, and Vincent Shurtleff, were appointed missions to the British Isles, and Daniel Carn, to Germany. President John Young, received a mission to Ohio, to preach the gospel and gather the Saints, and Elder John L. Dunsen to preach the Gospel in the States. The conference voted to observe the words of wisdom, and particularly to dispense with the use of tea, coffee, snuff, and tobacco, and in this thing as well as many others, what is good for the Saints in the mountains, is good for the Saints in other places, and if all who profess to be Saints would appropriate the funds lavished on luxuries, and articles unwise to use, to the benefit of the public works, we would soon see another "Temple of the Lord."

The conference also voted to commence anew the tithings and consecrations; and that within thirty days, each Saint should make a consecration of one-tenth of his property, and one-tenth of his interest or income ever after, and that all who will not thus tithe themselves be cut off from the Church.

A fire is kindled in the earth, and who shall quench it? A light is shining, and who shall extinguish it? The nations of the earth are fearing and trembling; the fire burns and the light dazzles, but they know not what to make of it. God has set his hand to restore Israel, and save the remnants of Ephraim, but they know it not. The oldest and most powerful governments are shaken to their centre, and kings know not the cause. The way is fast preparing for the introduction of the Gospel into China, Japan, and other nations, which for ages have sat in darkness, and stood aloof from celestial science and foreign intercourse; and it is the business of the Twelve Apostles to fill every open door, and push to the right and left with the horns of Joseph, until every heart shall feel; and blow the trumpet of salvation till every ear shall ring with the glorious intelligence, that there is a God in the heavens, who guides the destinies of all men, and who would that all men should come to the knowledge of a crucified Saviour, and be saved.

Brethren, pray for us! Sisters, pray for us! Be humble, prayerful, watchful, diligent, and persevering in every good word and work, and in the end you shall overcome all evil, and sit down with us in our Father's kingdom. Elders of Israel, lift up your voices like trumpets; open your mouths wide, and proclaim salvation to all the meek of the earth, and you shall bring many souls to Zion.

It is our wish to see all the members of the Quorum of the Twelve Apostles, at the General Conference in this city, on the 6th of April 1853. And we hope the brethren will be able to arrange the affairs of their various missions in such a manner, that no injury will be sustained by the Saints, while they shall spend a little season with us in council. And we pray God, the Eternal Father, to bless the Saints throughout the earth, in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,  
HEBER C. KIMEALL,  
WILLARD RICHARDS.

Let no young man expect success or prosperity who disregards the kind advice and pious instructions of his mother. What can be more consoling and heart-cheering in severe affliction than the fond recollection of a pious mother's prayers and tears, poured forth and shed in infancy for her beloved offspring?



## The Latter-day Saints' Millennial Star.

JANUARY 15, 1852.

THE Sixth General Epistle, contained in the present number of the STAR, will be found by all the Saints to be of vast interest and importance, not only as containing accounts of the great prosperity of all the settlements of the Saints in the Vallies of the mountains and elsewhere; but as setting forth the designs and purposes of the Church in future, in reference to the advancement of its interests in Zion, and as designed to take effect with the Saints abroad, especially those in the British Isles. The bold, extended, and energetic spirit breathed forth through every sentence of it, is none other than the inspiration of the Holy Ghost, enlarging, opening up, and clothing with power the counsels of his servants, for the welfare of his people, the gathering of his Elect, and the establishing of Zion. Happy will it be for every Saint on this side the Atlantic, who keeps pace with the work of God, and walks in the light as it continues to shine forth with increasing strength and glory from Zion's Hill. And we take the present opportunity to advise some of our brethren to brush up their ideas a little, particularly those to whom we are obliged to write once, twice, or three times before we can obtain the co-operation or information which we publicly call for in the STAR; as for instance, last June, more than six months ago, we called for the names and addresses of the various Branch Treasurers of the Perpetual Emigration Fund, and have not got them all yet; again, twice a-year we give due notice in the STAR to the Presidents of Conferences, to send in their semi-annual reports by a specified date, the latest proper hour for the paper designed to contain them to go to press; but instead of receiving them all promptly when the time arrives, we are deficient of several, and must write again for them, which detains our business other two days; and then not unfrequently do we get a report which contains items not wanted, and which does not contain the items needed, although each particular item required was specifically stated in the published instructions. These circumstances are merely mentioned as a few of the instances which *too often* occur. It is the duty of every officer of the Church throughout the British Isles to know, as soon as he can read the STAR, what instructions are contained in it that have any bearing upon his duties, and if there is anything which is not quite clear, he should communicate immediately with his President, and come to a proper understanding of it, that he may be able faithfully as a minister of righteousness to perform his duties to the Saints, and not wait till an emergency requires counsel, and behold he has no counsel to give; such are like bruised reeds for the people to walk with, and often those who lean upon them are thrust through with sorrows. Such can never become Pillars in the Temple of the Lord. Let those who make their duties to the Church secondary, and matters of convenience, be removed from their stations, whether they are Presidents, Secretaries, or Treasurers; and let men be appointed who can and will make it their first business from the heart to magnify their callings by faithfully performing the duties of their office. Upon such the people of God can lean with security for support, and find them a tower of strength in the hour of need, and like springs of living water in the desert to quench the parching thirst of the fainting pilgrim.

When general counsel is given upon any matter through the STAR, the Saints should apply to the President of their branch, if anything unusual occurs relating to the subject; and if the matter is too difficult for him he can apply to the President of the conference, and if he is not prepared to give an answer, he can refer it to the



Presidency in Liverpool. We know full well by our own experience the diffidence that exists in the mind of a man to give counsel upon important matters, when he sees and feels that his fellow-beings hang upon his words for life and salvation; but, brethren presidents, this is according to the order of your calling, and the power of your ordination, that you should bear a part of the vast responsibilities connected with the building up of the Church, and the gathering of the righteous; therefore shrink not from your duty, but seek diligently the counsels of the Spirit, and you will find that your words will be sanctified of God, to the best interests of his people over whom you are called to preside; your confidence in the dictates of the Spirit will increase, until the spirit of revelation will so abound in you that nothing shall be too difficult which shall be laid upon you to perform. Therefore let every man stand in his lot and place, and be faithful in all that is committed to him that he may bring forth fruits of praise, and be able to endure unto the end.

As will be seen by the General Epistle, but more especially by the Epistle to the Saints in Pottawatamie, the special counsel of the First Presidency to the Saints in that region, and in St. Louis, is to leave forthwith, and get themselves to the Valley; therefore none of the Saints in Britain are counselled to go to America, except such as have *money and faith* sufficient to take them through to the Valley the same season. All persons who have families associated with them on this journey, and who design to go this year, should have not less than £20 a-piece when they leave their homes to secure their passage through; but young and single men, if they have £10 to start with, may go to Pottawatamie, and work their way through with the companies from that place. All persons and families having £20 each, and intending to go this winter, should be ready to leave in the ship which will sail in the early part of February, in order to have time at the Bluffs to perpare teams, wagons, provisions, &c., for the trip over the plains.

Although emigration is again opened on the *old route*, it is not opened on the *old plan*. Let those only leave England who can go *through* either by their own means, or by the means of the Emigrating Fund. St. Louis is a very unhealthy place in the summer time, and there are many there who might have gone on, but thought to stop and get prepared to go more comfortably, and have either lost their lives or some of the members of their families; or what is still worse, lost the Spirit, and denied the faith. St. Louis is also the residence of many, very many, who have become reprobate concerning the faith at different times, who finding themselves unable to practice their wickedness among the Saints in Nauvoo, Winter Quarters, Pottawatamie, and some even from England, who have been cut off for their transgressions while crossing the sea, have naturally enough concentrated in that city, until it has become as the slop pail receiving that refuse portion of the human family, of whom the Saviour said, having lost their savor, they were good for nothing, but to be cast out and trodden under foot of men. For these reasons the Saints should no longer make that the place of their rendezvous.

The British Conferences have contributed about One Thousand Pounds sterling to the Perpetual Emigration Fund, about one-third as much as the Saints in the West have given; but sufficient, however, to make a commencement which will make all the Saints glad, and send forth a new ray of light and hope to all the poor of God's people. Now is the day of choosing, we have furnished each President of a Conference with the number he is to choose from his Conference, according to the amount donated by the various Conferences; and they will, according to our instructions and the spirit of the General Epistle, select those most advisable to go for the several reasons assigned. Let none feel uncomfortable if they are not selected first, for but a very few can



go this winter, as the Fund is small. As soon as the Presidents have made their selections, they will immediately forward their names, ages, occupations, and deposits, (£1 each,) with their addresses distinctly written to our office, and the parties will be duly notified of the time they should be in Liverpool, with all necessary instructions for the passage. It must be distinctly understood by all, that no person will be chosen to emigrate by the Fund, except such as will give bonds to the Company's agent in Liverpool, that they will continue under the care of the agent who shall be appointed to take charge of the company of passengers, until they arrive in the Valley, (illness and death excepted), and that on their arrival in the Valley, their time and labour shall be subject to the appropriation of the Perpetual Emigrating Company, until they have paid the Company the amount expended in their emigration from England to the Valley of the Great Salt Lake.

ARRIVALS.—We have particular pleasure in being able to announce the arrival of Elders Samuel W. Richards, Willard Snow, Abram O. Smoot, and Vincent Shurtleff in our midst; they are appointed on missions to the British Isles, as stated in the General Epistle, and arrived on the morning of the 29th ult., in good health, except slight inconvenience from the motion of the sea, and with spirits buoyant and fervent with the fire of the Lord. These brethren will spend a short time with the various American Elders, and Presidents of Conferences, and of them obtain a knowledge of the organization of the Church in these islands, and the many subjects of interest and importance now before the Saints; while at the same time, by their reviving influence and savory communications, they will impart virtue and vigor to the work of the Lord in every portion of the kingdom. These brethren will hold forth prominently to the Saints in this land the spirit and purpose of the Church in the Valley concerning *emigration*, and *tithing* for the building of the TEMPLE. Thus they will bless and be blessed by the society and ministrations of each other. Our American brethren will learn of the welfare of their families, and the work of God in Zion, while all the Saints will be exhilarated by their presence and teachings in this land. They will soon receive appointments to the particular fields of their future labours.

Concerning our American brethren now in the European nations, the First Presidency say, "Far be it from us to bind heavy burdens on the shoulders of the Elders, or confine them long at a time from their families in foreign countries, while peace prevails and the road is free; but the distance is considerable that separates us, and much time is required to travel the distance, and as wisdom is profitable to direct, we leave the return of the American Elders now in Europe to the direction of the Spirit in council with their respective Presidencies, which you will please communicate to them the first opportunity."

To the American Elders labouring in the British Isles, we take the present opportunity to state that we had, with them, made up our mind to labour in this country another year; but as the last paragraph of the Epistle contemplates the return of the Twelve during 1852, it is the more particularly desirable that so many of the Elders as can, should stay, that stability and power may be maintained in all the work of the Lord in these Islands, and we have the fullest assurance that the interest which our brethren feel in the welfare of Zion's cause, will lead them to do so most cheerfully.

APPOINTMENTS.—Elder James Works will continue his labours in the Sheffield Conference.

Elder Thomas I. Schofield, of Ashton, Manchester Conference, is appointed to



travel and labour in the Sheffield Conference under the presidency of Elder John Albiston.

Elder Joseph W. Young, President of the Shropshire Conference is instructed to set in order all things needful for the prosperity of the work of the Lord in that Conference, and hold himself in readiness to act under letters of instruction from us.

Elder Charles Derry is appointed to succeed Elder Young in the Presidency of the Shropshire Conference.

F. D. RICHARDS.

## EPISTLE TO THE SAINTS IN POTTAWATAMIE.

(From the Frontier Guardian.)

Great Salt Lake City, Sep. 21, 1851.

Beloved brethren,—We send unto you our beloved brethren, Ezra T. Benson and Jedediah M. Grant, for the special purpose of counselling and assisting you to come to this place, and we desire you to give heed to their counsel in all things, and come to this place with them next season; and fail not.

Come all ye officers in the Church, and all ye officers in the State or county. There is no more time for Saints to hesitate what course they will pursue. We have been calling to the Saints in Pottawatamie ever since we left them to come away; but there has continually been an opposing spirit, whispering, as it were—Stay another year, and get a better fit-out, until many who had means to come conveniently have nothing left to come with, even as a former Prophet said, "if a man will not gather when he has the chance, he will be afflicted with the Devil," his property will go to waste, his family fall by sickness, and destruction and misery will be on his path; even so has it been with some of you, and soon will it be with more of you, if you do not hearken to this call and come away.

What are you waiting for? Have you any good excuse for not coming? No! you have all of you, unitedly, a far better chance than we had when we started as Pioneers to find this place; you have better teams and more of them. You have as good food and more of it; you have as much natural strength as we have had to come; our women and children have walked here, and been blessed in walking here, and barefoot, too, only as they could occasionally get a skin from the Indians to make a moccasin, and can you not do the same? You can. And we say again, come home! And if you can get one good wagon and team to five families, and five teams to one hundred souls; or no

teams at all, more than cows and calves to your handcarts, you can come here with greater comfort and safety than the Pioneers came here who had nothing to come to; while you will have every thing; and here is the place for all the Saints to get their fit-out for Zion, even from all nations, therefore we say again, *Arise and Come home.*

Elder Hyde will return to your place, with Brothers Benson and Grant, and act in his calling as usual; but you must not depend too much on him, for he has his private affairs to settle and prepare to bring on his family, and come with you; and we have sent Brothers Benson and Grant to bless you, and counsel you, and relieve Brother Hyde. Therefore we wish you to evacuate Pottawatamie, and the States, and next fall be with us all ye Saints of the Most High, and it shall be well with you if you will keep all the commandments.

Oh ye Saints, give not your heritage to reproach, neither sell your improvements in Pottawatamie to strangers for nothing. No! rather sell your improvements for their value or give them into the hands of those you shall be counselled to, for the benefit of the poor Saints who are coming after as consecration, for the benefit of the poor.

It is a day of sacrifice, and those who are ready to sacrifice and do their duty, and come home, they may save being burnt. How long will the Saints in St. Louis, remain where they are? Arise and come with the Saints of Pottawatamie, and you shall be blessed.

We remain your brethren in the  
New Covenant,

BRIGHAM YOUNG,

HEBER C. KIMBALL,

WILLARD RICHARDS.



## WORD OF WISDOM.

BY ELDER ELI B. KELSEY.

*(Continued from our last.)*

**STRONG DRINK.**—The Lord in giving the “Word of Wisdom,” discountenances the use of strong drink altogether, and sanctions the use of *pure wine* only in the assembling of the Saints together to offer up their sacraments before Him. Under all other circumstances, both wine and strong drink are entirely forbidden; hence the erroneousness of the opinion entertained by many, that if the wine be of their own make they are excusable in making a general use of it. The revelation states, that barley is “for all useful animals, and for mild drinks, as also other grains.” Many suppose, that inasmuch as Beer, Stout, Ale, &c., &c., are made from barley and other grains, that it must be the mild drinks spoken of; and therefore, with unruffled consciences, they are daily, and in some instances, hourly, quaffing deep potations, filthy productions of the malt tub.

Whiskey is also made from rye, barley, &c. Would any one say that whiskey was a mild drink? Are not the effects arising from the free use of the one the same as from the others? Will not both intoxicate? Are they mild in their influences? No: but on the contrary, they are alike damning, and foul in their effects upon the human family. The habitual use of strong drinks is almost universal. If friends meet, their joy is not complete without a potation; if they part, their regret becomes the more expressive over a “pot or two.” If an heir is ushered into the family, the little stranger’s arrival must be celebrated with an application to the bottle; if he dies the grief of his parents and friends is rendered all the more acute and sublime by another, and deeper application to their universal friend—the bottle. So universal is this appetite for strong drink, that whether cold or hot, wet or dry, in joy or grief, in ease or pain, in prosperity or adversity; under all circumstances, the bottle is the universal antidote. Who will wonder, then, that God said by revelation, “that inasmuch as *any man* drinketh wine or strong drink among you, behold it is not good, neither mete in the sight of your father.”

Next to the spirit of lasciviousness, the spirit of drunkenness is the most direful in its influence of any of the spirits that now rule over the world with such dreadful sway. The spirit of strong drinks is directly opposed to the spirit of God in all its influences upon the mind of man. It is only necessary for me to illustrate their different effects, to show the direct antagonism that exists between them. The influence of the first is to darken the mind, and ultimately, if persisted in, to reduce it to a state of idiocy. Even but a limited portion of it exhilarates the mind, and inspires the individual partaking of it to throw off these wholesome restraints imposed by the virtuous and holy influences of the Spirit of God, and even those imposed by the rules and regulations of good society. The spirit that he has given place to is stronger than his spirit; and asserts its supremacy by demanding gratifications that are peculiarly its own. “Give me latitude,” says this spirit, “out upon all puritanic notions and observances; I will have my liberty.” The mind thus influenced, no longer desires to walk carefully in the path of virtue, but digresses to the right and left, to pluck the blooming and tempting flowers, and blossoms that grow so luxuriantly in the vale of passion. As the influence increases, the body sympathizes with the vagaries of the mind, and, desiring equal latitude, refuses to follow the *line of discretion*. The man becomes uncertain in all his ways. Who would trust in him? who would follow him? for his path is one of deviating uncertainty, until he sinks down in a state of helpless imbecility. Surely there is no state of idiocy so humiliating and disgusting as that of the man who is profoundly drunk. The most tender and endearing ties are forgotten. The allurements of home are lost upon him—they exert their influence in vain. The tears and entreaties of his broken hearted wife are unnoticed. The cries of his helpless children are unheeded. In ceasing to be a man, he ceases to be a husband in fact, and is no longer a father in feeling. Such is the influence of **STRONG DRINK.**



The influence of the Spirit of God is to purify and exalt, to elevate and ennoble the human family. It will take man where it finds him, in the lowest depths of darkness and degradation; and, if he will be obedient to God and fear him, and exercise good will towards his fellow man, it will inspire his heart to love that which is good, rather than that which is evil; to bridle his passions, and govern his appetites, that his spirit may be purified and his body cleansed. It will continue to enlighten his mind and enlarge his understanding, by taking of the things of the Father and the Son, and revealing them unto him. By following its teachings he will rapidly approximate to that purity and excellence that shall, in time, qualify him for the society of Holy Angels, to associate with the spirits of just men made perfect, and, in the end, enable him to behold the face of his God, and stand in his presence. Such is the influence of the Spirit of God.

How widely different from the influence of the spirit of strong drink. The Holy Spirit will purify, whereas the spirit of strong drink will defile. The one exalts, the other defaces. The one will raise man to the glorified position of a son of God, the other will close the gates of the heavenly Jerusalem against him. Choose ye, then, between them Oh! ye Latter-day Saints.

TOBACCO is the most filthy of all the vegetable family. It was no more designed by the Lord for the uses to which it is universally applied, than was the deadly nightshade intended for food. How filthy must mankind have become in all their habits when the intoxicating bowl and filthy pipe become sources of enjoyment.

The use of tobacco is unnatural. This is evident from the fact, that when first introduced into the system the stomach strives desperately to rid itself of it, and the body is thrown into convulsions until it is ejected. The mind is the ruling power of man. There is a powerful sympathy existing between the spirit, or mind, and the body, or tabernacle it inhabits; therefore, when the mind pertinaciously continues to demand any certain thing as a gratification, the body soon yields, and in time, the sympathy existing between the two, causes the body to crave that as an enjoyment which it before rejected with horror. Is not the body injured

when nature is thus violated and abused? Again, how filthy the breath of the man who uses tobacco; approach him, and the aroma that pours forth from his nostrils is dreadful. Does that man aspire to the society of angels? If so, I will ask, are angels pure beings? Do angels use tobacco? If the breath of the man who uses tobacco is a source of serious annoyance to the man who does not use it, will angels take pleasure in it; No! therefore, let the man who hath this hope within him purify himself. Look at that good sister, what is she doing? Why she is taking snuff, and thus making a dust-hole of her nose. Do angels do so? Does she aspire to the society of angels? If she does—if she has this hope within her, let her purify herself. God has said by revelation that tobacco is not good for man. Will any Latter-day Saint dispute this? No, says a good brother, let God be true, though every man be proved a liar. Well, dear brother, do you use tobacco? Yes. Why do you use it? "Why, I must confess that I have become so habituated to the use of tobacco that I find it almost impossible to refrain from it. I see clearly that it is filthy in its nature, and unfit for man, and have tried to do without it, but whenever I have done so I have felt myself entirely unhinged, and longed so much for a puff, a chew, or a pinch, that I could hardly contain myself, and—I took to it again." Then, my dear brother, you acknowledge your inability to overcome the filthy habits do you? If you do, you acknowledge that the filthy habits have overcome you. Now, suppose the Lord should place you at the head of a kingdom; if you ruled the kingdom, and the filthy habit ruled you, then the kingdom would be ruled by the filthy habit. Would a government like that be pleasing to God? if not, and you wish to stand pure and spotless in His presence, purify yourself.

**HOT DRINKS.**—Every person in the least acquainted with physiology must be aware, that hot drinks of any kind are very injurious in their effects upon the system. I will not take up time by endeavouring to show the evil effects of *hot drinks*, but will refer the reader to an able article written by the talented editor of the "*Deseret News*," (Willard Richards) and published in *STAR* No. 14, Vol. XIII. The subject is there taken up, and han-



dled in a manner calculated to convince the most incredulous, that hot drinks are not good for the body. Some suppose that the Word of Wisdom simply refers to hot drinks, and has no reference to the kind, and, therefore, excuse themselves by saying that they do not take their drink hot, but warm; yet I dare say that such persons would seriously object to taking a bath in *warm* water of equal temperature with their drink." The Prophet when applied to for information upon the subject, said that tea, coffee, &c., were expressly forbidden by the "Word of Wisdom," not only because they were usually taken hot, but because they were decoctions which in their very nature were destructive to health. It is painful to witness the shifts made by many of the Saints to excuse themselves in their neglect to observe a revelation given by the Lord expressly for their temporal sal-

vation." One will plaster his conscience by taking hot milk and water; another, by luxuriating in a cup of *warm* tea, coffee, cocoa, or chocolate; some of our conscientious brethren and sisters, will make barley coffee, and drink it *hot*, and very complacently remark that "it is far better to drink barley coffee than to violate the 'Word of Wisdom.'" It would be much more praiseworthy to acknowledge at once that the Lord knows best what is good for his creatures; and in singleness of heart strive to live by every word that proceedeth from his mouth. If a person does not feel himself able to govern his appetite, but feels willing to forfeit the blessings promised, rather than fulfil the conditions, how much better it would be to give God the glory, and acknowledge his own weakness, than to fly to any subterfuge whatever as an excuse for disobedience.

LIST OF MONIES RECEIVED FROM THE 15TH OF DEC., 1851, TO THE 3RD OF JAN., 1852.

Richard Tilt .....	£2 6 0	Brought forward .....	£37 3 6
Henry Smith .....	12 0 0	F. Merryweather (U. S. A.) .....	1 5 0
John Lyon .....	4 17 6	John Godsall .....	10 0 0
W. L. Allen .....	5 0 0	Thomas Chamberlin .....	5 0 0
Richard Morris .....	3 0 0	James Linforth .....	3 0 0
David Williams .....	2 0 0	John Price .....	2 0 0
John Memmott .....	2 0 0	Thomas Kirkwood .....	20 0 0
Gilbert Clements .....	1 0 0	George P. Waugh .....	2 12 6
James Farmer .....	5 0 0		
Carried forward .....	£37 3 6		£81 1 0

The Title Page and Index to O. Pratt's Works, and Gibson's and Taylor's Discussion is reprinted. If the Book Agents will renew their orders, they can now be supplied. We have still a supply of O. Pratt's portraits on hand for binding with them.

ADDRESSES.—John V. Long, Paradise Street, City Road, Cambridge.  
 Matthew Rowan, at Mr. Chas. Peat's, Mount Dallow, Newtown, Worcester.  
 Martin Slack, Station Road, Watford, Hertfordshire.  
 Edward Frost, 14, West Street, Bridport, Dorset.  
 Job Smith, Wellington Street, Bedford.  
 R. H. Attwood, care of Mr. Bowring, 8, Great Ship Street, Dublin.  
 John Hyde, sen., 7, Sherborne Place, Cheltenham.  
 Thomas Squires, 8, Waterloo Place, West Street, Newbury, Berks

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 3.—Vol. XIV.

FEBRUARY 1, 1852.

Price One Penny.

## MINUTES OF THE GENERAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD IN THE BOWERY, GREAT  
SALT LAKE CITY, SEPT. 7th, 1851.

(*From the Frontier Guardian*).

*Present of the First Presidency*—Brigham Young, Heber C. Kimball, Willard Richards.

*Patriarch*—John Smith.

*Of the Twelve Apostles*—Orson Hyde, Wilford Woodruff, G. A. Smith, and E. T. Benson.

*Presidency of the Seventies*—Joseph Young, B. L. Clapp, J. M. Grant, A. P. Rockwood, H. Herriman, Levi Hancock, and Zera Pulsipher.

*Presidency of the Stake*—Daniel Spencer, David Fullmer, and Willard Snow.

*High Priest's Quorum*—John Young, and Reynolds Cahoon.

*The High Council of the Stake.*

*Presiding Bishop*—Edward Hunter.

*Clerk of Conference*—Thomas Bullock.

The Conference was called to order by President Kimball, who stated that if the people have paid their tithing, the Spirit of God will be on this Conference; and notified the brethren, that another person would not get his endowment until his tithing was paid in full.

The Choir sung a hymn; prayer by Elder Orson Hyde, and singing.

President Young then addressed the people on the business of the Conference, and the experience that this people had passed through, and showed that Mormonism circumscribes all truth, whether in heaven, on earth, or in hell, and will continue to revolutionize this world, until

all the kingdoms of the earth are subject to the kingdom of Jesus Christ; and testified that Joseph Smith was a Prophet of God, and was as good a man as ever walked on the earth. Adjourned.

2 O'CLOCK, P.M.

Opened with singing and prayer, followed by discourses from Elders E. T. Benson, O. Hyde, G. A. Smith, Wilford Woodruff, Levi Hancock, President Young, and Willard Richards, each bearing a powerful testimony to the work of the Lord in the last days, and testifying that Joseph was a Prophet of God.

Adjourned, until the 8th, at 10 o'clock, A.M.

Monday, September 8th, 10, A.M.

Conference called to order by President Young; singing; prayer by Elder Joseph Young, and singing.

President Young then introduced the Hon. Perry E. Brocchus, Judge of the Supreme Court, for Utah Territory; who thanked the people of the Territory for their hospitality and kindness, in attending him in his sickness, when he was a stranger. He bore testimony of the peacefulness of the inhabitants, their fellowship, peace and love one towards another; their submission to the tribunals of their own choice, and prayed God to grant that the time may soon come, that all the United States may soon have such tribunals as



are in this Territory, and then it always would bring peace to the hearts of those who had to be judged. He expressed his indignation and abhorrence of the scenes which transpired, in driving the Latter-day Saints from Missouri and Illinois.

He then presented a description of the monument intended to be built to the memory of Gen. Washington, and finished his discourse by saying, that he should always remember with deep gratitude, and respect, his interview with the Latter-day Saints in their mountain city.

He was followed in his remarks, by President Young, and the congregation was dismissed with benediction by Elder Wilford Woodruff.

2 O'CLOCK, P.M.

After an intermission of one hour, the Conference was called to order by President Young; singing; prayer by Elder John Young, and singing.

President Kimball, then rose, on the business of the Conference, to bring before the people the authorities of the Church, and presented Brigham Young as the President of the Church of Jesus Christ of Latter-day Saints throughout all the world, and also as Prophet, Seer, and Revelator; which was carried unanimously.

Heber C. Kimball was then presented as First Counsellor to President Young, and Willard Richards, Second Counsellor; who were severally sustained in their office.

John Smith was sustained as the Presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Willard Richards was sustained as the Historian of the Church, and General Church Recorder.

Orson Hyde was sustained as the President of the Quorum of the Twelve Apostles; and P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and F. D. Richards, were severally sustained as members of the same Quorum.

Daniel Spencer was sustained as President of this Stake of Zion, and David Fullmer, and Willard Snow, as his Counsellors.

Henry G. Sherwood, was sustained as President of the High Council, and Elea-

zer Miller, John Kempton, Heman Hyde, William W. Major, Levi Jackman, Ira Eldridge, John Vance, E. D. Wooley, and John Parry, were sustained as members of the same, and Winslow Farr, and W. Snow were voted to be members of said Quorum.

John Young was sustained as President of the High Priest's Quorum; and Reynolds Cahoon, and George B. Wallace, as his Counsellors.

Joseph Young was sustained as Senior President of all the Quorums of the Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and Jedediah M. Grant were sustained as his Counsellors.

Edward Hunter, was sustained as Presiding Bishop in the Church of Jesus Christ of Latter-day Saints.

John Nebeker was sustained as President of the Elder's Quorum; and James H. Smith, and Aaron Sceva, as his Counsellors.

Joseph Harker was sustained as President of the Priest's Quorum; and Simeon Houd, and Lewis White, as his Counsellors.

McGee Harris was sustained as President of the Teacher's Quorum; and John Vance, and Reuben Perkins, as his Counsellors.

Return R. Hill was voted as President of the Quorum of Deacons.

Brigham Young was sustained as Trustee in trust, for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter as an Assistant Trustee.

D. H. Wells was sustained as the Superintendent of the Public Works.

The President, and Assistants, of the Perpetual Emigrating Company, to gather the Poor, were next presented, when Brigham Young was sustained as President of said company; and Heber C. Kimball, W. Richards, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, W. Snow, E. Hunter, D. Spencer, T. Bullock, J. Brown, W. Crosby, A. Lyman, C. C. Rich, L. Young, P. P. Pratt, O. Pratt, and F. D. Richards, were sustained as his Assistants.

President Young said, there would be travelling Bishops, to visit the Bishops in their respective wards, to see that they do their duty, and if they do not do it, they will be removed out of their place and others put in; when Nathaniel H. Felt, was nominated as one of the travelling



Presiding Bishops, under Bishop Edward Hunter—Carried.

John Banks was nominated as another of the travelling Bishops, and carried.

Ezra T. Benson, Jedediah M. Grant, and Orson Hyde, were voted as Agents of the Perpetual Emigrating Company, to gather the Poor to this place.

Samuel W. Richards, Willard Snow, Abraham O. Smoot, Dorr P. Curtis, and Vincent Shurtleff, were voted to take missions to England.

Daniel Carn, was voted to take a mission to Germany.

John Young, was voted to take a mission to the States, to preach, and gather up the Saints.

John L. Dunyon, was voted to take a mission to the States, and preach the Gospel.

A manifest of the affairs in the Tithing office were read; also a manifest of the Perpetual Emigrating Poor Fund Company.

Adjourned to 10, A.M. Benediction by George A. Smith.

Tuesday, Sept. 9th, 1851, 10 A.M.

Conference again called to order; singing by the Choir; prayer by H. G. Sherwood, and singing.

The forenoon was occupied by President Young preaching a funeral sermon on the occasion of the death of brother Lewis Abbott, was followed in his remarks by Elder H. G. Sherwood, Levi Gifford, John Young, and H. C. Kimball, and benediction by Elder Hyde.

2 O'CLOCK, P.M.

Conference being called to order, and opened in the usual manner. The Patriarch John Smith, said he had been through the whole scene of persecution, of mobbing, and murders, from 1832 to the present time; and alluded to the night of the murder of Joseph and Hyrum in Carthage Jail, and called on the people to pay their tithing, that it may be said of us, well done good and faithful servants; and was followed in similar remarks by President Kimball, Edward Hunter, W. W. Phelps, Isaac Chase, and Zera Pulsipher.

The Patriarch again arose to speak on the Word of Wisdom, and urging on the brethren to leave off using tobacco, &c.

President Young rose to put the motion and called on all the sisters who will

leave off the use of tea, coffee, &c., to manifest it by raising the right hand; seconded and carried.

And then put the following motion; calling on all the boys who were under *ninety* years of age who would covenant to leave off the use of tobacco, whisky, and all things mentioned in the Word of Wisdom, to manifest it in the same manner, which was carried unanimously.

The Patriarch then said, may the Lord bless you and help you to keep all your covenants. Amen.

President Young amongst other things said he knew the goodness of the people, and the Lord bears with our weakness; we must serve the Lord, and those who go with me will keep the Word of Wisdom, and if the High Priests, the Seventies, the Elders, and others will not serve the Lord, we will sever them from the Church. I will draw the line and know who is for the Lord and who is not, and those who will not keep the Word of Wisdom, I will cut off from the Church; I throw out a challenge to all men and women. Have I not always counselled you right? I would rather you would cut me into inch pieces, than to flinch from my duty, the Lord being my helper. I would rather live with a few men who will serve the Lord, than live with ten thousand hypocrites. He then exhorted the men and the women never to quarrel, to cease all contentions. If a man abuses you, settle with him with kind words, but never go to law. Let every head of a family gather their family together night and morning, and wait on the Lord until his Spirit rests on you like a cloud, and I say unto you in the name of the Lord God of Israel, *be you blest*.

Adjourned until Wednesday, at ten o'clock, A.M.

Benediction by George A. Smith.

Wednesday, Sept. 10th, 10 o'clock, A.M.

Conference called to order, and was opened with singing by the Choir.

Prayer by President Young, and singing.

E. D. Wooley bore testimony of the work of the Lord, that Joseph was a Prophet of God, and that Brigham is just as good a man as Joseph was, and he was as good a man as ever lived on the earth, &c.

President Young spoke on the subject of the Mormon Battalion, and why they



went the journey. General Doniphan said in St. Louis, that, "if he had one thousand Mormon Boys, the same as the Mormon Battalion, he could do more good than all the United States soldiers that were there:" I say, if he had been a Mormon he would have been charged with treason, although the government is good, and the Constitution is as good as could be framed.

He then exhorted the Presiding Bishop to settle with the First Presidency and all the Bishops, and require their tithing, the one-tenth of all their real estate, of the value of their farms and possessions, and all they have got, and then see that the Bishops settle with every man, and that he pays his tithing or we will dis-fellowship him from the Church. I will sell every particle of my property if a man can be found who will pay the cash, and

I will put it all into the hands of Bishop Hunter, and I will begin anew, and in five years God will so bless me that I shall be richer than any man in this community.

He then called on the First Presidency, the Twelve Apostles, High Priests, Seventies, and every person to know if they were willing to do as he told them, when all hands were immediately raised.

He lifted his hands on high and with all the powers of the Holy Priesthood vested in him, he blessed the Saints in the name of the Lord God of Israel, when all the people cried, Amen.

On motion the Conference was adjourned to the 6th October next, at ten o'clock, A.M.

Benediction by President H. C. Kimball.  
THOMAS BULLOCK,  
Clerk of Conference.

## INDIVIDUAL AGGRANDIZEMENT.

BY ELDER JOHN JAQUES.

"For all seek their own, not the things which are Christ's."—*Paul*.

Individual aggrandizement is the bane of society—the besetting sin of the whole human race. It not only unbinds the social compact, but makes the most frightful chasms in it, and ends in its complete annihilation. And probably no portion of the human race was ever more thoroughly imbued with the spirit of individualism, and individual aggrandizement, than the present generation is.

Indeed the age in which we are living, appears to be altogether an age of individualism. We have individual nations, individual families, individual persons, individual religions, individual churches, and individual preachers, all, professedly independent of, and unconnected with, each other; all trying to build themselves up, and aggrandize themselves at the expense of each other's downfall.

An era of individualism is invariably an era of degeneration; for the idea of perfection is indissolubly associated with a grand family compact of union and confidence. A social compact is indispensable to communitive well-being, and progression towards perfection. Perfection consists in the due relation of each part to the whole, and the full development

of all the parts as a whole. A part of itself is of little value. The relation which any part sustains to the whole is its true value. The sordid spirit of individualism seeks to exalt a part or parts above the whole. And of course this must be to the exclusion of other parts. Whereas without the whole, a part or parts cannot be made perfect.

St. Paul teaches that one part or member should not aggrandize itself at the expense of the others, because "God hath tempered the (whole) body together, having given more abundant honour to that part which lacked; that there should be no schism in the body, but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."—1 Cor. xii. 24, 25, 26.

Contrast this with the effects of individualism, and think how much more happy and united the human race might be, if men would pattern after the Great Jehovah in this particular. For we are inspired with fresh feelings of delight, and filled with more courageous resolution, when we realize that other members



of society evince "a care" for us, inso-much that when we suffer, they suffer, and when we rejoice, they rejoice.

The spirit of individualism has scattered its blasting dews, and spread its withering influences amongst all classes of society like the hoar frosts of winter. They are felt alike, religiously, politically, and socially.

The people draw near unto the Lord with their lips, but their hearts are from him. They make wonderful profession of conscientious regard for the will of God, but it is a notorious fact that every one serves the Lord in the very selfish spirit of individualism. Every one worships in his own individual society, in his own individual church, in his own individual pew, and in his own individual fashion; no matter whether it is in accordance with the mind of God or not. Hundreds and thousands of bibles are circulated in our land, but they are all individually interpreted. Thousands of bibles are sent amongst the heathens, but they are sent in the spirit of individualism. We have thousands of teachers amongst us to teach us religion, but they teach the doctrines of individualism. Numbers of teachers are sent out to teach the heathen, but it would puzzle a council of eastern magi to harmonize their individual teachings.

Parliaments, Assemblies, Congresses, and Senates, exhibit indubitable symptoms of the destructive and alienating presence of individualism. Indeed so severely is this felt among the councils of the nations, that they may not inaptly be defined as assemblages of individuals convened for the express purpose of preventing each other from doing any thing except "killing time." Whilst in the mean time each one tries with all the ingenuity and ability he is master of, to carry into operation his own individual plans and measures though they should annihilate the plans and measures of all other individuals.

Wealth is building high its gorgeous towers on the one hand, and poverty is digging deep its pits of wretchedness on the other. Prisons, penitentiaries, asylums, and stringent laws multiply on every side, and are met by a corresponding increase of crime and degradation. The vast resources, the princely private mansions, and the splendid hospitality of England's aristocracy, are famed the world over. But the wretchedness, the starvation, the unheeded misery, the grinding

poverty of England's operatives are terribly humiliating thorns in her side. The false glare of our refined and enlightened civilization is ever and anon deeply shaded by barbaric touches of gross, wanton, unprovoked, murderous outrage. And England is but a miniature of the wide world.

But ages ago a description of our times has been given in the sure word of prophecy. A careful perusal and comparison of the prophecies will discover a faithful portrait of our times, and later times. It is distinctly foretold that an era of individualism, and individual aggrandizement should immediately precede the second coming of the Lord Jesus Christ, and his reign of righteousness.

The Prophet Isaiah gives the following powerful description of our own and later times: "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left."

\* \* \* \* \*

The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it, and it shall fall and not rise again."—Isaiah xxiv. 1 to 6, and 19, and 20th verses.

Here we have the effects of individual aggrandizement portrayed in all their fearfulness. What does the inspired man declare is the cause of the grievous desolations, burnings, and spoils here spoken of? Simply this: the inhabitants



of the earth have refused to be united together in a family capacity. "THEY HAVE BROKEN THE EVERLASTING COVENANT? THEREFORE hath the curse devoured the earth, and they that dwell therein are desolate; THEREFORE the inhabitants are burned, and few men left."

O ye inhabitants of the earth, and all ye proud nations, would to God your eyes were opened to behold the desolations that await you unless you repent: would to God that you would arouse yourselves, and shake off the spirit of deep sleep which has been poured out upon you. Would to God that you would resist the spirit of individualism, and stem the torrents of individual aggrandizement ere it is too late; for their inevitable tendency, if unchecked, is to destroy the earth, and make those that dwell therein desolate.

The Prophet Daniel speaks of the evils of individualism, with the same unerring certainty and graphic truthfulness as Isaiah. Daniel represents society by the symbol of a great image. The golden head of the image began with Nebuchadnezzar; the body, thighs, and legs running down the stream of time, and the feet and toes reaching down to the latter days in which we live. Speaking of the feet and toes—that portion of the image which symbolizes society in our day, he says: "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."—Daniel ii. 41, 42, 43.

What could be more truthful than this description of the present state of the world? Individual aggrandizement makes one portion of society strong as iron, whilst it renders the other portion weak as miry clay. They "mingle themselves with the seed of men," and yet there is no solid compact or lasting union. "They shall not cleave one to another, even as iron is not mixed with clay." This is strikingly apt; for although the law is strong as iron, and although many who have aggrandized themselves at the ex-

pense of society possess almost unlimited power, yet society does not cleave together; on the contrary, its bonds are fragile as the spider's web, they crumble like miry clay. Pio Nono, the late Louis Philippe, and the stormy annals of 1848, can bear testimony to the sandy foundation upon which the superstructure of modern society is built, and the "iron and miry clay" bonds which hold it together.

Jesus Christ warned his disciples of the evils of individual aggrandizement. He took care to improve every opportunity that occurred by exhorting them to be humble, and to make themselves of no reputation. When in the spirit of individualism, they asked him which should be the greatest in the kingdom of heaven; he rebukingly placed a little child in their midst, and told them that he should be the greatest who most resembled the little innocent. Upon another occasion he took a towel, girded himself, and washed his disciples feet, telling them so to wash each other's feet. He also gave them a motto, upon which to shape their conduct and bearing: "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."—Luke xiv. 2.

Nevertheless our Saviour positively and plainly predicted that individual aggrandizement should make considerable headway amongst the inhabitants of the earth. In Matthew xxiv., Mark xiii., and Luke xxi: Jesus said that individualism should proceed so far, that "nation should rise up against nation, and kingdom against kingdom," that parents, children, friends and kinsfolk should "betray one another even unto death." And finally, he says, that "except those days be shortened, no flesh should escape."

The Apostle Peter prophecies of these days of individual aggrandizement. In his second Epistle iii. 3, he says: "Knowing this first, there shall come in the last days scoffers, walking after their own lusts."

The Apostle Paul, in his usual decided energetic manner, describes his views of our age of individualism. His description is remarkably clear and forcible. "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without



natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. iii. 1 to 5.

Isaiah says, that priest as well as people should be deluded and led astray by the spirit of individualism. But Paul is more bold than Isaiah. His great boldness is manifest in this: he lays down the above long, black catalogue of crimes which should be rife in our "perilous times" of individual aggrandizement, and charges these crimes exclusively upon those pious "lovers of their own selves," whom he represents as "having a *a form* (not *the form*) of godliness, but *denying the power* thereof."

In the 4th chapter and 3rd verse of the same Epistle, St. Paul says further: "For the time will come when they will not endure sound doctrine, but *after their own lusts shall they heap to themselves* teachers, having itching ears."

Here, again, Paul declares that some will aggrandize themselves in the matter of religion by exalting themselves above sound doctrine, and "*heaping to themselves* teachers" after "*their own lusts*."

Language could not convey more truthfully an idea of the present state of Christendom, and the extent to which professors of religion seek to aggrandize themselves and lord it over God's heritage than does the language of St. Paul. Why it is a well known fact that Christendom has aggrandized itself at the expense of God, prophets, apostles, angels, truth, sound doctrine, and the gifts and powers of the Holy Ghost. Once upon a time the church of Christ was glad to have a revelation from God, gloried in nearness of relationship to him, rejoiced at the visit of an angel, acknowledged itself subject to prophets and apostles, and earnestly coveted the gifts, powers, and divers manifestations of the Holy Ghost. But not so now forsooth! In our days of individual aggrandizement, men have "*heaped to themselves* teachers after their own lusts." The boast of self-aggrandized christians now is, that God *does not now reveal himself* to them. They glory in the idea *that prophets and apostles are "done away."* In the pride, vanity, and presumption of their hearts, they imagine and say that *prophets are "no longer*

*needed."* They rejoice exceedingly that the arbitrary "*thus saith the Lord,*" never salutes their ears. Such dictatorial pointedness would not accord with the sublime science of individual aggrandizement. Religious "*lovers of their own selves*" could not for a moment brook the idea of submitting a knotty controversy to the definite decision of a revelation from God. Modern christians are very joyful because the inhabitants of the earth have been isolated from the great family of heaven for nearly eighteen centuries. A visit of celestial beings to our planet might be productive of untold happiness here; but the bigoted, selfish spirit of individual aggrandizement is too narrow-minded to allow of any such intervention, however beneficial the results might be to mankind at large. A wise man will aim to improve himself by the company, advice, and experience of his superiors; they who have trod the paths before him. But the man who is filled with the spirit of self-aggrandizement will consider himself superior to everybody else. Ancient apostles, prophets, and saints sought instructions from God, angels, and the Holy Ghost. But self-aggrandized doctors, reverends, and christians of modern times spurn such an idea. As I said before, so say I now again: They, full of their own lusts say, most contemptuously, "*We have no need of revelations! We have no need of apostles! We have no need of prophets! We have no need of the ministration of angels! We have no need of the gifts of the Holy Ghost! We know sufficient for our salvation and perfection!*" The old apostles and prophets lived in the dim dawning of the Gospel-day, but *we* are living in the full blaze thereof! The old apostles *needed* visions and extraordinary manifestations, for they were unlearned and ignorant men, and lived in dark ages, and Paul, the most learned apostle, actually acknowledged that even he "*saw through a glass darkly!*" But look at our universities, our colleges, our creeds, our commentaries, our vast libraries of theology, and our masterly eloquent, and profoundly learned ministry, and then ask yourself if *we*, in these enlightened times, *have the slightest necessity* for visions, and extraordinary manifestations. Indeed *we want no communication* with the inhabitants of other worlds; *they cannot learn us anything!* *We*, upon this earth, can govern ourselves as an in-



dividual race of beings, without any relation to any other beings, or even to beings who have once inhabited this earth! Nay, WE can govern our individual churches and societies, without any relation one to another!

O how delusive is this spirit of individual aggrandizement! How awful the effects it produces! Ere the dreamy nations are aware, the prophecies will be fulfilled, and the earth burned, spoiled, desolated, and emptied! Verily this individual aggrandizement will set every man's hand against his neighbour, and fill the earth with violence and blood!

O that men would listen to the voice of wisdom! O that they could see the evils produced by individual aggrandizement, and learn this truth that *peace, happiness, and prosperity, can only be secured upon the basis of a grand FAMILY COMPACT, sealed by an everlasting covenant?*

But the prophecies fully and plainly declare that the days of individual aggrandizement shall be "cut short," or come to an end, for the sake of "the elect," or those who wish to work righteousness.

The Apostle John, in Rev. xiv. 6, declares, that the angel of God shall renew the covenant of the everlasting Gospel in the hour of God's judgments, or in other words, in the most "perilous times" of individual aggrandizement. And, immediately after, this mysterious Babylon of self-aggrandizement shall be destroyed, because she shall have corrupted all nations.

The Prophet Daniel, in his second chapter says, that the God of heaven should set up a great social compact or kingdom, which should break in pieces and subdue all the self-aggrandized kingdoms, and parties, and individual schemes in the latter days, until they became as the chaff of the summer thrashing floor, which the wind carrieth away.

Paul is plain upon this subject, and denominates this social, political, and religious movement, the "dispensation of the fulness of times, in the which," says he, "God shall gather together in one all things in Christ, (or in the name of Christ) both which are in heaven and which are on earth."—Ephesians i. 10 The society of heaven and earth will then be completely amalgamated, or united together for the common good.

Malachi is very plain. In his fourth chapter he says, that God will send Eli-

jah, the prophet, before the coming of the Lord Jesus Christ. The mission of Elijah is to be for the express purpose of arresting the progress of individualism, and individual aggrandizement, by turning the hearts of the fathers unto the children, and the hearts of the children to the fathers, lest all mankind should be corrupted, the earth smitten with a curse, and no flesh saved. In his third chapter, Malachi says, that the messenger who comes before the Lord to make his way straight, is to be a "*messenger of the covenant.*" This accords with Rev. xiv. 6.

Zachariah, in his 10th and 14th chapters says, that when the everlasting Gospel covenant, or social compact is renewed, the people entering into that covenant shall walk up and down in the name of the Lord, for there shall be one Lord and King upon the earth, and his name one, and all the people of the earth must serve and obey him.

Individual aggrandizement shall not afterwards corrupt the nations as before; for Micah in his fourth chapter says, that those who have embraced the gospel covenant shall walk in the name of the Lord their God for ever and ever.

And if the inhabitants of the earth will receive it, the Latter-day Saints have this testimony to bear, that Elijah the prophet has been sent, the everlasting covenant has been renewed, the dispensation of the fulness of times has commenced, the kingdom of God is set up, and the progress of individual aggrandizement arrested.

Yes, amidst the blandishment, luxury, refinement, and individualism; the poverty, wretchedness, demoralization, and hypocrisy of modern Babylon, there is to be found a people, even the Latter-day Saints, who go up and down in the name of the Lord. The Elders of the Latter-day Saints are going up and down the earth, without purse or scrip, seeking out those who are not thoroughly possessed with the evil spirit of self-aggrandizement.

Jesus became poor, that many might become rich. David was not content to dwell in a house or palace of cedar, whilst the ark of the Lord was dwelling in curtains or tents. Paul was content to become all things unto all men, in order that by all means he might save some. And in the same self-denying spirit, the servants of God, the Latter-day Saints, are not content to dwell at ease, in peace and quietness, whilst the honest men of the



earth are scattered through the wide world, and borne down and oppressed by the grinding spirit of self aggrandizement. The Latter-day Saints are content to sacrifice personal comfort and individual considerations, that they may gather together in one place and portion of the earth a people, amongst whom individual aggrandizement shall have no

place, but with whom communitive well-being shall be the first and foremost thought in all their transactions. A people who shall be bound and sealed to God, to one another, and to intelligences of other worlds by A GRAND FAMILY COMPACT, AN EVERLASTING COVENANT WHICH CANNOT BE BROKEN.

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### The Latter-day Saints' Millennial Star.

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FEBRUARY 1, 1852.

ELDER ELI B. KELSEY sailed from Liverpool on the 18th of December, on the steamship *Africa*, having charge of certain business matters which required his early attention in the United States, and which caused him to leave sooner than he otherwise would have done. It has been the blessed portion of but very few men to acquire that unsullied fame, and undivided confidence which were bestowed upon Elder Kelsey by all the British Saints who had the pleasure of his acquaintance. Strictly exemplary in all his ways and counsels, he brought home to the hearts of his people, the doctrines of truth and purity—enforced the great principles of life—and, with irresistible application, himself being a living example of their power to save and exalt. He has spent the best part of four years in the ministry of the Gospel in the British Isles—has presided over the Glasgow, Warwickshire, and London Conferences. During his last year's presidency over the London Conference, about fourteen hundred were added to the church. During President O. Pratt's administration, he was, for a season, assistant editor of the *STAR*, through which his acquaintance with the British Saints became general. In all his duties he acquitted himself manfully, and returns to Zion, laden with *honour, bearing the love of a great and good people.*

**SAILING OF THE KENNEBEC.**—This large, new, and commodious ship of ten hundred and seventy tons register, went out of the Bramley-Moore Dock, on the morning of the tenth instant, having been detained two days by adverse winds, which blew a heavy gale outside. She had three hundred and thirty-three souls of the Saints on board. We had chartered the ship *Devonshire*, but being a little disappointed in her qualifications for sea, we also blew a head wind and secured the *Kennebec*, which is an unusually spacious and commodious vessel. After getting their luggage put to rights, the Saints seemed very cheerful, and gave vent to their feelings in songs and praise, as the noble ship passed out upon the bosom of the Mersey, and left the shore fading in the distance.

Included in this company were Elders John S. Higbee, John Spiers, Thomas Smith, and W. C. Dunbar, each presidents of Conferences, faithful in their callings, and going up to the Zion of the Lord, having done a great and good work in this land. Many thousands, who will have obtained the gift of Eternal Life through the instrumentality of these faithful men, will rejoice with them in the kingdoms of God. We have pleasure also in announcing the departure of Elder John Pack of the French Mission, with about a dozen Saints from the Channel Islands. How joyous to witness the departure of Saints of the different tongues and families of the earth from their native lands, to mingle with God's people in establishing his purposes on the earth. Elder Higbee was appointed president of the company, and the several Elders



above named were called to be his counsellors, under whose excellent superintendence the Saints will doubtless enjoy much of the Spirit of God during their passage on the waters.

**OFFERINGS FOR THE TEMPLE.** The most cheering and certain omen of the prosperity of the Saints in Britain in all their undertakings, is the full-souled responses which we are daily receiving from the Presidents of Conferences to our call upon the Saints through them, for their offerings to build the TEMPLE. The Holy Spirit seems to have gone before, and prepared the hearts of the righteous for this holy duty. In every Conference, so far as we have heard, the subject has been entered upon with an energy and pleasure which shadows forth the approach of that day when the Lord's prayer will be answered, which says, "thy will be done on earth as it is done in heaven." So far from it being regarded as a duty, or a task, it is hailed with pleasure and thanksgiving; some have even replied that their apportionment is too small, and requested us to accept an advance on the sum named. One of the new-born conferences, fearing they might be overlooked, had contemplated raising a certain sum, which was one pound over the amount named a few days after in our letter to them.

While the people of God are thus ready to move the cause of Zion they have nothing to fear, God will be with them, angels will minister to them, and Satan will have nothing in them; but the salvation of the Most High shall be their constant portion.

Elders lift up your voices, and set forth the claims of the Lord's House upon the attention of his people. Ye Poets! awake the living fire, in strains of verse and measure, that all the Saints may lift up their voices in lofty strains of melody and praise to him who reveals himself to his people, in an house which he commands them to build unto his name. We embrace the present opportunity to echo back to the First Presidency a response to their call, and hereby inform them that one half of the sum named by them will be subject to their order by the first day of July, and the other half by the New Year of 1853.

THE *Ellen Maria* is appointed to sail on Friday the 6th inst, and will be the last vessel we shall send out this season loaded with Saints.

## EXTRACT FROM THE HISTORY OF MARRIAGE AMONG THE JEWS.

BY THE REV. DR. MENSOR, OF DUBLIN.

(From the *Jewish Chronicle*.)

(Continued from page 13.)

Marriage, in the Mosaic dispensation, does not raise the wife to the position of equality with her husband; no, she remains under it as in the ante-Mosaic period—by virtue of the Divine command, "And he [the man] shall govern thee"—the subordinate of her husband. From the time the marriage was celebrated, in the manner described in the preceding chapter, when she became the wedded wife of her husband, as in the ante-Mosaic period, the power her father formerly possessed over her ceased, and she came under the entire charge of her husband. This may be seen from the law that grants

the husband of a married wife the sole power of allowing or disallowing her vows (Numb. xxx. 11; comp. notes to chap. xvi.), as also from divers other laws, which we shall relate in their proper places.

For the same reason of non-equality, polygamy was allowed to the husband, but not to the wife. A woman could not at one and the same time belong to two husbands, this being an act of adultery, which the law punishes with death, both in the woman and the man.

Likewise from the same cause of non-equality, the woman enjoys not the position of her husband; she, as his inferior,



can claim indulgencies, not according to the station of her husband, but according to her own station when entering marriage life. Thus the law ordains that a female who enters conjugal life without domestics—having no bondwoman to her retinue—must fulfil all the household duties herself; she must\* grind upon the hand-mill, wash, bake, cook, nurse the children, make the bed, and work in wool; but if she brings with her a domestic retinue of bondwomen, her occupations are lessened; if she brings to her husband's house one bondwoman, she is freed from the first three duties; if she brings two bondwomen, she is also freed from the following two duties—preparing the food and nursing the children; and if she brings three bondwomen with her, she is freed from all duties, except from working in wool, that she might not lead an idle life, for idleness leads to vice (Talmud Treatise Kethuboth, 59; Maimonides, *Jad Hachazakah Hilchoth Ishoth*, p. 21; Eben Haezer, *Sim.* 80, s. 6, 20).

In compensation for the duties the wife was obliged to fulfil towards her husband, the husband was bound to maintain his wife (a duty from which the father of a female child was free), to ransom her if she was taken prisoner, and if she died to bury her decently. The poorest man in Israel was obliged to get for the burial of his wife two mourning performers,

*שני הללין*, and two mourning women, *מקוננות* (Treatise Kethuboth, 46; Eben Haezer, 177; Choshen Hamishpat, *Sim.* 424).

The woman, in the Mosaic dispensation, could possess nothing of her own; every thing belonging to her was her husband's, and he could deal with it according to his own free will; he could sell it or do anything he chose to do with it, without obtaining her consent. Yet, if property had been willed to her exclusively, over this property the husband had no power, and he could not sell it, etc. without obtaining her special consent; the same if she was

in her father's house, her father had likewise no power over it. But again, as the husband was bound to maintain his wife, while the father was not obliged to maintain his female children, the husband had a right to the enjoyment of the income of such property, but not the father. And as the husband had a claim to the income of that property, it is understood from itself that the wife likewise could not sell away that property from her husband without his consent (Kethuboth, Eben Haezer Choshen Hamishpat *ibid*). The reciprocal duties of man and wife commence from the time they become the wedded wife and husband, viz., after all the ceremonies of marriage had taken place, but not before, though they were already considered man and wife from the time of the espousal.

Before concluding this chapter, we must, however, remark, that although the law of Moses gives the man a great superiority over his wife, yet the Divine lawgiver, on the other side, expressly informs us, that whatever advantage, real or apparent, God granted to man, the man must not abuse that privilege by oppressing his wife. The expression made use of in the Bible—

וּדְבַק בְּאִשְׁתּוֹ וְהָיוּ לְבָשָׁד אֶחָד  
יֵעֻזְב אִישׁ אֶת אָבִיו וְאֶת אִמּוֹ  
עַל כֵּן

“Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh” (Gen. ii. 24), clearly shows us that the will of providence is, that the conjugal relation and affection shall be in the highest degree, even far beyond what we give to our parents; they shall be as if they were one person, one soul, and one body. And if God has given to man more strength and power than to woman, it was given to him in order that he might be the better able to support and protect his beloved wife. If God has endowed man with more vigorous thoughts than woman, it was His design, that man might be her instructor and guide, but not her task-master and lord. In love, in mutual love, affection, beneficence, forbearance, and forgiveness, it is the will of God that man and wife shall live together. The employments which the law imposes on woman are not so many abuses inflicted on her, though many of our readers who consider domestic labour a disgrace for woman,

\* The duties here related are still the duties of the women amongst the Arab tribes. The woman grinds the corn upon the hand-mill, and then bakes it upon the hearth of the fire. Likewise, the Arab women work at present in wool and camel's-hair, they make the coverings for the tents, etc. (Shaw's *Barbary*, vol i. p. 416.)



might think so; but they are so many necessities for mutual happiness. Whilst the man is engaged in the cares of the outward world, the woman is busy at home in the household affairs, and does every thing there herself. O, how happy would society be if we had fewer LADIES and more HOUSEWIVES! Many a family would be saved from ruin, and many a man's face that is stamped with sorrow would brighten again. Yes, the Divine law given through Moses, does not consider woman a degraded being; but as Scripture in another place expresses, "A good wife is a crown, an honour, and cause of wealth and power to her husband" (Prov. xxii 4). On this sublime subject the learned Dr. Taylor truly says, "The first blessing God gave to man was society, and that society was a marriage, and that marriage was consecrated by God himself, and hallowed by a blessing.

It contains in it all sweetness, and all society and felicity, and all prudence and all wisdom; for there is nothing that can please man but love. . . . But when a man dwells in love, then the breasts of his wife are pleasant as the droppings of the Hill of Hermon; her eyes are fair as the light of heaven; she is a fountain sealed, and he can quench his thirst, and ease his cares, and lay sorrow down upon her lap, and can retire home as to his sanctuary, and the garden of sweetness and chaste refreshments. But he that loves not his wife . . . feeds a lioness at home, and breeds a nest of sorrows; and blessing itself cannot make him happy. So that all the commandments of God, enjoining man to love his wife, are nothing but so many necessities and capabilities of joy. She that is loved is safe, and he that loves is joyful." — "*Domus et placens uxor.*"

(*To be continued.*)

## ORIGINAL THINKING.

BY PROFESSOR G. W. EATON.

(*From the Frontier Guardian, Nov. 14, 1851.*)

The principle by which mind acts on mind is mysterious and inexplicable. The fact is obvious, that the world is ruled by mental power. There are intellectual as well as physical forces. A strong mind, when encountering a weaker, will as naturally move it, as a strong force in the material world will overcome a weaker. It is an old adage, passed into an unquestioned axiom, that "knowledge is power." This is but a partial and imperfect expression of a great truth. Knowledge is not power, to accomplish good, unless wielded by an intelligent agent, who knows how to use and apply it. A man may have stuffed into his head all the contents of the Bodlean library, and his memory may be the treasure-house of all the facts in science; and yet comparatively a weak man; who may pass through the world, and die without permanently influencing or changing the course of any individual. A mere acquaintance with *facts*, however extensive, does not give power. It is the comprehension of *principles*, and the ability to apply them in the varied circumstances in which he may be placed, which

makes a strong man intellectual. Now a principle cannot be apprehended, much less can it be comprehended, without *thought*. We may confidently assert, then, that mental power is generated by hard thinking only; and he alone possesses it who has been accustomed to bring the powers of his understanding to bear with such intensity of heat upon the subjects submitted to their action, as either to dissipate them in thin air, if they are intrinsically worthless, or to fuse them and remould them into thoughts better suited to his purpose. Such a man will be strong in himself, his power over others irresistible. *Sibi ipsi stat.* While resisting or modifying all influences, however mighty and sweeping, coming in upon him from abroad, he sends out a strong and modifying influence over the excited elements raging around him. He is himself an original source of influence. He stands firmly fixed upon the adamant rock of his own clear convictions, against which the turbulent waves of human opinion dash harmlessly, and break, and foam, and retire. But from this immoveable stand he



utters a voice which the elements hear and obey. Such a man, with respect to other men, is neither planetary nor reflective, but fixed and self-luminous. He pours a light abroad from the living fountains of his own intelligence. Who does not envy power like this? It is the only true power worth desiring or possessing. What true dignity and sublimity encircles the brow of the mighty ruler of mind! Olympian Jove, shaking the material hea-

vens and earth with his nod, and hurling his thunders upon the aghast and discomfited giants, does not "with half that kindling majesty dilate our strong conception," as a simple man, with no outward ensigns of authority, swaying to and fro a vast multitude of intelligent minds by the breath of his lofty eloquence, and demolishing the citadels of error by the might of his irresistible logic.

## WORD OF WISDOM.

BY ELDER ELI B. KELSEY.

*(Concluded from page 32.)*

**FLESH.**—The Lord in giving counsel with regard to the use of flesh says, "Yea, flesh also, of the beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing to me that they should not be used only in times of winter, or of cold, or famine." Having made the above quotation, I will dismiss this part of the subject, not deeming it necessary to enter into an examination of the reasons why flesh should only be used in times of winter, or of cold, or famine, rather than in the heat of summer; but having, I think, sufficiently answered, the question, "Why was the word of wisdom given," I will proceed to the consideration of the second division of the subject, viz.:

**WHAT ARE ITS TENDENCIES?**

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge—even hidden treasures; and shall run and not be weary; and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

From the above quotation it will be observed that two conditions are given, upon the fulfilment of which great and inestimable blessings are guaranteed; and it must be evident to all who will seriously consider the matter, that a fulness of the blessings promised cannot possibly be enjoyed if any portion of the conditions re-

main unfilled. The observance of the "word of wisdom" forms one of these conditions; hence, the "word of wisdom" tends to bring down upon all those who keep it the blessings of wisdom, knowledge, health, long life, and preservation, from the power of the destroying angel when on his errand of death.

Mankind are always as physically impure in their tabernacles, as they are miserably degraded and darkened in their minds; therefore, the Lord in all ages of the world, when revealing himself to the children of men for the salvation and exaltation of those who would receive and obey his commandments, has given laws and rules of conduct for their government, in relation to their purification temporally, as well as for their purification and exaltation spiritually. Godliness consists in being God-like. God is a pure and allwise Being. He is not pure in one thing only, but He is pure in all things; therefore, if we seek to be like Him, (and a fulness of salvation cannot be obtained upon any other principle), we must be pure, not in one thing only, but in all things—as it is written, "Be ye holy, for I am holy." Jesus said, "If ye will keep my commandments, ye shall know of my doctrine." The same may be said with regard to the "word of wisdom;" those who keep it will have light to enable them to appreciate it, and to realize that its tendencies are to manifest to the minds of those who observe it, their present physical impurity, and to unfold to their understandings from time to time the laws of life, the observance of which will ultimately enable them to lay hold upon the blessings pro-



mised with unfailing assurance. Some may ask, if the "word of wisdom" is of so much importance, why did not the Lord give *commandment* with regard to it instead of saying that it was "sent greeting—not by commandment or restraint," &c.? I answer—because that the transgression of a law is sin. The Lord having compassion upon the weakness and frailties of His people, they having been all their lives long married to the indulgence of their every appetite, withheld the commandment—and gave instead thereof His kind parental "word of wisdom;" otherwise, with respect to that revelation alone, the great mass of His people would have been under transgression, before His face at this time. The influence and power of God over the minds of the people whom He had chosen was small—was feeble in the day in which that revelation was given. It is small even now in comparison to what it must be before the Saints can lay hold upon the faith once delivered to their fathers, but it was far less then. The Lord is all-wise in government. He has set His hand to save His people from their sins, and not in them; and they, in the exercise of their agency, must co-operate with Him in the good work, or they never can be saved.

He, in his wisdom, knew this; but they, in their infantile weakness knew it not; He, therefore, held the reins of government loosely in His hands, and tightened them from time to time as they were able and prepared to bear greater and still greater restraint. This course He will continue to pursue with regard to us, until the day comes when we shall arrive to that degree of understanding of the necessity of perfect submission to our Great Head, that His will may be done in our midst, here on the earth, as it is done in heaven.

To illustrate the principle more fully, I will refer to the rules of government exercised in every well regulated family. Does not the wise and judicious earthly parent dispense and apply the rules and regulations he has ordained for the government of his household, to the members of his family, in proportion to their age and capacity to receive? Yes. How loosely are the reins of parental authority held with respect to the infant of one year. How studiously does the *greater power* avoid a contest of will with the little sub-

ject during the days of his infancy, and as the little one grows in stature and capacity, how wisely chosen are the opportunities to gently restrain the wayward child, and enforce lessons of obedience to parental authority; but, as the child grows up to youth, and approximates to manhood, and rebels against the father's authority, the words *must* and *shall* take the place of yielding persuasion, and instead of the gentle caress and sounding whistle, the *rod* becomes the arbiter, and *conquers* the stubborn will. It is thus that God deals with His children.

Fourth,—*That purity that man must attain to, to be prepared to associate with angels, and the general assembly of the Church of the First Born.*

Man, in the beginning, was made but little lower than the angels; but how inconceivably far have his posterity fallen below the standard of purity he enjoyed in the day when the garden of the Lord was entrusted to his keeping, and he could stretch forth his hand at will, and pluck the soul-reviving fruit of the "tree of life."

Adam walked erect in the image of God, not in form only, but in the chasteness of his spirit, and virgin purity of his physical system. He walked and talked face to face with the Lord of all the earth, while angels were his frequent visitors, who were delighted to behold the beauty, the order, the harmony and peace that reigned in the beautiful world that had been placed under the government of their brother in his entrance upon the second estate; but, in an evil hour, the tempter came, and his counsels prevailed. Then, oh then, how changed became the scene. God in anger withdrew, and a veil was drawn between the man and his Creator, as he was driven forth to "eat his bread by the sweat of his face." When he would have returned, angels indeed appeared, but instead of receiving a smile of recognition, and having words of heavenly comfort, the "flaming sword" flashed in fiery circles before his affrighted vision, and forbade his approach. Mournful indeed have been the consequences that have arisen from the gratification of unbridled passions and ungoverned appetites. The posterity of Adam have been on the decline in spiritual intelligence and physical power from that day to the present time, until their present existence constitutes but the shadow of their former greatness. The great mass of the human family



are bowing down to every imaginable thing, from snakes and lizards, to the hideous Juggernaut: while christendom, with its civilization, its colleges and seminaries of learning, is paying homage to a bodiless and passionless nonentity, the offspring of the diseased imagination of an antiquated council of self-styled "divines." See ye not the contrast, ye Saints of the latter days, between the present degraded condition of the human family and the exalted position enjoyed by our father Adam in the days of his innocence and purity? From whence comes all this mighty contrast? I answer, it is the result of the indulgence of vicious passions, and unclean appetites.

Thanks be to the Father of light for having sent His holy angel from heaven with the revelation of the gospel of restoration unto His servant Joseph—thanks that we have been brought under its benign influence, and have entered into the bonds of the everlasting covenant, that we have been clothed upon with the Holy Priesthood through which we have communion with the heavens by the revelations of the Holy Spirit; by whose light we begin to realise who we *were* and from whence we *came*—what we are now and what we must attain to, to be prepared to enter into the enjoyment of the blessings named at the head of this paragraph; for the attainment of which, we must contend for the faith and righteousness of Brigham, Joseph, Elijah, Moses, Abraham, Noah, Enoch, and finally of Adam, the father of all, the head of all. We shall ascend the scale of exaltation just in proportion to the diligence we give to the observance of the word of wisdom, and commandments given from time to time in the revelations of God, for it is a glorious principle in the government of the kingdom of heaven,

that every subject will find his level. If we desire to revel in the enjoyments and felicities of a more exalted sphere than that which we now move in, we must cast off the weight of sins that so easily beset us, and live up to the laws, rules, and regulations of a higher standard of purity and excellence; which if we do, we shall never fail of obtaining that for which our souls thirst after.

Brethren and sisters, I am fully persuaded of your fidelity and zeal, and feel confident that you have only to be clearly informed of your duty and you will make an effort to perform it. The day is coming and now is, when those who are called to be saints must buckle on the whole armour of God, and no longer trifle with His precepts or commandments; for, surely, we are not always to remain babes and sucklings—surely, we are not always to remain in swaddling bands; but may not those who have the watch-care over us, reasonably expect, yea, demand, that in the lapse of years, with multiplied opportunities of acquiring mental power and physical strength, we make some progress towards men and women's estate in Christ Jesus? Yea, verily, come then, and let us, with the appearing of a new year upon the chart of time—renounce all *known* sins of omission and commission, and no more neglect to strive to live by every word that proceeds forth from the mouth of God. For who among us can lay his hand upon his heart and say he has not done so in the past?

\* May the Lord for ever bless you, and hasten the day when both you and I shall stand together in His holy house, to hear His word, and be taught in His way, is the prayer of your brother in the bond of the covenant of peace. Amen.

#### LATER FROM GREAT SALT LAKE.

Elder John D. Lee has gone with a company to make a settlement on the Rio Virgin, south of the Great Basin; Elder Joseph L. Heywood and company have gone to make a settlement at Salt Creek; Bishop Anson Call has taken a company to Parvan Valley, to settle and organize Millard county and Fillmore city, at which place the seat of government for Utah Territory will be established.

Chief Justice Brandeburg, Associate Judge Brocchus, and Secretary Harris, having deserted their posts of honor in Utah, Governor Young has appointed a Secretary *pro tem*. The remaining Associate Justice, Snow, was doing the Circuit Court business for all the districts in the Territory.

The trains had all arrived safely—the last, Williams' merchant train, arrived about the 24th October.



## TO ELDER SAMUEL W. RICHARDS, ON HIS DEPARTURE FOR EUROPE.

BY MISS ELIZA R. SNOW.

Go, go, brother Richards, and mingle again  
 With the Saints that reside o'er the watery main;  
 Go point them to Zion—inspire them to come  
 To the chambers of Israel and find a blest home.

Go search out the pure and the contrite in heart—  
 All who with vain idols are willing to part;  
 The noble in spirit—the faithful and meek,  
 All who for salvation in righteousness seek.

Teach them to be prudent, their pennies to save  
 To bear their expenses across the blue wave,  
 That with joy and rejoicing their feet may abide,  
 Where Brigham, and Heber, and Willard reside.

Please salute brother Taylor for me when you meet—  
 Lorenzo, Erastus, and Franklin, too, greet.  
 That you, in your mission, success may attend,  
 The prayers of the faithful will ever ascend.

Great Salt Lake City, Sept. 20th, 1851.

## LIST OF MONIES RECEIVED FROM THE 3RD TO THE 20TH OF JAN, 1852.

William Parry .....	£0 12 0	Brought forward .....	£57 12 0
David Bona.....	3 0 0	Richard Tilt .....	10 0 0
James Linforth .....	5 0 0	William Cartwright.....	13 0 0
William Wells .....	5 0 0	G. W. Davis .....	6 0 0
William Soulsby .....	5 0 0	David James .....	1 10 0
P. Sykes .....	1 0 0	John Price .....	2 0 0
Thomas Kirkwood .....	8 0 0	Richard Morris .....	16 0 0
Thomas Clarke .....	4 10 0	John Memmott .....	10 0 0
Thomas Pugh .....	0 10 0	John Copley .....	3 0 0
James Walker.....	25 0 0	John Taylor .....	5 0 0
Carried forward .....	£57 12 0		£124 2 0

ADDRESSES.—John Albiston, 53, Chester Street, Sheffield.

J. T. Hardy, 5, Upper Union Street, Hull.

William Speakman, Payne's Lane, Far Gosford Street, Coventry.

Gilbert Clements, 14, California Street, Belfast.

Henry Savage, 13, Byrom Street, New Snenton, Nottinghamshire.

William Brewerton, 4, Victoria Place, Foot of Carnegie Street, Edinburgh.

James H. Hart, 20, Hue Street, St. Heliers, Jersey.

The President of the Brecknockshire Conference desires us to notice that Jacob Watkins  
 has been excommunicated from the Church of Jesus Christ of Latter-day Saints.

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UNTO THE CHURCHES.—Rev. ii. 7.

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## THE RISING GENERATION,

OR

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

BY ELDER JOSEPH HALL.

Although it is one of the most responsible, arduous, and anxious,—yet it is one of the most pleasing, and honourable duties that can devolve upon us, to instruct the rising generation; to plant in their young and tender minds the principles of truth; and in every sense of the word—to "train up our children in the way they should go."

I am aware that much has been said, and that much has been written upon this important subject; yet, there remains much to be done. If, as it has been truthfully inscribed upon the banners of our "Mothers" and "Daughters" of Israel, "our children are our glory," what care should be taken to ensure, and to keep that glory unsullied, and bright; no pains should be spared to emit forth and diffuse its lustre throughout the society of the nobles of the earth—and all others concerned. By the "nobles of the earth," I mean, more especially, the Saints of God; for I speak not after the "manner of the Gentiles," neither do I feel after the customs of the heathens!

It is truly lamentable to take a glance at the present state of society—although the world boasts of the spread of light, knowledge, and intelligence; good manners, refined and delicate taste, through the aid of arts, sciences, and the acquirements of the great "teachers," "professors," and the learned "Rabbins" of the "nineteenth century."

But when we travel through any town, city, village, or hamlet, what disgusting scenes present themselves to our view! what immoralities force themselves upon our vision! The oldest man living never saw such things before. Solomon said, there was "nothing new under the sun," but if he lived with us now, he would find that many things are becoming new! How rapid has been the spread of vice during the last half century—or even during the last twenty years. From the crown of the head, to the sole of the foot,—or, from the monarch upon the throne, through every grade of society to the most abject menial—irrespective of age, all are become corrupted alike. In the language of the prophet, "As with the people, so with the priest." Although many schools have been erected, and a vast amount of the people's money has been expended annually, to reclaim the vicious, and to teach the "young idea how to shoot;" yet, notwithstanding all this, ignorance abounds, immorality spreads its pestilential influence throughout society—the "ragged schools" are tenanted with junior "penitents"—the prisons are crowded with youthful criminals, and ever and anon, the gallows is called into requisition!

Much of this is owing to corrupt legislation; and much is to be attributed to the evil examples which parents set before their children. But as Saints of God,



who have been adopted into the family of heaven, we should flee all these things. Having such noble ends in view, all of which are attainable—all our powers, both physical and mental, should be called into requisition in order to their accomplishment.

I do not consider that precept alone, either oral or written, is sufficient to instruct the rising generation of Latter-day Saints. It is said that the mind of an infant is like a blank sheet of paper, capable of receiving any impression. Philosophers, too, tell us that the education of children commences as soon as they enter this world. It is a fact, however, that the mind of an infant is capable of receiving an impression as soon as it commences to take notice of objects around it. The glance of the mother's eye, as it meets that of her infant, is recognized—her maternal caresses all appear to be understood by her tender offspring, as she fondly presses it to her bosom. This principle, then, will grow and strengthen with the growth and maturity of the child, and every impression that is made upon the mind has either a good, or an evil tendency. How careful, then, should the Saints be, never to plant any false notions or principles in the minds of their children; but, on the contrary, to study to engraft in their young and tender minds correct principles, and thus save themselves the trouble, and spare themselves the pains it would otherwise cost them in after years, to remove the obstacles which false ideas have placed in the way of their progress in the knowledge of God.

How many there are of us who can remember, as the poet says,

"When a child at the feet of my mother  
I knelt."

There it was that she taught us the prayer—and, reading from the sacred page, endeavoured to instil into our minds the idea of the existence of a God. There it was that we received many of our first religious impressions, and false traditions. And when we glance back through a series of years—and in our minds visit the haunts and scenes of childhood—our school-boy days and their associations are brought back afresh to our memory. It only looks like yesterday; and the sentiment of the bard forces itself into the mind, and we exclaim:—

I remember, I remember,  
How my childhood flitted by;  
In the month of its December,  
And the warmth of its July.

Although the time has flown with the speed of an arrow, yet still the traditions which we had then received from our fathers, and which had been handed down to them from generation to generation, are not forgotten; and although we are now able, through the light of the Gospel, to contrast, and separate the true, from the false principles, yet there are thousands who still cleave unto their absurd notions; and they are held sacred by them on account of their being some of the most prominent features of the religion of their ancestors.

There are a few things which, in my opinion, the Saints would do well to observe—and which deserve their particular attention. When we enter the houses of the Saints, we naturally cast our eyes round upon the walls; and soon our attention is arrested by a number of absurd paintings. Such for instance as Adam and Eve in the Garden of Eden, and Satan, with *horns* on either side of his head, and a *long tail* behind; and a *cloven foot*, here he is tempting our first parents. Next we see the Son of God "an hungered"—and the devil again in his uniform, with his "horns," and "tail," tempting Christ; then a number of angels with out-spread *wings*, ministering to Jesus. In another part of the house we see John the Baptist standing on the banks of the river, and Jesus Christ standing up to his ankles in the water; John has a small vessel in his hand, somewhat resembling an oyster shell, and is pouring water upon the head of the Son of God. This is supposed by them, to represent the correct mode of baptism. On another side we see Peter receiving two monstrous keys from Christ; these are called the "keys of the kingdom." Then comes Paul after his conversion kneeling down with a great book before him, and a huge sword by his side, in the attitude of prayer. And a multitude of others I might mention, but will let these suffice. I would not have any one think that I am sporting with his religion; on the contrary, I am not. But most assuredly these "paintings" beget false notions in the minds of children. To say nothing of their "Pictorial Bibles," "Catechisms" and other



publications. These things, aided by false teachings, render it almost impossible, in after years, to introduce to them the genuine revelations of God, with any hope of success. Thus their minds are narrowed up—their fathers believed just so much, “and they were all good men,”—and their children will believe no more! The truth is therefore despised by them, and many of them ignorantly reject the Gospel and all its blessings—and live and die without a sure and certain hope of a “resurrection to eternal life.”

In the domestic circle there are principles which should be observed, and which deserve strict attention. Some consider them of minor importance; but it is said that “little foxes spoil the vines;” and it is certain that the most proficient criminals, and malefactors, commence, generally speaking, with committing little crimes, and thus continue to make progress until their wickedness is consummated. In endeavouring to enforce their commands upon their children, parents should be careful:—First, never require your children to do any thing but what you know they are able to do. Secondly, let the children be fully informed of what you require at their hands, and that they are able to accomplish it. Thirdly, never tell them to do any thing but *once*. Fourthly, if you threaten to punish them for disobedience, wisely carry out your threat. Fifthly, if you promise to reward them for their obedience and fidelity, always fulfil your promise. Sixthly, for informing their minds, place in their hands the Bible, Book of Mormon, Doctrine and Covenants, Voice of Warning, Spencer’s Letters, *Stars*, &c., with all other good books, which should be selected with wisdom, and by counsel, that they may drink deep from the fountain of light, and pure intelligence. Seventhly, never place in their hands the sectarian rubbish, which is found in such abundance, that their minds may not be contaminated, that their faculties and intellects may not be blunted and benumbed before they have attained sufficient strength of mind to contrast and separate the true from the false principles. It certainly cannot be denied that, if these principles are acted upon and carried out, order and progress must be the result. Objections may be raised against them; and it may be said, that “it is easier to prescribe than it is to practice:” but I would an-

swer, that they can be carried out by perseverance. Objections are raised generally to all the doctrines taught by the Latter-day Saints, yet they triumph; but it is not without a struggle on the part of the servants of God. God gives such laws as we can obey. If our masters impose upon us tasks that he knows we are not able to fulfil, we should know that they were tyrannical, and unjust, and parents are not the less so who require at the hands of their children more than they are able to perform.

If, for disobedience on our part, our employer threatens to inflict upon us the penalty of the law, but never puts his threat into operation, we should never take any notice of it, and his remonstrances would pass unheeded; and if he promised to reward us for our obedience and fidelity, but never fulfilled his promise, we should lose confidence in him; and we should never feel encouraged by his promises. Under like circumstances, such is the position in which parents are placed in relation to their children.

In correcting children, there should be no disunion between the parents. The father of course should stand at the head of the family, and, when occasion requires, should apply the rod of correction: he should, however, endeavour to learn the extent of the crime, that the criminal may be punished accordingly; and the mother, at the same time, should not interfere, that she may not thereby give licence to the child to take liberties.

I am happy to learn, that in many branches of this Church, there are schools established, where the true principles of the Gospel are being taught, and infused into the minds of the rising generation of Latter-day Saints; and where they are instructed in the doctrine of Immediate Revelation. As the children grow in years, these principles will grow and strengthen with them; and in time will become, nay they are now becoming, incorporated with their very existence; and when a Revelation is given from God, through his servants, they will know His voice, and will obey it. Unlike the past, and present generation of Gentiles, they will not be under the necessity of poring over the Bible to see if they can find “chapter” and “verse” to prove that it is genuine; for they will learn to live by every word that proceeds from the mouth of God, through the living priesthood.



They it will be, who will consummate, or nearly, the great work of the dispensation of the fulness of times; and bring to pass the restoration of all things spoken by the mouth of the prophets since the world began. When we remember too, that "our children are our glory," and unlike the glory of Gentiles, it does not cease with time, but that it is lasting as eternity—we should endeavour by every lawful principle to endear them to us; by making them the objects of our especial care and attention; and by watching over all their interests, both temporal and spiritual, to establish them in the knowledge of God.

What glorious visions open before us, when we take a glance at the future! when we look in the direction where set the sun, moon, and stars—the west. There we behold a God-like race of men and women, who have learned the law of the Lord, and who make it their chief delight; who can soar amidst the intelligence of heaven; who can claim the angels of God for their kindred, and who stand as "Saviours on Mount Zion?" How does the heart thrill with joy when we contemplate these grand assemblies, and how desirable it is to obtain a lot and place among these worthies.

How many generations have passed away in darkness without the knowledge, the privileges, and the blessings which we enjoy! who have endeavoured to serve the Lord in the best way they knew how, but had not the light of present Revelation to

guide them? Oh! then, ye Saints of God in the last days! first learn, and then you can prize your privileges. Be earnest in all your endeavours, to tear away the mask of error and falsehood from the face of truth, that she may shine in her brilliancy and splendour! Replenish and adorn your libraries with the works that have been written by the inspiration of the Holy Spirit.

Those men who you know have been appointed to watch over your interests, your temporal and spiritual salvation, are the best qualified to give you counsel and instruction on all matters, because their appointment is of God.

Seek it then at their mouths, and at their hands, transmit the same to your children, that they may be blessed with health and strength of body, and of mind; and that the Holy Spirit may influence all their movements, feelings and actions; and that they may grow in purity, knowledge, and intelligence; and that they may be virtuous, chaste, and holy before God; and that they may enlarge, strengthen, and perpetuate your dominions, worlds without end. These blessings will be secured by every faithful Saint of God who understands the order of his kingdom.

Then, let us not be weary in well-doing, nor slack to contribute our humble mites to enhance the welfare of our species; to instruct the rising generation, and to "train up our children in the way they should go."

## THOUGHTS AND REFLECTIONS ON FAITH.

BY ELDER W. MORRISON.

"Faith is the first principle in revealed religion, and," important consideration, "the foundation of all righteousness," therefore "without faith it is impossible to please God," that God who sways the sceptre of righteousness, and "who is the rewarder of them that diligently seek him," or feel after him. To diligently seek him or feel after him is to exercise faith or belief in being rewarded for doing good by the Author of our existence, at the same time

believing that if we do no good, we merit no reward, and cannot reasonably expect any.

This faith or belief is alike the experience of all who mean well—this was the faith or belief of the Former-day Saints; it is also the faith or belief of the Latter-day Saints, and "the righteousness of God is revealed from faith to faith," or from belief in one principle to belief in another more advanced law or principle of God's righteous and eternal laws, for the faith of the Lat-



ter-day Saints being of the same kind as that of the Former-day Saints, it comprehends works. And thus we understand the sacred injunction, "exercise faith"—that is, believe and do, for what we believe to be our duty, when done, justifies us; but when left undone, we are under condemnation. It is necessary for us, therefore, to work out our belief, that by obedience thereto, we may work out perfection of knowledge; first we believe, and then we do, and know the result, and thus true faith, or a belief in true principles, gathers strength, for knowledge is power, and men get strong faith by exercise. It is by faith or belief that we are stimulated to exertion for the attainment of any pursuit; by faith we ask, believing that we shall receive; by faith we search, believing that we shall find; so also we sow that we may reap, plant that we may gather, seek that we may find, and search that we may obtain wealth, wisdom, knowledge and power thereby to realize our hopes, and the embodiment of our pursuits shall be as Christ said, "according to our faith."

The true faith grows from a less to a greater degree, and thus all men may know the true from the false. When the true and living faith is planted in good soil, it grows, strengthens, and gathers nourishment, fostered by the revelations of the Holy Ghost, which are to faith as dew to the tender herb, so genial and natural to quicken and promote its prosperity as the soil and age will admit, for as its day, its strength will be.

Those who are in the exercise of this faith or belief, partake at once of the spirit of prophecy, which is the testimony of Jesus, and such do not, like the Pharisees, "resist the Holy Ghost," but give place to the word of God, which is good, because its Author is the prototype of perfection, and the word is the seed which can, verily it can, be proved by all who hear.

The seed is the word, and being a word must be obtained by hearing—how plain! and conclusive!! who can understand it otherwise; and yet thousands want it by sight, whereas the Apostle Paul declares it is the substance or assurance of things hoped for, the evidence of things *not seen*, and being the assurance or evidence of things not seen, this evidence must come by hearing; consequently a mind rightly constituted in search of truth from heaven, will not look for faith by seeing signs, but

as anciently, by hearing. See Romans x. 14, &c., "Faith comes by hearing. How can they hear without a preacher? and how can one preach except he be sent?" and how remarkably this accords with the order of God! Signs *shall follow* them that believe.

Faith, then, is the moving cause of all action in us. Faith precedes knowledge, and knowledge is power, and to obtain power we must have knowledge, and to obtain knowledge we must have faith, for without faith there would be no patience or endurance in exertion, and without endurance, there would be no experience, and without experience there could be no hope, and without hope there is no stimulus to exertion, consequently, without faith there is no existence in the kingdom of God; therefore it is written, "the just shall live by faith." By a faith which can be exercised, and without which it is impossible to please God; for "faith without works is dead." Moreover it is also written, "He that doeth righteousness is righteous, even as God is righteous;" and that the just or righteous may "live by faith." "The righteousness of God is revealed (by the Holy Ghost) from faith to faith." Query—Would the all-wise Creator of the Universe reveal righteousness if he did not mean it to be practised?

This growing faith is that without which it is impossible to please God, and thus we read of weak faith and strong or mighty faith; whereas the orthodox notion of evangelical christendom is, that we of ourselves can do no good thing, but are justified by imputation of the righteousness of Christ *alone*; unto us this is a haphazard faith or belief without works, which is dead, and consequently motionless, and this faith is neither weak nor strong, but is the great vortex of delusion into which many will fall because they love not the truth, but have pleasure in unrighteousness. This faith needs no new revelation, it requires no sustenance, being dead; the vital organs of common sense have lost their power, and food from heaven, yea, the bread of life cannot be administered unto a corpse.

Awake thou that sleepest, arise from the dead and Christ shall give thee light. The word of God is powerful to quicken and arouse from the lethargy of unbelief and when men hear unto conviction of truth, let them do, and partake of the milk and wine of Christ's Gospel until they can



chew, and masticate, and digest the bread of life, and thus be born again, have new spirit, and grow from babes in Christ unto the full stature of manhood, immortality, and eternal life. This exercise of faith will please God and his angels, for they rejoice more over one sinner that repenteth and forsaketh his sins, than over ninety and nine self-righteous persons who need no repentance—they rejoice in the approximation of the Saints to a heavenly perfection, for as we desire to communicate our joys to those whom we love and cherish, so the Lord desires to communicate unto his offspring the felicity of heaven, that they may appreciate its fulfilment and partake thereof for evermore. By obedience to this inspiration, through hearing the word as restored by Joseph, men have asked and received, and they have communicated their experience unto each other, and have united to testify unto others in these last days; and this binding power of unity is gathering together the faithful in Christ Jesus from all parts, until they appear an imposing phenomenon, yea, a stu-

pendous miracle to this generation of the mighty power of faith in truth and righteousness. Truth is one, righteousness is equal. The truthful are united, and the righteous agree. What a mighty concentration of Almighty power. Truth is great and will prevail. May the unsullied conviction of truth, and the untarnished practice of righteousness speedily adorn the Bride, the Lamb's wife, that the Saints may revel in the joys of that heavenly festival, even the marriage supper of the Great Bridegroom, which will welcome to our world the King of Righteousness. True and righteous are thy judgments, thou King of Saints; who will not fear thee and glorify thy name, for thou art worthy to be exalted? Let thy Saints glorify thee in gratitude for thy great salvation, for thou hast glorified them. Let the glory and honour of thy throne pervade thy kingdom, and by the loyalty of thy people, redound to the lustre of thy millennial diadem. Even so. Amen.

## THE GOSPEL IN SOUTH AMERICA.

LETTER FROM ELDER P. P. PRATT.

Valparaiso, Chili, South America, Nov. 24th, 1851.

Dear Brother,—Alone as it were in this dark corner of the earth, I feel to apply for light, comfort, and edification to that land from whence I sprung, and where I have so many dear friends and acquaintances, and to that luminous orb which was first put in motion by myself as Editor. Please send the STAR as often as it is published, directed to P. P. Pratt, Valparaiso, Chili. I will call for it at the English steamer's office in this city. Please also to send by the same conveyance a package of the back numbers, and what else may be interesting. I will also thank you to make up a small package of Books of Mormon, and forward by the same conveyance, if they will bring them. I will pay the freight and duties, if the office of the STAR can afford a lone pilgrim such a Present. Please also write me a letter, announcing that which you forward, and by whom forwarded. Perhaps it will do as well to consign the package of books to the office of the steamer in this city; but, however, you will readily learn what can and should be

done by applying to the office of this line of steamers in your town.

Write a good long letter to me, for of course you have something to write about. I am a year behind the age as to information. I have lived four or five years in the mountains, travelled three months in the desert, and sailed sixty-four days on the lone ocean, and then landed here on the 8th inst., among a people of another tongue, and as if this was not enough to crown the mist of obscurity and of long darkness, behold a civil war is raging here, and none will speak, write, or print much light on any subject.

You may have read of a famine for the word of the Lord; well, add to that a famine for news, and a famine for the word of our fellow creatures, and you can form some idea of our situation. Elder Rufus Allen accompanied me here, and Elder Philo B. Wood is soon to follow. We are studying the "*Lengua Espanol*." We are already beginning to understand and speak it a very little. We also read and partly comprehend the Spanish prints



and Bible. I hope, in the course of a year or two to give Spanish America the Book of Mormon in their own liquid "*Lengua*" if the Lord will.

Having the presidency of the Islands and Coasts of the Pacific under my charge, I have already appointed missions in several places. Elder John Murdock is in charge of the mission to Australia, including New Zealand, New Holland and Van Dieman's Land. He sailed from San Francisco for Sidney, more than two months since, accompanied by Elder Charles W. Wandell.

Elder Philip B. Lewis has charge of the Sandwich Islands' mission, assisted by some half dozen young men. Elder Addison Pratt is still at Society Isles, and so are others, but the Church there is much oppressed by the French. In San Francisco, California, the work is prospering. The church there is in a good spirit, and numbers upwards of fifty members.

Dear brother,—I beg to be remembered in England by the Saints, and wish their most earnest daily prayers for our success in this vast field of our Gospel labours.

Please represent the Islands and Coasts of the Pacific in your next general Conference, and the Conference of Spanish America in particular. This Conference is bounded as follows—on the west by the Pacific Ocean, on the south by Cape Horn, on the east by the Atlantic, and on the north by the United States of North America. It includes an area of about 6000 miles, from north to south, and 3000 from east to west; is composed of the Empire of Brazil, the Republics of Buenos Ayres, Chili, Peru, Bolivia, Columbia, Guatamala, Mexico, and many smaller states, tribes &c., probably containing forty millions of inhabitants, a vast majority of which understand the Spanish

tongue. When the keys of the fulness of the Gospel are turned in the Spanish language, this is the vast field that opens on the astonished vision; and the best of all is, more than two-thirds of this number are descendants of Lehi, and are included in the promises to Abraham, Isaac, Jacob, Joseph, Nephi, &c. &c. &c. This vast Conference at present has but one branch of the Church, located at Valparaiso, Chili, and consisting of three members, viz., myself, wife, and brother Allen: this is more than the whole Welsh Conference contained when first represented by Elder Dan Jones in the General Conference of the British Isles, which consisted of himself and wife, as the records of the MILLENNIAL STAR will shew.

Dear brother F. D. Richards (I suppose I am addressing)—If among the tens of thousands of Saints in the British Isles, who are rejoicing in the truth, there are some few who still remember me and the day of small things, please give them my very warmest respects, remembrance, and affection; and the same to those who love the truth, whom I have not seen in the flesh. O how I should like to visit England and Scotland once more, and also Wales; but time is precious, the harvest is great, and labourers few. Our visitings, our leisure, and the fulness of our joy must therefore be adjourned till the end of the harvest, till the last sheaf presses the cart, and is stowed snugly in the barn, and the stubble together with the chaff and the tares are burned.

God bless you all, and also the labourers on the continent, now and in the world without end. Amen.

I am your brother and fellow labourer in the Kingdom and Patience of Jesus Christ.

P. P. PRATT.

#### LETTER FROM ELDER GRIMSHAW.

Nottingham Castle, South Big Cotton Wood, near Great Salt Lake City,  
December 20th, 1851.

Elder F. D. Richards,—Dear Brother, According to promise I write a few lines, to inform you of the safe arrival of myself and family at this place on the 9th instant, after a somewhat tedious journey across the plains;—this was occasioned by my attempting to drag too great a weight for the strength of my teams, and if you can

find a corner for this in the STAR, I would by that means caution the Saints in England, &c., against encumbering themselves with any useless luggage. I would advise them to bring nothing but goods of the best and most useful kind—turn their favourite household articles into money—PAY THEIR TITHING, and bring the balance



over to this continent in GOLD. Had I adopted this plan, I should have been many dollars in pocket, and avoided a world of trouble. I am thankful, however, that our health has been preserved, and that not one of my family have added to the number of graves which we passed on the way. I rejoice that we have arrived at this place, which is appointed for the gathering of the people of God, in these *the latter days*, and where the Saints of the Most High are located in peace and safety.

The branch at Nottingham will be interested in learning that brother and sister Hodgkinson, with their two sons are here, and are doing well. Brother Hodgkinson and his younger son brought two yoke of oxen, with waggon and provisions, about thirty miles out to meet us; and I assure you it was a great help to me. We hope to welcome a good many of the Saints from Nottingham and vicinity to this place next year, and if they will only drop me a line, we both intend to come out a consid-

erable distance to meet them, and help them all we can.

The Saints at Eastwood will be glad to hear that brother W. Storrs arrived here with me, and has gone on to Little Salt Lake with his family. His father died in a few hours after his arrival here, having been very weak for some time.

I have bought the farm and house lately occupied by brother Hodgkinson, who was just about removing to another about three miles from this. Brother H. built the house, and as you perceive, he named it "Nottingham Castle."

I take this opportunity of bearing my testimony to the truth of this latter-day work, and exhort the Saints with whom I am acquainted to be faithful and diligent, and to *gather to this place as speedily as possible*.

Accept of our kind regard, and believe me, I remain your brother in the New and Everlasting Covenant,

JONATHAN GRIMSHAW.

#### INTERESTING FROM GREAT SALT LAKE CITY.

##### LETTER FROM RICHARD BALLANTYNE TO ELDER JOHN TAYLOR.

Elder J. Taylor,—Dear Sir,—It is with much pleasure that I embrace the present opportunity of communicating with you through this medium. It seems a long time since you left, and I have not written to you as often as I might have done, although we generally have excuses enough to justify, in our own estimation, any delinquency. This I purpose sending to you by brother Samuel W. Richards, who, in connexion with brothers Shurtleff, Carn, Willard Snow, and some half dozen more, are about to start on a mission to Europe.

During the last Conference, which commenced on the 7th inst., and continued a few days, we had a glorious revival. There was a great deal of preaching by many of the old Fathers, by the Twelve and the First Presidency. President Young, with more power and decision than I ever before witnessed, asked the people if they would obey his counsel. They universally voted to do so. He then told them to commence anew and pay tythes of all which they possessed, just as if they never had paid a cent before, to keep the word of wisdom in its full extent and

Great Salt Lake City, Sept. 23rd, 1852. to lay aside all contention and evil speaking, and this he said he would give the people to begin with.

During the Conference, Judge Brocchus, one of the United States Associate Judges of the Supreme Court, made a speech to the people, and it was full of insult. He talked throughout as if he was addressing a people ignorant of religion, of justice, of history, of politics, of common sense and virtue—chastised the Presidency and others for their religious sentiments relating to departed spirits, &c., and manifested a self conceit and pomposity of deportment throughout, that was alike full of insult and disgust to this enlightened and virtuous community, and he was treated with patient forbearance and courtesy throughout his lengthy harangue, but when he sat down, the Governor arose and chastised him with a just and scrutinizing severity.

This has, it appears, had the effect to unite in hostile feelings against this community, pretty much all the United States officers who were sent here by the government. Most of them are about to return



to the States, and what the effect of this collision will be, is yet partly in futurity, but it is to be hoped that the United States will have the good sense to judge righteously in the case, and not heap censure upon a people, who have only resented in mild justice an insult to the noblest feelings of an intelligent people.

Dr. Bernhisel has been sent as our representative to Congress, and I believe brother Jedediah M. Grant has power to act as our agent there.

In regard to Politics, Religion, Domestic Society, and every thing else, the people are united. They have this season complied with counsel almost universally. I am well satisfied that the brethren and

sisters are increasing in faith, knowledge, obedience, and every christian virtue. A great deal has been done on the public works. Our colonies are extended and increasing in strength. Peace reigns in our midst, and if the world never beheld an example of a people living in union, free from strife and litigation, *in these peaceful vallies they may behold it.* Truly this is Zion—the pure in heart—millennial principles have been embraced and are acted upon, and hope animates the bosoms of the Saints.

Yours, in the bonds of the New and Everlasting Covenant,

RICHARD BALLANTYNE.

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### The Latter-day Saints' Millennial Star.

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FEBRUARY 15, 1852.

How rapidly are the purposes of God extending in the Earth! In this Number we are enabled to favor our readers with tidings of the Gospel in South America. President Parley P. Pratt, who, in the early period of the Church in the British Isles, spent some three years in preaching, publishing, and presiding over the affairs thereof, now stands upon the land of Lehi, and is erecting the standard of the Everlasting Gospel among the people of that far-off land, as was delivered unto him by the Prophet Joseph Smith. Although this Apostle of the last Dispensation is now on an opposite portion of the globe, he is still preaching and testifying of the Book of Mormon, the setting up of the Kingdom of God, and the Restitution of the last days, in these lands also: thousands date their conviction of the *necessity* and *existence* of present revelation from their first perusal of the "Voice of Warning," which is in extensive circulation throughout the British Empire, and will hail this communication from Elder Pratt, as the voice of a father in the Gospel. Let the Saints encompass in their prayers and faith, the work of the Lord in South America and the Pacific Isles. We shall respond to Elder Pratt's call for books, &c., the earliest opportunity, and not many months will pass away till we shall hear of the Gospel moving apace among the people of those States with its wonted strides: while the "Book of Mormon," the record of their ancestors, will be circulated among them in their own language in which they were born. Truly the stone is rolling with an increasing momentum. The light of truth is bursting forth: the power of Jehovah's arm is being felt. The irresistible majesty of Truth, propelled by the Holy Spirit of God, is gaining an impetus, that neither the ragings of the heathen, the vain imaginations of the people, the Reports of disappointed statesmen, the sophistry of an hireling clergy, nor the ravings of miserable apostates, can any otherwise effect, than to open the eyes of the honest, and lead them to investigate. "Who ever looked well into our religion that did not embrace it?"

APPOINTMENTS.—Elder Vincent Shurtleff is appointed to succeed Elder H. W. Church, in the Presidency of the Herefordshire Conference.



Elder Willard Snow is appointed to labor with Elder Robert Campbell in the pastoral charge of the Church in Scotland.

Elder Samuel W. Richards, by suggestion of the First Presidency, will be introduced into the business affairs of this office.

Elder Abraham O. Smoot sailed on the 28th ultimo, on the steamer "Pacific," hence for New York, and will repair to the Western States of America, and procure the wagons, oxen, provisions, tents, and all other necessities for the removal of the Saints, who go from hence by the Perpetual Emigrating Fund, from the Missouri River to Great Salt Lake City. It gives us special joy to be able to open up emigration by the Fund; although this sacred institution is in its infancy, still, for its first fruits, it will send out about two hundred souls this winter, and remove them all the way from Liverpool to the Valley of the Great Salt Lake. The Saints in the regions of Potawattamie and St. Louis, will require all the strength which they can derive from that portion of the Fund that has been subscribed in America, to enable them to make good their escape to the mountains; consequently that portion of the Fund raised in Britain will only take so many as it can remove the entire distance, which is about one-third the circumference of the Earth.

We have, so far as we could do, consistently with the calls of the Presidency for particular trades and professions, necessary for the prosperity of the colonies of the Saints, and also for those whose friends in the Valley have paid in advance for their transportation, selected from each of the conferences their due proportions of the number sent, so that all the Saints may see and feel that the Fund will indeed effect what it professes to do. Some of the conferences have been backward about contributing to it, thinking, perhaps, because emigration had ceased for the present, that it was a matter of small moment; or that any time in the future would do after emigration was again opened; but if all had been of that mind, we could not have sent out the goodly company, which is now on its way to the home of the Saints in the far west.

There are others who are in more comfortable circumstances of life, who have not yet suffered themselves to feel for the Poor as those do who created the Fund, and who are managing the affairs of it for their deliverance. We say unto all such, the Lord will not hold you justified if you go to Zion, and leave the multitudes of your poor brethren behind you without contributing liberally, according to the abundance with which God has blessed you, to help gather them. Blessed are the faithful Poor, for they shall inherit the kingdom of God; they shall be gathered together, and the riches of the Earth shall be given to them, together with the riches of Eternal Life; while many, because of their riches, will be rejected and cast out, having set their hearts more upon the god of this world, and their own glory, than upon establishing the kingdom of God upon the earth, and His glory, by gathering together His people.

Some have looked upon the Fund with a narrow eye, and thought it as well to wait a little and see if it might not turn out like the Joint Stock concern, which exploded in 1846; and very prudently concluded to defer doing anything till they should see whether it is not a catch-penny affair. All such careful ones are most respectfully informed, that it is distinctly so. It catches not only pennies, but shillings, dollars, and pounds; it has caught about fifteen thousand dollars of the Saints' donations in America, and more than a thousand pounds of the Saints' donations in the British Isles, by which the present company is being sent out; and it will continue to catch pennies, shillings, dollars, and pounds by scores, hundreds, and thousands, until it will become as powerful a fiscal agent as is known on the Earth, and until it has gathered all the poor of God's people who are or shall be unable



to gather themselves. It was devised by the spirit of revelation; it is managed by the best financial talent in the Church; it is nurtured by the tenderest sympathies of the human soul; and he or she that feels, looks, or acts narrowly towards the "Perpetual Emigrating Fund," treats with disparagement the "Offering to the Lord;" for by this Fund shall the poor of God's Elect be brought from all nations, kindreds, tongues, and people, and be presented in Zion as an offering to the Lord of Hosts. The world has too long been ruled by an influence derived from the pomp and splendour, the vain and gaudy tinsel influence that could be bought with gold; but the Lord of the Earth has begun to reverse the order of power, and instead of gold being the god of worship, it will be used as an auxiliary to bring worship and adoration to the Living God. Instead of wealth being the leading influence, righteousness and faith will be the standard of preference, which is now the criterion in selecting those to be aided by the Fund. Therefore let all the Saints be diligent to work righteousness, spread abroad the Gospel, and carefully shun the pollutions of the world to which all are liable, whether they be lusts of the flesh, lusts of the eye, or the pride of life.

Let all who have an interest in the great work of the last days, administer to the Fund, for it is a child of God, sanctified from the womb to do the will of God in the Earth; and we consider Elder Smoot the proper man to conduct its energies, so far as applicable to the overland emigration of the British Saints this year, by whose wise and judicious management a goodly company of the poor will greatly rejoice in the Holy One of Israel.

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WE gratefully acknowledge the receipt of a handsome donation from an anonymous friend, resident in some portion of the Staffordshire Conference, which is duly entered upon the Tithing Record.

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ELDER Lorenzo Snow left London for Paris, on Saturday the 24th ult., *en route* for Calcutta, Hindoostan, via Switzerland, Italy, and Bombay; to visit and strengthen the branches of the Church, already established in the former States, and to plant the standard of the Gospel, in the remaining places named. The great and perilous work which Brother Snow has undertaken in engaging in the performance of this mission, certainly evinces true and living faith in God, as well as a realizing sense of the worth of the blessings of the Gospel, together with a heart abounding with charity towards all men.

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THE attention of the Saints is requested to the annexed address of Elder Wallace, who has acted as a counsellor to the Presidency, during his labors in the British Isles. Nearly all of the conferences have realized precious blessings through the ministrations of Brother Wallace in their midst; his labors have been unceasing and arduous, and have been witnessed by the power and demonstrations of the Holy Ghost, revealing the hidden things of unrighteousness, and establishing the truth in authority and power. By his appointment, many Elders have been sent into new fields of labor, by which multitudes have heard the Gospel through his instrumentality, and the honest made to rejoice with life and salvation. We hope those who have been blessed by him in spiritual blessings, will be hereby reminded of their high privilege to minister to him their temporal blessings, that he may return to Zion rejoicing with great joy.

"Beloved Brethren and Sisters,—Inasmuch as the Lord in His providence has been pleased to open the way for me to return to the bosom of my family and friends, after an absence of nearly three years, by sending faithful men of God to strengthen your hands



and cheer your hearts in the Latter-day work of Salvation to the Sons and Daughters of men; and feeling desirous of embracing this opportunity thus opened to me, I now address to you this my appeal.

"Brethren and Sisters, have I done my duty as a man of God while I have been in your midst,—have I studied to bless and build you up in your most holy faith,—have I been diligent in my calling and appointment while with you?—If so, will you do your duty to me—will you stretch forth your hands and open your hearts and bless me that I may return with joy to the bosom of my family and friends? If I know my own heart and the desire of the same, I have endeavoured to bless, build up, and save the Saints of the Most High, and to fulfil my calling before the Lord and His servants; and as I am permitted by my beloved President, F. D. Richards, to return to Zion, I without delicacy ask of my Brethren and Sisters to bless me as they would that others should bless them, provided they were in my place: then shall the peace and blessing of God rest upon you.—then shall the hearts of others be opened to administer to you when you are alike needy. I wish to leave this kingdom in the early part of March; therefore, Brethren and Sisters, what you do for me by way of means must be done quickly. I shall continue in my labors until the time of my departure, trusting in God, and my Brethren and Sisters to provide for me to return to bless my family.

"Farewell dear Brethren and Sisters: That the God of our Fathers may bring us all home to Zion is the prayer of your humble servant for Christ's sake.

"G. B. WALLACE.

"P.S.—Please address me, 35, Jewin Street, City, London."

FINDING the duties of Presiding, Publishing, and Emigration are so numerous and arduous, we have concluded to call to our aid Elder John Jaques, who is favourably known as the writer of many interesting and valuable articles, which from time to time have appeared in our paper.

We take the present opportunity to introduce Elder Jaques to our readers, and congratulate them and ourselves upon the acquisition of his valuable services to the editorial department of the STAR. Of the merits of his communications we need not here enlarge; all who have read them attentively will feel that his gift has made room for him; he has our blessing upon him; he entertains much of the spirit of his calling, and will be a joy and blessing to the Saints by his services in the use of his pen.

Beloved Saints, and Patrons of the STAR,—Having been called by President F. D. Richards, to assist him in the discharge of his highly responsible duties, as Editor of the MILLENNIAL STAR, and also being so generously introduced by him to your notice, I am induced to make use of the present opportunity to say, that I shall be happy to form, through the columns of this periodical, a general acquaintance with you, praying that the same may, in this world, prove conducive to our mutual benefit and satisfaction, and be only a prelude to more full and intimate connexion in the worlds to come.

One of the fundamental principles of the Church of Christ is,—that divine calling, legitimate ordination, and honest-heartedness, are equal to the emergency. Said Paul, "I can do all things through Christ which strengtheneth me." This is the thought upon which I rely, on being called to fill the important station of assistant-editor of the STAR. My own wisdom, or abilities, independent of the grace of God, are as nothing.

Brethren, my heart's desire—the aim of my life, is to save myself, and help to save others, in the kingdom of God. I have no wish to work for this world, the fashion of which fadeth away: its favour is deceitful, its beauty is vain, its friendships are



hollow, and its rewards are uncertain and mutable. I feel that time, labour, or talent, spent in the service of God, bring solid peace, lasting joy, fourfold gain, and eternal life. I cheerfully submit to the counsel of the Lord, through His Holy Priesthood. I am on hand to go here or there, to do this or that, as seems good to those presiding over me, believing that, so long as I continue humble, faithful, and diligent, I shall be enabled to accomplish that to which I may be appointed. To this end, I most earnestly and respectfully crave a deep and abiding interest in the faith and prayers of all the Saints, and of all good men and women.

May the celestial light, reflected by our little MILLENNIAL MORNING "STAR," continue to shine with increasing brilliancy, until the perfect day, when it will be swallowed up, and the whole Earth illuminated, by the untold splendour of the SUN OF RIGHTEOUSNESS: and may the Holy Spirit of God ever dwell in us all richly, and qualify us to honourably fulfil our respective duties in the name of Jesus Christ. Amen.

With sentiments of high esteem,

I have the honour to subscribe myself,

Your servant for the Gospel's sake,

JOHN JAQUES.

#### LECTURES ON "MORMONISM" AT LIVERPOOL.

Dear Mr. Editor,—This "Mormonism" is a "burdensome stone" to the people. They know not how to handle it effectually—it burns their fingers—it is to the ungodly a consuming fire. "Exposé" after "exposé" of "blasphemous pretensions" and "awful delusions" does not stop the "imposture." Lectures and libels, preaching and persecution, hinder not its triumphant march. Admired or detested, its principles and practice are "onward," "right onward." Why is this? Because the great God is the helmsman. It is his work. He hath chosen the weak and despised things of the earth to accomplish his mighty behests, and bring to nought the proud wisdom of this learned and self-sufficient generation.

On the 13th November, 1851, the Rev. J. B. Lowe delivered a public lecture in the Concert Hall on "Mormonism." A few days after, the Rev. Mr. Read preached a sermon in St. Paul's Church on "Mormonism and Romanism."

The brethren here were glad at this, and resolved to assist these Revd. Gentlemen in enlightening the good people of this large town with respect to the principles of the Church of Jesus Christ of Latter-day Saints. Accordingly, a series of seven lectures was "got up," advertized in the *Journal* and the *Mercury*, and ably delivered in the Music Hall to large, attentive, and respectable audiences.

The following is a Syllabus of the Lectures:—

1—December 14, 1851—"The Apostacy from the Ancient Gospel, and order of the Church of Christ." By Elder Glaud Rodger, President of the Liverpool Conference.

2—December 21—"Joseph Smith." By Elder C. H. Wheelock, President of the Manchester Conference.

3—December 28—"The Book of Mormon." By Elder Glaud Rodger.

4—January 4, 1852—"Faith." By Franklin D. Richards, one of the Twelve Apostles.

5—January 11—"Repentance and Baptism for the Remission of Sins, and the Laying on of Hands for the Gift of the Holy Ghost." By Elder J. W. Coward.

6—January 18—"A contrast between the Church of Christ, and the churches of men." By Elder James Linforth.

7—January 25—" 'Mormonism' as it is—'Mormonism' as it shall be." By John Taylor, one of the Twelve Apostles.

The attendance on these lectures gradually increased from the commencement until the delivery of the last, when the body of the spacious hall was filled to overflowing, and numbers availed themselves of the seats in the orchestra and gallery, until those places presented an appearance quite in character with the body of the Hall.



We Latter-day Saints care not who exposes "Mormonism," whether they be friends or foes. Investigation is the boon we crave. We want all the world to understand what "Mormonism" really is. We are trying all we can to let them know about it, and any people who assist us in this matter, have our best thanks for their kindness. We fearlessly testify that this bugbear "Mormonism," contains more truth, more light, more intelligence, more wisdom, more knowledge, more unity, more power, more energy, more love, more liberty, more virtue, more happiness, more godliness, more revelation, more scripture, more reason, more sound philosophy, and more common sense than all the world beside. It is an inexhaustible subject, because it comprehends all truth that ever was, or is, or is to be. We know full well, from actual experience,

that the more an honest-hearted man sees and knows of "Mormonism," the more he loves it, and the more he wants to know about it. So we feel to adopt the sentiment of Paul and say — The one preach "Mormonism" (Truth) of contention, not sincerely, supposing to add affliction to our bonds; but the other of love, knowing that we are set for the defence of the Gospel. What then? Notwithstanding, every way, whether in pretence or in truth, "Mormonism" (Truth) is preached; and we therein do rejoice, yea, and will rejoice, for we know that this shall turn to our salvation, through our prayers, and the supply of the Spirit of Jesus Christ.

I am, yours truly,

GLAUD RODGER.

Liverpool, Jan. 26th, 1852.

#### "CAN A MAN TAKE FIRE IN HIS BOSOM, AND HIS CLOTHES NOT BE BURNED?"

"Man is known by the company he keeps;" and not only man, but woman also. "Men do not gather grapes from thorns, nor figs from thistles." A virtuous and good man makes not the brambles of the vicious and unprincipled the place of spending his leisure hours. He turns his attention to honourable business—he devotes his leisure time to the acquisition of useful knowledge, enriching and adorning his mind, until it becomes beautiful enough to attract around it, and to gather under its influence, thousands who hunger and thirst after knowledge; and he waters them with the dew of heaven, and feeds them on bread celestial. He holds the keys of the secret avenues of intelligence and honour. The storehouse of wisdom pays his drafts at sight. He receives, not to shine alone, but to throw his radiance, like the sun, and bring out to view a thousand bright constellations to laud his fame and to extend his glory. Oh! improving and intelligent man! Who art thou, and what art thou? A god, germinating and bursting into light and power! "Be ye perfect, even as your Father in heaven is perfect."

Woman! where is she to be found? or where should she be found? Walking in the counsel of the ungodly, standing in the way of sinners, or sitting in the

seat of the scornful? No! but with the virtuous and good. Having formed a character for excellence, and established a reputation for virtue, she seeks her society among those, who, like the mirror, reflect her own image. An unspotted reputation is her defence against the tongue of envy and slander, while charity and intelligence are the bulwark of her security and honor. She hazards not her reputation by making persons of doubtful caste her companions—she avoids those places, and shuns those appearances that might authorize suspicion to attach itself to her. In bold relief, she stands on the pedestal of true merit, and waves the white flag of perfection in triumph over her foes, on whose folds is inscribed, in letters of living light, bordered with a modest tinge of the crimson blush,—Immortality is the wreath that environs my brow.

Man and woman being thus redeemed from the darkness and imperfections of the world, and exalted to the sublime regions of pure intelligence, may enjoy an eternal union where the wounds of sin, and the sting of remorse can annoy their peace no more, and where the clouds of error shall no longer obstruct the bright visions of hope that spontaneously spring up in their heart. Oh man and woman! this is thy state and condition, after this cor-



ruptible has put on incorruption, and this mortal put on immortality. Reader, the gospel has power to effect this for thee if thou wilt listen to and obey its voice. It has power to redeem and restore to thee all

thy friends, whether living or dead : destroy death and him that holds the power of it, with all the sad consequences that have emanated from the foe.—*Frontier Guardian.*

## SONG OF ZION.

"SHALL WE BUILD A TEMPLE UNTO THE LORD OUR GOD?"

Come all ye Saints throughout the earth,  
And join with one accord;  
Come, brethren, let us rise and build  
A Temple to the Lord.

Come all ye Saints, &c.

Our tithes and free-will offerings  
The Lord does now require;  
By keeping this with other laws  
We'll bide the day of fire.

Come all ye Saints, &c.

Our sisters dear will help us too,  
They'll glad throw in their mite,  
And join with us in this good work  
With manifest delight.

Come all ye Saints, &c.

The glory of the "Latter House"  
The prophets have declared,  
Will far surpass that of the first  
That Saints may be prepar'd  
Come all ye Saints, &c.

For all things that shall come to pass  
Till sin and sorrow cease;  
Then reign with Jesus Christ on earth  
A thousand years in peace.

Come all ye Saints, &c.

We'll see old Israel's blest defence  
In glorious display,  
The fiery pillar shine by night,  
The mellow cloud by day.

Come all ye Saints, &c.

Within the Temple's sacred walls  
The Priesthood's pow'r is seen,  
*There* "hidden myst'ries" are reveal'd  
Without a veil between.

Come all ye Saints, &c.

'Tis *there* the name of God will be  
A bulwark and a shield;

'Tis *there* the haughty tyrant must  
To God's anointed yield.

Come all ye Saints, &c.

From *thence* the law of God will spread  
In majesty abroad;  
Liverpool.

And nations be rebuked by  
The "LION OF THE LORD."  
Come all ye Saints, &c.

'Tis *there* the precious things of old  
Which but the righteous know,  
Which unbelieving Gentiles scorn,  
God will again bestow.  
Come all ye Saints, &c.

'Tis *there* the Priesthood's royal robes  
Will be reveal'd to sight,  
'Tis *there* the Saints will be array'd  
In garments clean and white.  
Come all ye Saints, &c.

The ord'nances of LIFE are *there* —  
Endowments of great worth,  
Anointings, washings, keys and powers,  
To perfect man on earth.  
Come all ye Saints, &c.

*There* in the great baptismal font  
Built to our living Head:  
The Kings and Priests to God baptize  
The LIVING for the DEAD.  
Come all ye Saints, &c.

Our father Adam on his throne  
Will *there* in council sit;  
And teach his faithful children how  
The judgment will be set.  
Come all ye Saints, &c.

Thus ev'ry dispensation past  
In *this* will be assur'd,  
The *last* and *first*, the *first* and *last*,  
By *welding links* secur'd.  
Come all ye Saints, &c.

Yes, brethren in our Valley-home,  
Responsive to your word  
We British Saints with you will build  
A Temple to the Lord.  
Come all ye Saints, &c.

By tithes and free-will offerings,  
By *deed* as well as *word*,  
We'll prove our deep-felt int'rest in  
THE TEMPLE OF THE LORD.  
Come all ye Saints, &c.

JOHN JAKUES.



SOLOMON'S TEMPLE.—To some people it might appear idle and unreasonable to speak of any building, existing or non-existing, in reference to the temple that Solomon built at Jerusalem. What is there that could be compared with it? Its very name is conjoined in our minds with ideas of vastness, of splendour, and of riches, which the imagination even will not venture to indulge in, and which our reason refuses to reason upon. We read of such wonders concerning it—of ten thousand men employed continually in cutting down cedars in Lebanon; of eighty thousand men hewing stones in the mountains; of seventy thousand men bearing burdens; of three thousand six hundred men as overseers merely of the work: and yet that the unceasing labours of this great multitude of workpeople could not accomplish the building of the Temple in less than seven years! What an idea does this convey of the Temple's spaciousness and magnificence! And again we read that, before a stone of it was laid, David had provided means for it, to which the world can find no parallel—means that would annihilate our national debt in a moment; for he laid by for it in the first instance a hundred thousand talents of gold, which, at £5075 the talent, would amount to £507,578,125; a thousand thousand talents of silver at £355 10s. each, £353,591,666; not judging even this sufficient, he, two years subsequently, gave of his own proper good three thousand talents of gold, £15,227,265; seven thousand talents of silver, £2,471,350; and so effectually did he at the same time exhort the chiefs and princes to give liberally, that they also gave five thousand talents of gold, £25,378,750; ten thousand talents of silver, £3,535,000; total £907,782,156.—*Church of England Quarterly Review*.

LIST OF MONIES RECEIVED FROM THE 20TH OF JAN TO THE 2ND OF FEB., 1852.

James F. Bell.....	£5 0 0	Brought forward .....	£19 14 4
Thomas Kirkwood .....	7 0 0	William Wells .....	2 0 0
James Caffall .....	3 4 0	John Carmichael .....	1 12 6
James Lunney .....	0 2 0	John Kelly .....	1 10 0
Isaac Jones .....	3 8 4	G. P. Waugh .....	3 18 6
G. W. Davies .....	1 0 0	Thomas Chamberlain .....	4 0 0
Carried forward .....	£19 14 4		£32 15 4

ADDRESSES.—Abraham Marchant, 56, Vittoria Street, Birmingham.  
 Richard Rostron, Fletcher's Folly, Fratton Path, Landport, Portsmouth.  
 James Marsden, 3, Grove Place, St. James Street, Hatcham, Old Kent Road, London.

ERRATTUM.—In STAR No. 1, in Quarterly List of Debts, read Richard Jones, for "Henry Naish."

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 5.—Vol. XIV.

MARCH 1, 1852.

Price One Penny.

## COMMUNICATION TO THE SAINTS,

BY ELDER SAMUEL W. RICHARDS.

Beloved Brethren,—Being associated once more with the Saints in these Islands, in my labours for the salvation of my fellow-creatures, I take this method of communicating some of my feelings and views in relation to the Kingdom of God, and my present mission in connexion therewith, among you.

Having now spent near two months, mostly in the office with the Presidency here, during which time I have made it my business to become familiar with the affairs of the Church, and the general spirit of the work in its present exalted position—I behold strikingly illustrated before me, a similar work at least to that which the prophet spoke of, which he declared would be a "marvellous work and a wonder," which ever has been characteristic of the work of the Lord.

Four years have now passed away since I bade farewell to the Saints in these Islands, when on a former mission with my brother Franklin. This time I have spent with the Saints in America, near three years of which have been occupied in journeying to, and with the Saints in the vallies of the mountains, where my time was never more busily employed in the variety of pursuits which attend the building up of God's kingdom on the earth—such as making farms, ploughing, sowing, harvesting, building houses and mills, assisting to promote the literary institutions and advantages of the Saints; together with the framing and establishing of laws

consistent with the policy and wisdom of God in bringing about that time when the kingdom and the dominion thereof shall be given to the Saints of the Most High. This period to me has been the most happy, and, I trust, the most profitable portion of my life, enjoying as I did, the society of the Saints, and a greater intimacy with the Rulers of Israel and the "Lord's anointed" than ever before; together with the common blessings and privileges of the Saints in their retired homes and lovely vales, where peace reigns undisturbed as the lofty hills that encircle them, where the light and intelligence of Heaven is reflected upon every path, and the voice of inspiration reverberates from hill to hill, from valley to valley, and is heard by every ear.

While in the enjoyment of these heavenly privileges and associations, together with the endearments of a lovely family of wife and children, and a father's house, I was unexpectedly called upon to visit a foreign land. Perhaps no one will wonder that it was with a feeling of reluctance that I first responded to the call, however sensible I might have been that the sacrifice required was but a *just demand* upon that which I had so freely received at the hand of God among his people. As God sent forth his angels to reveal the heavenly plan to earth, and communicate eternal principles to my understanding—so has it been made my duty, in turn, to go forth as a messenger from the midst of



the holy ones on high, even from the heights of the mountains; from the home of the blest, and the heavenly abode, to administer to those who will receive the message, and desire the salvation thereof, and as freely give as I have received—following the example of my master, who left the glory of his exalted sphere, and his Father's presence to minister to fallen man.

Obedient to the heavenly call through the prophet of God, which was sustained by the uplifted hands of thousands of Saints in Conference assembled, I am now far removed to a people, amidst scenes and circumstances, perhaps, as varied in their nature from those I was familiar with in the Valley, as though they belonged to another world. But I find upon entering into my field of labour, that the change is not so great as might have been supposed; for while on the one hand scenes of iniquity and abomination abound, by reason of which mankind have become disgraced in the eyes of God; yet on the other, the Saints send forth an influence which savours of life, and reflects again the light so freely emitted from the heights of a better land, and which now shines to illuminate the paths of a benighted world. I now feel as though I had only been conveyed to the brightest satellite of the world from whence I came; whose light is only dimmed by its distance from the seat of glory, and the dark and gloomy atmosphere with which it is surrounded.

When I contrast the present condition of the Saints in these Islands with what it was when I first came among them on my former mission, I feel more sensibly than ever the weight of the truth, that the Lord will make a short work in the earth; for the days of its infancy are passed wherein it required to be cherished with the tenderness of a mother's care. Now, like the tree planted in a rich and fertile soil, it has spread its branches upon the right and upon the left, until not only thousands, but tens of thousands partake of the fatness of the root, and drink freely of the waters of eternal life, which are so wisely administered by the faithful husbandmen in charge from time to time, together with the watchful care of angels and the blessings of an Almighty God.

Unto this vast body of people, which are now scattered through the length and breadth of these Islands, have I come to minister those things which I know and most assuredly believe, and to be an hum-

ble instrument in the hand of God of doing them good, and moving forward the great work which more immediately belongs to our day—the bringing to pass the restitution of all things, such as the gathering of Israel, and the building of a Temple to the name of the Lord upon the mountains in the land of their inheritance, to which they must gather. These are considerations which must now occupy the attention of the Saints in all the world; yea, the time has now come, when those who have the means so to do, are called upon to rise up and go HOME; for this is not their abiding place, neither will the Lord hold that man or woman guiltless who will not respond to the call with their might, mind, and strength, and gather themselves together to build up the waste places; and even now the cry is heard from the mountains that all things are ready, and as many as will, may come and partake of the feast which is prepared for them in their Father's House. And this sound is no more to be heard simply as an invitation, but by commandment shall it go unto the people of the Lord in all lands, and none can escape the displeasure of God, who will not give heed thereunto, walking in the commandments and ordinances of the Lord blameless, as they are set before them.

From the day that the Saints in America were led out into the wilderness by the hand of the Lord, and by his own voice, through his servant BRIGHAM—the toil and the sufferings, the privations and the hardships, the prayers and the energies of that people have been devoted, with unwearied zeal, to make those preparations which were necessary to usher in the day when the Saints should be commanded to gather home without delay; and never will their exertions cease, until the cries of the poor for deliverance are no more heard through the land. Until the Saints answer the obligations they are under to that land, as well as to God, they cannot be justified. Should they wish to know the extent of their obligations to the land of America, let me say, they are similar as to heaven—every thing that you have received pertaining to salvation, you have received from that land; every hope that you cherish of glory and exaltation before God, has sprung from the same source, and God has blessed it above all others. It was there the prophet Joseph was born, who had the honour of introducing to the world the



dispensation of the fulness of times; it was there the angel of the Lord restored to the Earth the fulness of the Gospel, the New and Everlasting Covenant; it was that land that unbosomed her sacred treasures of Eternal Truth, at the bidding of the Heavenly Messenger, which revealed not only the history of a great and a mighty people, but the plan of salvation, as taught to them in its purity and simplicity. It is there that revelation has succeeded revelation, and the heavenly order has been opened to mortal vision, that the earthly might pattern after; and there is to this day, the abiding place of the Keys of Priesthood and of Power, both for the living and the dead; and from that land have come the servants of God, and introduced the ordinances of life to the people of these Islands, by reason of which they have partaken of the power of God, and now walk in the light thereof. And now to sum up the whole matter, it is there alone, in the Temple of God, that you can receive knowledge and power to return to the presence of God, from whence you came; and if you will be saved, remember this one thing, that you must go there to finish the work which you have here begun; and the command which is now given for the Saints to gather, is like all others of the Lord, for their salvation; and unless they give heed thereunto, their hope is vain.

Not only the propriety, but the necessity, of gathering seems manifest to every one who enjoys the spirit of this work, and thousands of the poor are crying to know how they shall get home to Zion. Although they may have many times read the Scripture which saith, "And I will send forth mine angels and gather together mine elect from the four quarters of the earth," yet they may not have thought it possible that this Scripture is now being fulfilled in the eyes of all people, by means of the PERPETUAL EMIGRATING FUND, in the hands of the elders of Israel, and will not cease to be fulfilled until the POOR among men are made to *rejoice* in the Holy One of Israel, by being taken home to Zion, with songs of praise and *everlasting joy*. If the angels or ministers of God go forth to gather up the Elect, or Israel, they will no doubt have the power and means given them to do it with, and we may also expect they will use all means within their reach which can possibly serve to increase their power to accomplish so great a work.

Hundreds and thousands of poor are being gathered from the States by that Fund, to the mountains, through the exertions of the Saints in that land; and already have two hundred and fifty left these Islands and are now on their way to the Valley, by the strength of that portion of the Fund which had accumulated here, by the feeble exertions of but few of the Saints. Here we have a practical demonstration of the fact that this work is required at our hands, and that the blessing of the Lord is upon it; it is a work that God has given us power to do, and it will be required of us to see it carried out. Then to all the Saints I would say, let us go to with our might and sustain this Fund; the poor can contribute their mites, and when the rich have sold their possessions and are ready to gather, have paid their tithing, and consecrated all their surplus property for the gathering of the poor—they can go home to Zion, where they or their seed may never be found begging bread, nor their stream of life ever run dry. Now, O ye rich men, who have the means to gather and to spare, this prophecy is to you, and you can by proving it, learn whether the measure you mete will be measured to you again. Let not the Saints look upon this matter as requiring their attention to-day, and may be forgotten to-morrow, for such is not the case; not only this year, but years and ages yet to come will develop its utility in gathering the Saints, and prove it one of the greatest means employed by God to fulfil his purposes. Its nature and object correspond with its name, which is suited to the source from whence it came—it is *Perpetual*, and demands the confidence and support of all Saints, so long as there is a soul to gather into the garners of the Lord, or a Saint to hope for a better world. Then let it be remembered that the emigration of the poor another season will be in numbers proportionate to the exertions made to increase the Fund the present year.

There are also other items before the Saints which demand their attention; among the most prominent of which is the building of a Temple, to which the Saints in the British Isles are called to impart of their substance. This is a work which has now become of the most vital importance to the salvation of God's people. He has greatly blessed their labours in the mountains, in preparing



earthly things to which the Saints from abroad may gather, and while their storehouses are full, with which to feed the hungry body, it is not enough; provision as ample must be made to feed the hungry mind, and bring salvation to the soul. And as it is through the ordinances of God that the power of God is made manifest to men in the flesh for their salvation, these ordinances must be accessible to every creature that is saved, and a fulness of salvation and glory cannot be had without a fulness of the ordinances of God's house, which are only revealed in a Temple to which He can come, as it is written of Him, "The Lord whom ye seek shall suddenly come to his temple," and shall sit as a refiner and purifier, and cause the sons of Jacob to return to His ordinances from which they have gone astray. Therefore the watchmen whom God has placed over His people are looking forward to the evil day that is fast approaching, when the hour of retribution shall come, and God's judgment shall be given unto men in the day of His fierce anger, as a recompense for all their iniquity. They are seeking to impart unto the faithful those ordinances which shall clothe them with power to stand and overcome *all things*. Hence the Saints are now called upon to go to with their might and build a Temple unto the Lord, that all things may be prepared to which the Saints can be welcomed home, not only to enjoy the blessings and liberty of earthly institutions under *wise and just* administrations, but to enjoy the liberty of the Gospel, the intelligence, the ordinances, and through them the power of God unto Eternal Life, which is the greatest gift of heaven; and I am happy to learn that this call is appreciated by the Saints in these Islands, and responded to, both in word and in deed.

The Saints in America are the first to learn the will of God concerning His people, as revealed through the First Presidency of the Church, and being the first to know, it is expected they will be the first to act, and in that action they will set an example worthy the imitation of others. They have not only paid their tithing, as a people, but more than this, have willingly consecrated one tenth of their property, for the building of the Temple, after having answered the law of tithing. Such is their interest in the work which is now before them, and such is their exam-

ple for others to follow, and should it seem hard to any now, it will appear quite easy to such, when they have been robbed, and plundered, and driven, as often as the Church in America has been since its organization. The Saints in Potawattamie rising up as one and walking to the mountains, carrying and drawing in hand-carts their substance with them, as the children of Israel went out of Egypt, and as Lehi went into the wilderness from Jerusalem, may seem an example hard for others to follow; but such persons must content themselves with the idea that it will be quite easy for them to flee when they are driven by their enemies, as the Saints have been from time to time. If the *blessings* of the kingdom of God, are not sufficient inducements to inspire the people of God with a willing heart, He will make them willing in the day of His power: wherein the power of the devil, and of evil angels, shall be exercised, and made subservient to the purposes of God, even of Him who will control all things to His own glory to the immortality and eternal life of man.

Therefore I feel justified in saying, let all Saints be assured, not only by my testimony, but by the testimony of Jesus unto them, that every plan that is devised, every requirement that is made, every work that is performed, every principle that is revealed, every law that is enforced, every ordinance that is administered, and every Key of Power that is held and controlled by the prophets of God, who are the leaders of His people, are for the happiness, the glory and the exaltation of man, that he may be prepared for the associations of a better world, even the spirits of just men made perfect with God. And now let me ask, who among all the Saints have obtained this assurance? Who knows of a verity that this is the work and Church of God? Such as do know will not be moved by the slanders and false accusations of the wicked, but will stand unshaken in their faith, and while the *report*, that innumerable evils and abominations are cherished by the Saints of God, is rolling from land to land, and from sea to sea, answers its end, and then dies away like the rumbling of the distant thunder, the Saints of God look on and smile with pure disdain upon such feeble efforts, which are only befitting the dying struggles of a corrupt system, too powerless to have effect upon the firm and unshaken soul, that can with renewed



confidence exclaim, "Truth will prevail," and the earth will be clothed with righteousness as with a garment, while iniquity shall no more be known upon the face thereof; for the Saints shall bear rule and possess the Kingdom for ever!

Inasmuch as many have spoken and written faithful testimonies of that which they know and most assuredly believe, so also would I declare that God has again revealed Himself to men, and angels do minister unto them, and the order of heaven is being instituted upon the earth, and will continue to be unfolded until the will of God is done on earth as it is done in heaven; and none can hinder, for it is God's decree. His work was never committed to better men—this I speak knowing the men of whom it is declared, having been with them much, both in their labours by day and in their councils by night; they walk in the light of Truth and hold the keys of Salvation for men; they live to administer life to the world, and are sustained by heaven; they prize the favor of God

more than all the world, and all their counsels savour of life. Such is BRIGHAM YOUNG and his counsellors—Heber and Willard, who are the First Presidency of God's people upon the earth. The Almighty has set them up, and angels combine to sustain them. These simple facts exist; and this is not all, the world are rapidly learning them; hence the wicked are stirred up to anger that their damnation may be sure, while the righteous take shelter in the counsels of the just, and are rescued in the day of their calamity, God is their defence, and the glories of eternity their recompense of reward; such is the portion of the Saints.

That the favour of God may abide with His people, that His spirit and power may abound with them, and that I may be accounted worthy of their confidence and support, that our united labours may secure much prosperity to Zion, and our mutual salvation, is the prayer of your fellow-servant. Amen.

## FAREWELL ADDRESS TO THE SAINTS.

BY ELDER JOHN S. HIGBEE.

Beloved Brethren and Sisters,—I gladly avail myself of this opportunity of bidding you farewell, upon the occasion of my leaving this country for America, the land of my birth. I am about starting for the Great Salt Lake City, where my family is located, and where all my affections are centred, because it is the gathering place of the last days—the land of Zion; and because it contains all that is near and dear to me on earth.

I feel it my duty to bear my testimony to the truth of this Gospel, and the work of God. I do so more especially, as the Lord has been merciful to me. I have had individual experience of the great truth that "the Gospel is the power of God unto salvation, to every one that believeth." Had it not been for this power, I should long ere this have gone to that "bourne from whence no traveller returns."

I have been in this Kingdom from nearly the time of its organization on the earth, in this the "dispensation of the fullness of times," till the present time. I

have watched its progress, and shared in all its vicissitudes and changes. I have been a pioneer in all the wanderings of the Saints that I possibly could, when compelled to flee from the savage wrath of their ruthless persecutors. I have had the high and honourable privilege of associating with, and being blessed by the teachings of, the best men now alive on the earth. I have been enabled, through the power of the Spirit of God, to steer myself clear of the shoals and quicksands of apostacy; while many, who have counted themselves great and wise, have fallen from their elevated position to the lowest depth of degradation. Taking a retrospective view of all these events within my knowledge, I find that only those are able to stand who prove faithful to the Lord in *all things*, and under *all circumstances*. Thus we see that implicit obedience to the counsels of those through whom we receive the mind of the Lord, is necessary to our salvation and exaltation in the kingdom of God.

I knew the prophets Joseph and Hyrum



twelve years previous to their martyrdom. I lived with and guarded them in life: I watched them after death, and looked upon these mighty men of God, who so boldly fought and nobly fell in the cause of God, Truth, and Liberty. And I bear testimony that their lives were as pure and unsullied as the crystal fountain.

But these are not all that have suffered for the testimony of Jesus. I have known nineteen killed at one time, and thrown into a well, for believing in Jesus and his apostles and prophets. And many are the deaths I have witnessed from persecution, and the miseries attendant upon it. I was in prison with several of my brethren twenty-nine days at one time, a part of which time I was confined in a loathsome dungeon, and fed on the most unwholesome food. But under it we felt to rejoice that the Lord had counted us worthy to suffer shame for his name. We knew the work was of God, and that it would itself stand as immovable as the rock of ages, though many should fall in defending it. I can now speak with nineteen years experience, and each year has added to my experience a greater knowledge that this is the work of God. I feel to do the will of the Lord, that shall be made known to me by my brethren in the Priesthood. When called upon to do this or that, I never ask any questions, but go and do it at once. When a servant of the Lord gives me a command, it is the command of the Lord to me; and I wish to obey cheerfully, that I may be found faithful in his service.

When called upon to go to England, at the October Conference, 1849, the only intimation I had of the event was a motion put, seconded, and carried, in full Conference, to that effect. Did I grumble against the mandate? No! I fitted myself out at nearly the expense of all I had in the world, and in eight days I was off on my mission to a foreign land. It was prophesied on our heads that we should "encounter dangers" on our journey to the frontier; but that we should be delivered from them all, and preserved safe from harm. This prediction was literally fulfilled upon us. We were assailed alternately by rain, snow, ice, high water, and Indians. At one time about 200 of the Cheyenne Indians, mounted on their chargers, with all their preparations for battle, came rushing towards us at the height of their speed. We formed in line, and pre-

pared for every emergency, but the kind hand of an over-ruling Providence was over us, and just at the moment when inevitable destruction seemed certain, they were, by some unseen power, brought to a sudden halt, and thus we received no harm.

Again, when we arrived at the great Missouri river we had no prospect of being able to cross it for weeks to come. The frost had not then set in, neither was there any immediate prospect of it doing so. We prayed to the Lord for deliverance, and that very night the ice covered the river for the first time that season, and in the morning we crossed safe over. But just as the last wagon was safely landed, the ice gave way, and the river ran open as before. Thus were we miraculously delivered without any unnecessary delay, that we might go forth on our mission in the work of the Lord.

Since my arrival in this country, I have been doing my best to roll on the work of the Lord. I have borne my testimony faithfully, and warned the people that the coming of Christ was nigh at hand: "the day or the hour no man knoweth." I have warned the people diligently to "come out of Babylon, lest they be partakers of her sins, and receive of her plagues," and gather themselves with the people of God to the land of Zion, to assist in building up the kingdom of God on the earth, and prepare themselves for the reception of Jesus Christ, when he comes to "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And now, before leaving this country, perhaps for ever, allow me again to warn and exhort all people into whose hands this may fall, to take warning;—repent! prepare to meet your King and your Redeemer. Gather to Zion, that you may escape the perplexities that are coming on the nations; for "the hour of God's judgments is come." Ye shall not only hear of, but ye shall see "wars, and rumours of wars." "Nation shall rise against nation, and kingdom against kingdom. There shall be famines, and pestilences, and earthquakes in divers places." "All these are the beginning of sorrows;" still they are necessary as preparatory steps towards the regeneration of mankind, the renovation of the earth, and the ushering in of the millennial glory. "The day of the Lord cometh as a thief in the night;" and though you



are taught to believe that all is peace and safety, yet "sudden destruction shall come upon you, and ye shall not escape," unless ye repent of your sins, yield obedience to the gospel, and flee from those judgments that are impending over the wicked, to the land of Zion.

To my brethren and sisters I would say,—I feel thankful to you for all the kindness I have experienced from you, and it has been great. Often before it became my lot to visit this land, I have heard of the kindness of the Saints in Britain; consequently, I came here prepossessed in your favour. But, notwithstanding all this, I must say I have found a more humble, warm-hearted, kind people than I expected. Brethren and sisters, I love you truly, and would do anything in my power to ensure your happiness and salvation. I am reluctant to part

with you, for I love your society; still I am glad to go, for the kindred ties of a family bind me with a double bond to the land of Zion, and I gladly hasten to their presence, to enjoy their fond endearing society, trusting that I leave you only for a short season, and that I shall soon have the pleasure of bidding you welcome to the shores of Zion; and believe me, there is one who, whatever may be his circumstances, will still extend a cheerful and willing hand to all whom I may have the pleasure of meeting there.

In conclusion let me again exhort you *to learn your duties, and do them*, which is the *summum bonum* of "Mormonism," and I say unto you, ye shall be blessed in the name of the Lord. This is the sincere prayer of your humble servant in the Gospel covenant.

#### ELDER WILLIAM GIBSON.

"He that uttereth slander is a fool."—*Solomon.*

We introduce the following Certificate from Elder Wrigley, President of the St. Louis Conference, in favour of Elder William Gibson, because certain communications, both verbal and written, have been assiduously circulated, which are highly derogatory to his character; and thus we regret the more deeply, as it has been done by those professing to be SAINTS, from whom we have a right to expect better things.

We are acquainted with Elder Gibson, and his unwearied diligence in the labors of the Gospel. He has toiled and won his way from the foot of the hill, through almost every kind of honourable adversity, to an exalted and dignified position; in so much that few Presidents of Conferences have borne with them the love and confidence of a greater number of the Saints in these Islands than did Elder Gibson. Thousands of the British Saints will rejoice with us to know that Brother Gibson is in the way of life, and will offer up their prayers to Almighty God that he and his family may be healed of their diseases, that the sunshine of prosperity may cheer and encourage them on, until they fully inherit the hope of the righteous—Eternal Life. The Saints will realize much more

joy in the inspiration of the Holy Ghost, while offering such supplications to the throne of grace, than while circulating false and calumniating slanders concerning a faithful and worthy minister of the Gospel.

#### CERTIFICATE.

"Having been informed by Brother William Gibson that certain persons in this place have written letters to the British Isles, which contained statements and reports derogatory to his (Brother Gibson's) character, and which are calculated to prejudice and injure his reputation,—by his request we do certify, that, as far as we are acquainted, Brother Gibson's course of conduct in this city has been strictly correct, and such as becomes a Saint of God.

"We are sorry to say, that, through sickness of himself and family, he has been detained from meeting with the Saints as often as he and we could have wished. It is possible that some, who are not acquainted with his circumstances, may construe this absence to a lack of duty on his part; such, however, is not the case. He has the confidence of the Saints in this city.

"Given under our hands, at St. Louis, Mo., this 30th day of December, 1851.

"THOMAS WRIGLEY, President.

"JOHN S. CAINE, Clerk."



## **The Latter-day Saints' Millennial Star.**

MARCH 1, 1852.

THE "ELLEN MARIA" cleared on the seventh, but owing to adverse winds did not put to sea until the tenth, of February. Her entire complement was made up of the Saints' company, and consisted of three hundred and sixty-nine souls, one of which was born during the detention; both mother and child were remarkably comfortable at the date of departure.

Of the two companies of Saints which have now departed from these shores this year, two hundred and fifty souls have gone out under the auspices of the Perpetual Emigrating Fund Company; and by the blessing of Almighty God will be taken directly through to the Valley and City of Great Salt Lake. We rejoice greatly that we have been enabled to see so many gain deliverance and set off for Zion by this first effort of the Fund. Well may the Saints in these Islands rejoice and be exceedingly glad, because of the hope that is extended to them through this medium! Let the people of God arouse themselves in all places, and contribute to it, that at another emigration season, the number of emigrants thereby may be doubled, and so on each successive year; for we anticipate by another year that the portion of the Fund now operating in America may be employed to help remove the faithful from this country, which will be a mighty acquisition to its strength, and probably double its capacity for the deliverance of the people of God. All who have gone out by it have given bonds to the Company for the payment of their passages thither, making their time and labor subject to the Company's control until the same is accomplished. We very much admire the conclusion of the President of one of the Conferences, that had only contributed sufficient to entitle it to send out one person. This President, after having searched through each of his Branches, and finding no single person whom he could select with propriety, concluded that was the worst of all predicaments he had yet found himself in, and wrote us that he thought the Conference would find itself entitled another season to send about twelve, and save him much trouble in searching for befitting persons. We think this the right kind of a conclusion, and if the other Conferences awake to the subject in about the same ratio, the Church in these Islands may teach the world a lesson of charity, and remind them that we are in sober earnest in our purpose of gathering the people from the four quarters of the globe.

With this company we are called upon to part with Elders J. D. Ross, Glaud Rodger, Haden W. Church, J. W. Johnson, Henry Evans, and Lewis Robbins—all Presidents of Conferences from this important field. Notwithstanding the great reduction of our ministerial force, occasioned by the emigration of so many Presiding Elders as have gone out in the "Kennebec," and "Ellen Maria," still the work of God is onward with deeper and more potential sway; such is the spirit of our Holy Gospel, that unless they who preach it possess richly the spirit of gathering themselves, they are comparatively powerless in their attempts to build up the Church of Christ. No evidence can be given in favor of the sincerity and knowledge of the Saints in their strange and marvellous profession, of so impressive and convincing a nature, as to see people of sound, considerate minds, who have maintained an upright and unimpeach-



able course of conduct before their neighbours, arise, and like Abraham their father, sunder the ties of kindred and fraternal relationship, bidding adieu to the lands of their nativity, the homes and graves of their friends, to go to a land of strangers, which God has promised to give unto them and their generations after them for ever. This kind of testimony is irresistible; it steals over the virtuous and good in their silent and reflective moments, and fills them with a just wonder, which leads to inquiry, conviction and salvation from the evils which are to come on the earth. On the other hand, those who are ignorant of the purposes of God, resort to subterfuge, vile slanders, and ribald abuse to stop the march of omnipotent Truth. How vain and futile are all their works, while the exhibitions of their folly and shameless abuse confirm the Saints in their faith, and encourage them to go on their way rejoicing. So very unlike the works of men is the policy of God's people; that instead of building up Churches to retain the people here, it is for the express purpose of sending them to Zion; and when, as in some instances it has occurred, individuals or Branches have declined in their interest for gathering, in exact proportion has their influence and power abated, and the work among them lost its energy and strength to move forward and win souls into the Church. While with the world it requires their most ingenious devices and most skilful management to keep their members together and effect what they do, if indeed they can be said to effect anything, for the lasting benefit of mankind. In this grand move of the Saints then, it may be said, Our ways are not as their ways, nor Our thoughts as their thoughts.

The company on the "Ellen Maria" went out under the Presidency of Elder Isaac C. Haight, who takes charge of the same to Kanesville, unless relieved by Elder Smoot at St. Louis, and will co-operate with Elder Smoot in fitting out those who go by the Fund, for crossing the plains. After this is accomplished, he will render such aid as he shall be enabled to in fitting out those who are going upon their own resources; so that none, or but very few, will be obliged to stop in the States a year for want of a little aid and experience in getting up their teams. Elder Haight's extensive acquaintance in that region and general business tact, peculiarly fit him for this important duty, which, when he has accomplished, he is expected to return to England, and fulfil his mission here.

The same evening on which the "Ellen Maria" cleared, there arrived in our midst a small company of Danish and Swedish Saints, in all nine persons, on their way to America, and in hopes to be in time for this ship. It is truly refreshing to associate with these dear brethren, although it is with great difficulty we can communicate with them in the absence of an interpreter. Their hearts are warm with the love of the Gospel; they are living examples of our great salvation, which do appropriate honor to their father in the Gospel—President Erastus Snow. What outward evidence is more calculated to strengthen and confirm the hopes of babes in Christ, than the certainty which attends all the great moves of the Apostles and Elders in the various nations. The unerring counsels of Jehovah are executed with the utmost success by the legitimate Priesthood of His Son on earth. Already, in addition to the various national distinctions of the British people, we have on their way to the place of gathering, French, Danish, Swedish, and the first fruits of the German Mission—all happy and united in the blessings of the Gospel.

The KINGDOM OF GOD is rapidly extending its influences among the nations. The servants of Jehovah are encompassing sea and land to lift up a warning voice, and to sound the "Gospel Witness" trumpet among the inhabitants of the earth; that scattered Israel may prepare to meet their Redeemer and King. In our last,



we were enabled to announce the introduction of the Gospel into South America;—in this Number, by the letter of Elders A. Lyman and C. C. Rich, we are enabled to present to our readers cheering news of the rolling on of the wheels of salvation in the extension of the settlements of the Saints to San Bernardino, California; and in the recent baptism of more than two hundred souls in the Sandwich Isles; not forgetting the highly-interesting communication from Elder Lorenzo Snow; who is the herald of glad tidings, not only to Switzerland and Italy, but also to the swarthy sons of Israel in Oriental climes. Verily the time to favour Zion, yea, the set time is come!

As the work of God progresses, and increases in dignity and influence among the powers on earth, it will surely be the highest ambition of all true Saints to keep pace with it; that as they have in the past shared in its humiliation, they may in the future share in its exaltation and glory. The season of the year is fast approaching when the Priesthood can renew their out-door labors for the salvation of souls; and it behoves them to prepare to devise plans and make necessary arrangements for the successful accomplishment of their duties in this respect. The tracts and other publications of the Church are mighty instruments in building up the kingdom, and unfolding the principles of truth to the honest in heart. The masterly productions of Elder Orson Pratt have proved a blessing to thousands in opening their eyes to behold the light of Revelation. But perhaps Elder Pratt's writings are rather too far advanced for the understanding of some readers in the rural districts. They need something simple and palpable—adapted to their limited comprehensions; and we think the "Only Way to be Saved," by Elder L. Snow, is peculiarly suitable for such. We would recommend the Elders, Priests, &c., in their visitations among the illiterate who thirst after righteousness, to arm themselves with these simple arrows of truth; for we are convinced they will carry conviction home to the bosoms of their humble readers, and cause them to rejoice in the Plan of Salvation.

The Voice of Warning will be ready with No. 6 of the STAR, and the new edition of the Book of Mormon immediately after. We also wish to state that we have on sale "*Le Livre de Mormon*," which may now be obtained by those who have a desire to become conversant with that sacred record in the French language. This edition is stereotyped: it is in beautiful clear type, and is printed on superior paper. The Book of Mormon is also on sale in Danish, and we shall soon be enabled to offer it in Italian. The Welsh and German translations are progressing very favourably. We have the Doctrine and Covenants also in the Welsh tongue. We would call the attention of the Presiding and Travelling Elders, the Priesthood, and the younger brethren generally, to the wisdom of possessing the foreign publications of the Church, especially those in French and German, as these languages are spoken or understood in most of Western continental Europe. A pleasing and profitable study will be the acquisition of these languages, and this acquisition will prepare its possessors for future extensive usefulness in propagating the Gospel, and building up the Kingdom of God in new and wider spheres of labour. The time has arrived when the British Church must more fully awake to the important responsibility that rests upon it; and now that it has passed the age of childhood, and is fast approximating to manhood, it must put away its childish things, and prepare itself to sustain a responsibility corresponding with its maturity in the work of the Lord.

**THE OFFICE OF A COUNSELLOR.**—Inasmuch as the following question has been asked us, we have answered it in this public manner, that all who are interested in it may avail themselves of the information given.



“What is the office of a Counsellor? If a Counsellor in a Branch or a Conference does not agree with the President and the other Counsellor, concerning some things, is it lawful for them to be passed without his consent, provided he is called responsible in part for what is transacted by the Presidency thereof? Ought the case to be decided by higher authorities, or not?”

ANS.—The office of a Counsellor to a President in the Church is to stand united with him in all the affairs of the Church which he is called to preside over, that they may be one—THE PRESIDENCY; to confer with him and impart to him any and all information which can have a bearing upon the interest of the work entrusted to his charge, that he (the Counsellor) may be in possession of; to suggest any and all measures to the President which may appear profitable or advantageous to the cause; and to render him such aid as may be necessary to carry out his decisions by counselling, preaching, writing, printing, and all proper means.

It is sometimes the case that a President, after hearing the views and feelings of his Counsellors upon the subject or subjects which they may have under consideration, receives the word of the Lord by the Holy Spirit, and altogether differs from either or both of them, and presents the subject in a far more exalted point of view than had been previously contemplated; then, if his Counsellors are one in the spirit of the Gospel, they hail with gladness the heavenly counsel, and feel that in deed and in truth he is as much their President as he is the President of the people. This is the nature and power of the calling of a President in the Holy Priesthood,—he is to preside over himself, his Counsellors, and people. He is the *head*: his Counsellors, like the *arms*, administer aid, nourishment, and support, that the head may be in the best possible condition to receive the revelations of the Spirit, and thereby know what is for the salvation of the whole body; then the arms and hands can extend abroad, and administer those blessings to any and all parts of the body, as the nature of the case may require, that all the members thereof may abound in life and health.

If any Counsellor should feel unwilling to bear the responsibilities of his calling, he can, of course, decline to serve; and should he feel the decisions of his President to be unrighteous, he could appeal to higher authority in the Church for a decision thereon. It is therefore lawful for a President to decide as the wisdom of the Holy Spirit shall dictate to him, if one of his Counsellors should dissent from his views.

#### LETTER FROM ELDERS A. LYMAN AND C. C. RICH.

San Bernardino, Dec. 10, 1851.

President Richards: Dear Brother,—We improve the present moment to open a correspondence with you from this point, which we have deferred until now in consequence of the press of business connected with settling in a new country.

We arrived here in the month of June last, with about five hundred souls, together with Brother P. P. Pratt and Company for the Pacific Islands. Since our arrival here, we have explored the country some hundreds of miles in different directions; and on the 22nd of September we

concluded the purchase of a tract of land, known as the Rancho of San Bernardino, containing some eighty or one hundred thousand acres of land. The soil is rich; the water and timber abundant. We are situated about one hundred miles from San Diego, seventy miles from the seaport of San Pedro, and fifty miles from Pueblo de los Angeles. Our location here is made in view of forwarding the gathering of the Saints from abroad, and from Europe in particular, by this route, should we be enabled to settle in this country as



we wish. You are doubtless ere this apprised of the intentions of the Presidency in relation to this matter, as published in the last General Epistle; and we wish to learn from you, at your earliest convenience, what you may know, or can learn, in relation to the practicability and probable expense of transporting the Saints from Liverpool to San Diego, by any of the present routes across the Isthmus.

We have not heard of the final results of the hostilities that have for a short time existed in that quarter. Our news from the Lake reach no later date than the 1st of September, when universal peace and health prevailed; the subsequent mail from that place having been robbed by the Indians, the carriers barely escaping with their lives.

We have built since our arrival here some one hundred tenements. We are now finishing a stockade Fort, for our defence against the Indians of this country, who have at present assumed a hostile attitude toward the American settlers, in the southern portion of the State, the result of which is yet undetermined. An

expedition is now getting up for their subjection, in which we are as usual invited to participate. We hope the war for us may be a bloodless one.

Brother P. P. Pratt has gone to Chili. The news from the Sandwich Islands is good. By a letter from Elder George Cannon we learn that they have baptized some two hundred and fourteen.

We have heard but little from you and the other members of our quorum in Europe: if you can send us any news in relation to them and their labours, it will be a treat to us. We have learned with regret the death of Elders Flanagan and Burton. As Brother C. C. Rich will start about the 1st of April for the Lake, we should be happy to have him bear your report in relation to the above matters.

As business urges, we must close by subscribing ourselves your brethren in the new covenant,

AMASA LYMAN.

CHARLES C. RICH.

P.S. — Our location is about twelve miles down Cajon Pass.

A. L.

C. C. R.

#### LETTER FROM ELDER LORENZO SNOW.

Paris, January 26, 1852.

Dear President Richards, — After a very boisterous and stormy passage over the Channel—with its usual unpleasant accompaniments, I am quietly and agreeably cloistered with Elder Bolton, together with a number of interesting and intelligent Saints, and begin to consider that my homeward journey of some twenty-five or thirty thousand miles is now just commenced.

Before leaving London, I had completed the translation of the Book of Mormon, and got the printing forward to the last hundred pages. Elder Joseph Richards, whom I appointed to a Mission to Calcutta to assist Elder Willis, left London a few days before my departure. I repose much confidence in this brother, as one that will magnify his calling, and do much towards establishing the Gospel in that country.

I find it much more pleasant now coming to Paris than formerly. When passing through here a year and a-half since,

there were no Saints to bid me welcome; on arriving the other day I found many—a circumstance you can well suppose causing no small degree of satisfaction and rejoicing. I found Brother Bolton quite invalid, but is now much better; his labours and anxieties I think may have encroached some upon his health. When the interests of his mission will allow a short absence, I dare say that a visit to the merry and warm-hearted Saints of Old England would replenish his spirits, and be no disadvantage in any way. The kingdom here does not boast of a multitude of subjects, but it may be said to embrace the good, the virtuous, the intelligent, the determined, the meek and the lowly, yet mighty and powerful. Elder Taylor may comfort his heart with the assurance of having laid a deep and lasting foundation for the spread of the Gospel in the French dominions, though no sea room is left at present;—in fact, I know of no place where the Gospel has



been carried, where the difficulties are more perplexing and discouraging. However the time will come when the Gospel will resound through the length and breadth of France. I am much pleased with the acquaintance I have formed with the brethren here; I feel that they will do a great work. I believe Elder Bolton intends making another application to the government, for the privilege of preaching the Gospel with equal liberty with other denominations, a course which I much approve.

I have no need to speak of the political condition of the country, it is well known to all who read the English papers. In passing over the country, and searching the mind of the Spirit in reference to its inhabitants, my heart is pained in contemplating the dark, dreary, and bloody fate and scourge that await this nation. The life's blood of many people is scarcely wiped from the streets, the groans of the dying have hardly ceased, and the flowing tears of the widows and orphans are still seen. As you gaze around and behold the troubled mein, the dark and stormy brows of thousands, see the significant signs, notice the low whisperings and stealthy conversations, and hear of the sudden and mysterious changes that are constantly taking place through the various channels of political power, you are forced to feel that again must be renewed scenes of alarm, of sorrow, of grief, and of blood. Would the powers that be but permit the message of life to go forth freely among the inhabitants, there might be hope that the cup of bitterness might for a season be turned away.

I now have my passport "visé," and have just secured my place in the *Diligence* for Switzerland. Well, good bye, you shall hear from me again as I get a little further advanced in the path of my orbit. May the Lord bless you with all that is good to fill your heart with rejoicing, and may the same blessing descend upon all the good and faithful Saints.

GENEVA, FEB. 7.—Bidding adieu to the brethren at Paris, on the morning of the 27th January, I stepped into a *Diligence*, and was soon rolling rapidly in my course towards Switzerland. The country over which I passed the first two hundred miles seemed, though in the midst of Winter, to wear the appearance of an Ameri-

can Spring. France is "*un beau pays*;" one could scarcely wish to live in a more delightful climate, or a more beautiful and charming country. Everywhere people were to be seen in pasture and ploughed fields, meadows and vineyards, busily occupied preparing for the approaching Spring. What appeared a dark spot in this otherwise beautiful scenery was, the number of poor women slavishly engaged in manual labor, and exposed to all the hardships of out-door occupations. Small towns and villages dotted the face of the country, the foundations of which appeared in almost every instance to be that of some religious Catholic edifice. It would seem that in building these towns, the churches were first erected, then private dwellings piled around, one after another, as each inhabitant arrived. As we approached Switzerland the country became more and more broken, till we began to wind up and descend down the rugged snow-covered steeps of the *Jura*.

About midnight of the 28th, I reached Geneva, where I had the happiness of meeting Elder Stenhouse, whom I found with several of the Swiss Saints, waiting to welcome my arrival. I accompanied Elder Stenhouse to his lodgings, where I had the pleasure of sitting down to an excellent supper, prepared by Sister Stenhouse, with an eye single to the probable condition of my appetite at the completion of a fatiguing journey over the mountains. The following evening we held a very interesting meeting with the Saints, at which several strangers were present. Elder Stenhouse addressed the meeting in French with great fluency, and several brethren gave their testimony relative to their knowledge of the work of the Lord, and their joy and consolation in the principles of salvation. In moving forward the work here, much the same course has to be adopted as at our commencement in London, i.e., by forming acquaintances, through one to another, and persuading one here and another there, to attend our reunions. The people feel that they have had passed among them so many new and false coins, that it is of little use to search for or anticipate anything in the shape of genuine; nevertheless, patience and perseverance will overcome in time all these difficulties, and the power of Truth will triumph through the length and breadth of Switzerland, unto the redemption of the wise, good, and virtuous. Our little



family of Saints here now numbers twenty members. Having had no acquaintance with the language, and being a stranger to the manners and customs of the people, and having no friend to introduce him to the confidence and favor of any one, Elder Stenhouse, as one can easily imagine, has had to encounter difficulties insurmountable to any but those who have the most perfect consciousness of the truth and life-giving power and spirit of the cause in which they may be engaged. Through the blessing of the Lord these difficulties are being fast overcome, and I have the greatest confidence that the work will now roll on with accelerated speed. The Saints are full of life and energy, and embrace every opportunity to make known the doctrines of our Church; several of them are persons of education and influence in society. I expect that much good will shortly result from their united labors and testimony.

After having passed a few days very agreeably and profitably at Geneva, I left, accompanied by brother and sister Stenhouse, to visit the Saints in the Canton de Vaud. We were favoured with beautiful weather, which made our steam-boat excursion on the clear lake of Geneva very agreeable. Switzerland has a world-wide fame for beautiful scenery; though the winter season is not the most favourable for landscape varieties, we were much pleased with the general beauty of the country. The many fine *villas* and *chateaux*, surrounded with gardens and vineyards, that besprinkled the gently rising banks on one side of the lake, formed a beautiful contrast with *Mont Blanc*, and the lofty snow-capped mountains on the other. Though the works, wonders and beauties of nature drew our minds to contemplation, and raised their springs of

gratitude to the Good and Wise Preserver of all, yet there was a still higher theme for contemplation, a still greater incentive to gratitude—the *Work of the Lord*. We arrived at Lausanne, an ancient town romantically situated upon the banks of this beautiful lake, and spent a few days very pleasantly with several intelligent and interesting Saints, the fruit of Elder Stenhouse's labors. We held meetings every night during our stay, at which we enjoyed much of the Spirit and power of the Lord.

Since my arrival here I have had a pleasant visit from Professor Reta, an Italian gentleman of literary talent and celebrity, who has published some important works in the Italian language, as well as edited several of the first journals in Italy. I presented to him the four hundred pages of the Book of Mormon that I had with me, which he pronounced a correct and admirable translation, and a very appropriate style of language.

I acknowledge with pleasure the benefits we are deriving from Elder Taylor's French publications, which, together with my own, we endeavour to circulate as widely as possible. My visit here has been a great blessing to myself, and I humbly trust it will result in lasting and important good to the interest of the work generally.

In a few days I leave for Italy, the gigantic Alps lay in my route, rearing their snow-capped heads high amid the clouds. I trust, however, they will prove no positive barrier, as passing over them last January in a severe snow storm, has given me some experience and confidence in encountering these unpleasant obstacles.

Brother Stenhouse joins me in kind love to yourself and your brother Samuel.

Yours, very affectionately,

LORENZO SNOW.

#### VARIETIES.

THE MORMONS have at length taken possession of the ranche of San Bernardino, near Los Angeles, for which they have paid one hundred and two thousand dollars. Twenty-five thousand dollars was paid down, and the remainder is to be paid in two equal annual payments. It is said to be their intention to build a great city there, and a railroad to Salt Lake is confidently spoken of. It is also said that the heads of the church in Deseret have given directions to the Mormons in Europe, that all the emigration to this country must in future, come by the way of the Isthmus of Panama to San Diego. The population of San Bernardino is to be increased by five thousand within the next six months. It contains within its boundaries more than eighty thousand acres of excellent land, a great part of which can be irrigated. The Santa



Anna river runs through it, furnishing a large and unfailing supply of pure water, and having excellent mill-seats. The mountains near are covered with pines sufficient to supply with lumber all Southern California for years. The improvements to be immediately made will be of great benefit to Los Angeles county. This settlement commands the Cajon Pass, and will protect the Valley from further Indian incursions. A flouring mill and several saw mills will be erected there during the rainy season. The tract of land included within the limits of San Bernardino, embraces about sixteen leagues. The Mormon emigration from Liverpool, it is said, amounts to thirteen thousand. Salt Lake City, the head quarters of the Mormons, contains a population of 8,000, and the other settlements in the Territory about as many more.—*New York Tribune*.

HIRAM de Witt, of this town, who has recently returned from California, brought with him a piece of the auriferous quartz rock, of about the size of a man's fist. On thanksgiving day it was brought out for exhibition to a friend, when it accidentally dropped on the floor, and split open. Near the centre of the mass was discovered, firmly embedded in the quartz, and slightly corroded, a cut-iron nail of the size of a sixpenny nail. It was entirely straight, and had a perfect head. By whom was that nail made? At what period was it planted in the yet uncrystallized quartz? How came it in California? If the head of that nail could talk, we should know something more of American history than we are ever likely to know.—*Springfield (U. S.) Republican*. ["The head of that nail" cannot "talk," but we refer our readers to the Book of Mormon for ancient "American history."—ED.]

### THE CITY OF GOD.

"The wilderness and solitary place shall be glad for them: the desert shall rejoice and blossom as the rose."—ISAIAH.

Zion! thou City of our God, rejoice!  
 Jehovah speaks in love and praise of thee!  
 Blessed among the nations! hear his voice:  
 "City of my Redeemed! rise! be free!  
 "Ye chosen Saints, who love to hear my word,  
 "For you in mountain solitude doth spring,  
 "While yet ye tremble at th' oppressor's sword,  
 "The promis'd Zion of your Heav'nly King!"

Then shall the wilderness rejoice, and blossom as the rose,  
 When weary hearts within her walls shall find secure repose!

Truth shall be in her palaces: her tow'rs,  
 Fenc'd by a shield of adamantine faith,  
 Impregnable shall stand: while Falsehood cowers  
 Before the mighty arm of Him who saith,—  
 "Behold! I come, with an avenging hand,  
 "To judge—condemn or recompense—the world;  
 "And they who seek to harm my chosen band,  
 "Shall learn to tremble when my bolts are hurl'd!"  
 "Fear not, lov'd of Israel's God, though hellish foes oppress—  
 "My arm is stretch'd to save you still: my hand is rais'd to bless."

City of God! how glorious shalt thou stand!  
 No more shall Lebanon exulting boast;—  
 How poor to thine the pride of Sharon's land:  
 How weak to thine the strength of Pharaoh's host!  
 Jehovah's arm protects thee!—vainly now  
 The shafts of Satan speed their destin'd way:  
 Calmly secure is thy majestic brow—  
 Omnipotence thy shield, and Christ thy stay!  
 Yet how shouldst thou be ought but calm, aided by power divine:  
 When Jesu's care, and Jesu's love, eternally are thine?



In thee the blind shall see—the deaf shall hear,  
 And the dumb mouth break forth with joy and sing :  
 The barren land a thousand flow'rets bear,  
 And in the desert living waters spring.  
 Where once the rav'ning jaguar sought his prey,  
 The homes of love and calm content shall rise.  
 Then, only then, the clear and living way  
 Leads to bright lands beneath unfading skies.  
 No evil, vain, or angry thought shall break its peaceful rest ;  
 The simple heart's unerring guide, the pathway of the blest.

No ! sin may never enter there ; nor ought  
 Of violence or strife shall there abound :  
 They, only they, who Jesu's love have sought,  
 And gladly hail'd the Gospel's glorious sound :  
 Jesu's Redeem'd alone shall enter there,  
 With songs of praise and everlasting joy,  
 The light of immortality to share,  
 And taste the bliss which knows of no alloy !  
 With Him, their King, their long Beloved, through endless years to reign,  
 With nought of worldly care or gloom to mar their rest again.

London.

I. E. R.

## LIST OF MONIES RECEIVED FROM THE 2ND TO THE 20TH OF FEB., 1852:

J. W. Boud.....	£1 1 0	Brought forward .....	£90 11 0
Richard Morris .....	3 0 0	G. P. Waugh .....	2 0 0
Thomas Squires.....	5 0 0	Edward Frost .....	2 5 0
James Farmer .....	3 0 0	T. C. Armstrong .....	19 5 4
John Memmott .....	5 0 0	David James .....	5 0 0
James Walker .....	20 0 0	W. L. Allen .....	3 10 0
John Parkinson .....	4 0 0	G. W. Davies .....	2 0 0
John Parry .....	1 0 0	William Soulsby .....	5 0 0
William Simms .....	0 10 0	Henry Smith .....	13 7 0
John Wigley .....	5 0 0	Thomas Clarke .....	5 0 0
James Linforth .....	10 0 0	William Cartwright .....	5 0 0
Matthew Hicks, (N. Y.) .....	3 0 0	Edward Hanham.....	23 10 0
John Godsall .....	30 0 0		
Carried forward .....	£90 11 0		£176 8 4

ADDRESSES.—W. G. Mills, 7, Canterbury Street, Devonport.

Edward Sutherland, 4, Lower Leeson Street, Dublin.

WE purpose issuing with No. 6, a New List of our Publications, to which our agents and readers are referred for the various prices of the same.

THE President of the Preston Conference desires us to notice that Thomas Mason has been excommunicated from the Church in Preston for defraud, and requests that he be not received into any Branch until he has repented, and made satisfaction to the Branch from which he is expelled. This is the second time this man has been excommunicated, which renders it the more desirable he should not be allowed to evade justice and true repentance.

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THE SAINTS OF GOD, VERSUS THE WORLD.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 6.—Vol. XIV.

MARCH 15, 1852.

Price One Penny.

### THE SAINTS OF GOD, VERSUS THE WORLD.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets.

Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.—JESUS CHRIST.

Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God.—James iv. 4.

The most cursory student of the history of the people of God, must be aware of the unceasing hostility that ever has been manifested towards them by the world. This is one of the most prominent traits by which the Saints of God can be distinguished from the multitudinous religionists by whom they may be surrounded. If an hundred kinds of religion are taught, the wayfaring man, though a fool, need not err in regard to which is the right one. It is that religion which is least fashionable—least popular. Seek not the true religion and the true servants of God amongst the giddy multitude. "That which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15. So said the Saviour. Again, "Enter ye in at the straight gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii. 13, 14. The Saints of God and the true religion have ever been exiles from the fashionable world. They have never been popular since Satan has had dominion upon this earth, and they never will be popular un-

til wickedness is swept off the face of the earth, and Satan is bound that he cannot tempt the children of men. The Church of God is then that people who are "every where spoken against."

St. Paul said, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 12. The godly of all ages and dispensations can testify that this is true. They know from bitter experience that the world hates them even unto the death. A greater than Paul once said to his disciples, "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. \* \* \* \* The disciple is not above his master, nor the servant above his Lord. It is enough for the disciple that he be as his master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" Matt. x. 22, 24, 25. Again, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his Lord. If



they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me." John xv. 18 to 21.

The above are sayings and prophesyings upon principle. But suppose we come to matter of fact. We can give Asiatic Scripture facts, and American Scripture facts, and facts from personal experience, in illustration of the principle in question. Two witnesses are better than one, but at the mouths of three witnesses shall every word be established.

We will have *The Bible*, first witness.

The Lord had respect unto Abel for his righteousness, and this excited the enmity of his brother Cain, who being a wicked man, rose up in anger and slew Abel. Gen. iv.

The soul of righteous Lot was vexed from day to day with the filthy conversation of the wicked, and so exceedingly hostile were the inhabitants of Sodom and Gomorrah to God, truth, revelation, and righteousness, that angels could not stay one night in those cities without an attempt to maltreat and abuse them. Gen. xix.

The pure-minded Joseph, because he obtained knowledge from God by dreams, &c., was cruelly exiled from his native country, and his father's house, and sold into the hands of strangers; and because he would not yield his body to licentiousness, he was thrown into prison, and narrowly escaped with his life. Gen. xxxvii. and xxxix.

David was hunted by king Saul like a beast of the forest. 1 Sam. xix. to xxvii.

The Benjamite princes cast Jeremiah into a loathsome dungeon, and withheld food from him. Jer. xxxvii. and xxxviii.

The ungodly Chaldeans sought to take away the life of Shadrach, Meshach and Abednego. Dan. iii.

The proud Medo-Persian Presidents and Princes endeavoured to overthrow Daniel, and by a wily stratagem caused him to be cast into a den of lions. Dan. vi.

The wicked Haman sought to destroy Mordecai and all the Jews that feared God. Esther iii. v. and vi.

John the Baptist was rejected by the Pharisees and lawyers, imprisoned by Herod, and finally beheaded at the instigation of Herodias. Mark vi.

Jesus Christ was a "man of sorrows

and acquainted with grief." When near two years old, Herod gave commandment that he should be slain. But he escaped unhurt. Matt. ii. He was continually dodged by long-faced Pharisees, High Priests and Elders, who eagerly watched every opportunity to make him an offender for a word. They charged him with casting out devils by the power of Beelzebub, the Prince of devils. Matt. xii. 24. Respectable and devout people, generally speaking, refused to associate with him. He was under the necessity of mixing with the lower class of society, and for this he was termed "a gluttonous man and a wine bibber, a friend of publicans and sinners." Matt. xi. 19. Frequently he had not where to lay his head, passing the nights in the open air. At length he was betrayed by a kiss, apprehended, arraigned before Pontius Pilate, and falsely accused of various real or pretended crimes. No fault was found in him. But the people cried—"Let him be crucified." He was then scourged and delivered to be crucified. The Roman soldiers stripped him, arrayed him in a scarlet robe, platted a crown of thorns and put it upon his head, and a reed in his right hand, and in mock submission bowed their knees, and cried—"Hail, King of the Jews!" After this, they stripped him of the scarlet robe, spat upon him, smote him, gave him vinegar mingled with gall to drink, and crucified him under the accusation—"THIS IS JESUS, THE KING OF THE JEWS." Matt. xxvii.

Stephen was taken before the Elders and Scribes, charged with blasphemy and treason, cast out of the city and stoned to death. Acts vi. and vii.

Paul was imprisoned and arraigned before Felix, Festus, and Agrippa. Acts xxiv. to xxvi. He was stoned once, beaten with rods thrice, and scourged five times. 2 Cor. xi.

The ancient Saints were persecuted very severely. They were tortured, mocked, scourged, bound, imprisoned, stoned, sawn asunder, and slain with the sword; they wandered about in deserts and mountains, took refuge in caves of the earth, dressed in sheepskins and goatskins, being destitute, afflicted, and tormented. Heb. xi.

*The Book of Mormon*, second witness.

The prophet Ether was esteemed as nought by the people; and was cast out from among them. He hid himself in the cavity of a rock by day, where he finished



his record. At night he used to go out to view the destructions which came upon the people in consequence of their wickedness. Page 543, second European edition.

Nephi's brethren conspired against him, and bound him with cords, that he might be left in the wilderness to be devoured by wild beasts. By the power of God he burst his bonds, and the hearts of his brethren were softened for a time. Page 13. But they hated him for his righteousness, and finally sought to take away his life, insomuch that he was obliged to flee with his family and friends into the wilderness. Page 65.

King Noah caused Alma to be cast out, and sent his servants after him for to slay him, because he pleaded for the prophet Abinadi. But Alma escaped. Page 179.

Abinadi was bound and cast into prison, for declaring a Messiah would come. He was scourged with faggots, led to the stake, and suffered martyrdom, because he would not recant. Page 179.

The aged Gideon was slain with the sword for the word of the Lord. Page 210.

Alma and Amulek were bound with cords, stoned, smitten, imprisoned, and denied sufficient sustenance, whilst many of their brethren and sisters were most cruelly cast into the fire and burned to death. Page 249.

*The Personal Experience of the Latter-day Saints*, third witness.

Every Latter-day Saint feels that he is in a measure a proscribed being. So powerfully does Satan work in the hearts of the children of disobedience that the strongest ties are sundered, the tenderest relationships forgotten, and oftentimes a Saint's worst foes are those of his own household. The world, and especially the religious portion of it, evinces a most uncompromising hatred towards the Latter-day Saints. Nay, the very name of Latter-day Saint fills the bosoms of the people with indescribable sensations, and seems to rouse up every malignant feeling of their souls. If an individual only goes to hear the Saints, he becomes thenceforth a marked character. He hazards his good name. His pious friends are perfectly surprised to hear of him setting his feet within a "Mormon Conventicle." They are thoroughly shocked at the thought of him listening to a discourse from a "Mormonite Elder." They are thunder-struck

if he should chance to speak in approbation of what he has heard. They dissolve all connexion with him, if he becomes convinced of the truth, and essays to render obedience to the same. They would rather he would become a drunkard, or a whoremonger, than a Latter-day Saint. Many persons have declared they would prefer following their relations to the grave, to the misery of knowing that they would embrace the faith of the Saints of God. Roman Catholicism, with all its priestly enormities and inquisitorial horrors, is considered comparative purity and virtue, in contrast with the supposed absurdities and blasphemies of "Mormonism!" And indeed it is doubtful whether there is a religious society existing which would not, in the event of a crisis, unite in the general cry of "Away with the Mormons, they are not fit to live."

Joseph Smith, under God the founder of the Church of Jesus Christ of Latter-day Saints, though originally an obscure illiterate youth, was persecuted with the most heartless cruelty from the time when he first made known that he had received a revelation from heaven. And his chief persecutors were those who professed to be followers of the meek and lowly Jesus. They continually sought his overthrow, and endeavoured to accomplish it by all means in their power. To prejudice the public mind against him, the most idle and nonsensical rumours to his injury were industriously circulated, and, of course, most eagerly believed. Divers writs and processes, founded upon these foolish rumours, were served upon him, which led to vexatious lawsuits, about forty-six in all; but in none of these, where he had a legal tribunal, was Joseph Smith once proven guilty of breaking the laws of his country. So vindictive were his enemies, that they rested not until they had imbrued their hands in his innocent blood. His enemies testify that his offence and sentence was, "The law of the land cannot reach him, but powder and ball shall."

Hyrum Smith, brother to Joseph, was murdered with him, though convicted of no crime.

John Taylor, an apostle, was severely wounded at the same time.

And the Latter-day Saints as a people have been most vilely persecuted. They have been mobbed, plundered, and driven from their homes and possessions, time after time. Their path might have been



traced by their blood. Hoary age and helpless infancy were alike disregarded by fiends in human shape. Defenceless woman was ruthlessly despoiled of that which is dearer than mortal life. The leaders of this people have been cast into prison without cause, and fed upon human flesh.

In the spring of the year 1846, the chief authorities of the Latter-day Saints were exiled from their beautiful Nauvoo and its splendid temple, and compelled to seek out a home for themselves in the wild fastnesses of the Rocky Mountains; far away from the abodes of civilized but blood-thirsty Christians. They travelled westward some hundreds of miles, but found they must halt for the winter far short of their destination. Whilst in this distressing situation, the United States officers called upon them for five hundred of the flower of their camp, to enrol themselves as a battalion, and march into Mexico. This cruel, cowardly requisition was immediately complied with. In return for this unparalleled manifestation of patriotism, the poor and infirm Saints who were unable to leave Nauvoo with the main body, were driven out of the city at the cannon's mouth and bayonet's point, and forced into the woods and prairies on the trail of their abler brethren, and the authorities of the Church.

And after the Latter-day Saints have, with the most persevering industry and admirable fortitude, crossed trackless deserts, threaded gloomy ravines, explored whole regions previously little known, located themselves in the Salt Lake Valley, built houses and cities, planted farms, and made the wilderness rejoice and the desert blossom as the rose—the United States Congress has granted them a Territorial Government in answer to their petition to be admitted as an independent State into the Union.

This done, the old game of evil reports and lying slanders is renewed with its wonted virulence. There are some characters who envy the Latter-day Saints the privilege of digging for their own bread. They envy them the ground they stand upon, and the air they breathe. They wish to overthrow fair Utah, that prodigy of virtuous enterprise. But their hopes will vanish, and their spirits fail them, their lying calumnies shall return as fire upon their own heads, and pierce their souls like a dart through their liver. For the

Lord of hosts is our defence and strong tower; in Him we put our trust. "It is better to trust in the Lord than to put confidence in princes."

In the fall of 1850, the United States Executive duly appointed seven persons as public officers for the Territory of Utah, to wit: Lemuel G. Brandebury, Chief Justice of the Supreme Court of the United States for said Territory; Perry E. Brocchus, and Zerubbabel Snow, Associate Justices; B. D. Harris, Secretary of the Territory, and Messrs. Holman, Day, and Rose, Indian Agents. These officers arrived in Utah in the summer and fall of 1851. But they had not been there many weeks, before the three former gentlemen disclosed a cowardly inclination to desert their posts of honour, and return to the States. Having no creditable reason for this palpable dereliction of duty, they very naturally (like as truant urchins fish up excuses to their masters) scraped together a scurrilous dish of odds and ends, in the way of an "Official Report" (or rather "Reports," for there are more than one, and of course all true, however contradictory,) to make their case good, and thus escape the censure-stripes of the Federal Executive.

But these slanderous and highly-coloured "Reports" are not the only manifestations of hostility towards the Saints. Certain members of Congress evince a determined resolution to oust the Utah delegate (The Hon. J. M. Bernhisel) out of his seat in the house of Representatives. This is perfectly in harmony with other proceedings. But let it be done, and the unity of the Lord's people will surprise the hypocrites, and astonish the world. Let the American nation allow this measure to be so ordered, and the hand of God will fall right heavily upon the people. There will be weeping and mourning in high places. The proud despots of the old world will hold up the mock liberty of Columbia to scorn and ridicule. We await forthcoming events with lively interest rather than distressing anxiety; for we know that all things will work together for good to them that love God, and are the called according to His purpose.

It is a common practice for men who persecute the people of God, to console themselves with the idea that they do not persecute them on account of their religion, but merely render them a just reward for their extreme *politics* or daring blasphemies. Very fine! But let us consider. Why



did the Jews persecute Jesus? For his politics and supposed blasphemies. "For a good work we stone thee not (oh, dear, no!) but for blasphemy." John x. 33. "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John xi. 48. Why, Jesus Christ was arraigned, condemned, dressed in a scarlet robe, invested with a sceptre-reed, crowned with thorns, and nailed upon the cross for his *political opinions*! His very accusation appeared in bold relief over his devoted head—"THIS IS JESUS THE KING OF THE JEWS!" The Chief Priests, Scribes, and Elders mocked him, and ironically cried out, "*If he be the King of Israel*, let him now come down from the cross, and we will believe him!" Matt. xxvii.

Stephen was stoned for his *political* opinions. "For we have heard him say, that this Jesus of Nazareth shall *destroy this place, and shall change the customs* which Moses delivered unto us." Acts vi. 14.

Paul was persecuted on account of his *political* opinions. "For we have found this man a pestilent fellow and a mover of *sedition* among all the Jews throughout the world; and a ringleader of the sect of the Nazarenes." Acts xxiv. 5.

And the same subterfuge is availed of now. The Rev. J. B. Lowe, of this town (Liverpool) in a lecture says,—"*Jackson county and Clay county, were the scene of skirmishes between them (the Saints) and the county militia, who wished to expel them. The inhabitants, however, had only recourse to violence when they found they could not get rid of them quietly. I do not justify the violence; but remember it was not persecution on account of religion.\**" No such thing. All religions are tolerated in the United States, and the gentlemen who petitioned against them said they had nothing to say to their

religious gibberish; it was *their political system*, with its arrogant assumptions, that they opposed, and they were determined that it should not be tolerated, as there would be no peace till they were induced to leave the place."

Joseph Smith was persecuted and slain for his *political* opinions. The Saints of God were driven from Nauvoo for their *political* opinions. And the overthrow of the Saints in Utah is now sought on account of their *political* and *sedition* opinions.

But whether the enemies of God think that Jesus, Stephen, Paul, Joseph, or any of the Saints of God suffered persecution and martyrdom for their religion, or for their politics, or for their blasphemies; one thing is known, they suffered and died for *righteousness*' sake, and consequently their reward will be great in heaven when the wrath of an offended God will wither up their remorseless persecutors.

There has yet to be a tremendous struggle between the powers of God and the powers of Satan. The prize these parties are contending for is nothing less than universal and eternal dominion over this earth. God intends to extend his government over all the face of the earth, and drive Satan from it. The kingdom of God must be established and the will of God done here as promptly and efficiently as it is now done in the heavens. All the righteous men of God of old who have received the Priesthood when upon the earth, were engaged in this glorious work. They have all accomplished something towards it. They are still actively engaged in this work, and they have covenanted not to cease from their labours until the struggle is ended and the victory won. The question will become daily more and more momentous. All will have to choose sides. Satan and his adherents think to win the day. But they will be deceived. To hasten the end there will be a grand concatenation of the powers of all dispensations combined with the powers of Heaven. In this generation a decisive blow will be struck between the two rival powers, which will give peace and rest to the righteous for a thousand years. Then shall all the Saints be united in one, and God shall be their King and Lawgiver, and this very earth where their enemies have triumphed over them shall be given to them for their eternal inheritance. Amen.

\* Though this Rev. excuser of wholesale persecution tells us that the Missourians drove the Latter-day Saints because of their politics, yet he himself reflects upon them because of their religion, as well as their politics. He speaks of Orson Pratt as a "very clever man, and a very respectable one for anything I know *but for his religious opinions!*" So, in Mr. Lowe's judgment, Mr. Pratt's religion is a certain discount upon his respectability!



## PEACE, PEACE.

BY ELDER JOHN JAKES.

There are two classes of persons, amongst the ranks of which, may be found many of the "false prophets" of these latter-days. The first class may be termed "Alarmists." Those persons who, like the Athenians of old, spend "their time in nothing else, but either to tell or to hear some new thing;" and those also who are peculiarly gifted with the surprizing faculty of manufacturing "mountains out of mole-hills," may be not unfairly represented as specimens of this class. Flying accounts of fires, storms, shipwrecks, wars, plagues, pestilences, famines, accidents, signs, and wonders of startling and fearful character, but unfortunately at best, of very indifferent data, and of very equivocal veracity, may be safely fathered upon the "Alarmist" tribe. The second class may be termed "Peacemen." Natives of this class are very good-natured, agreeable, bland, affable, social, polite, courteous, &c.; but to balance this, they are very superficial thinkers, they are surface-reasoners. They do not dive deep into the bowels of society, and find out the true motive principle thereof, they do not carefully search the "wheels within wheels," and discover the grand main-spring of action. Of this latter class I wish to make a few remarks.

These "Peacemen" are not *Peace-makers* particularly, so much as they are *Peace-criers*. Their continual cry and watchword is "Peace." They eagerly seize upon every public speech and meeting, every public manifesto and manifestation, which can in anywise be rendered available in support of their favourite idea. They contemplate a universal international "Peace Alliance," and they have actually held an international "Peace Congress" upon the Continent. One idea entertained by these people is, "International Arbitration instead of War."

The "Crystal Palace," and the gathering of the nations thereto, are mighty favourite topics with these "Peacemen." Vincent, the eloquent Chartist lecturer, points to the "Crystal Palace," as being a completely triumphant affirmative answer to the interrogation—"Shall we have Peace?" The world points to the "Crys-

tal Palace," and self-complacently exclaims—"See there: does that look like war?" A certain poet (Martin F. Tupper) offers the following "Peace" tribute at "The close of the Great Exhibition:"

"Glory to the God of heaven,—  
Peace on earth, towards men good will!  
Now shall honours due be given,  
To the best of human skill.  
Always will we deal with others  
As we would they dealt with us,  
And rejoice as men and brothers,  
To befriend each other thus.

"Nobly has thou fruited, Labour!  
Brightly hast thou flower'd, Art!  
Well has England hail'd as neighbour  
Every nation to her heart!  
Yes,—for all on earth are brothers,  
High and low, and far and near,  
And the more we see of others,  
All the more we hold them dear!

"Narrow liking, and disliking,  
Prejudice hath died away;  
Hand in hand together striking,  
Man with man is linked to-day;  
While we feel that all are brothers,  
Children dear of One above,—  
And the more we know of others,  
All the more we live in Love!

"For it is a glorious teaching,  
Albert,\* thou hast taught mankind,—  
Greatly to perfection reaching,  
And enlarging heart and mind;  
Stirring us, and stirring others,  
Thus to do the best we can,  
And with all the zeal of brothers  
Help the Family of Man.

"God be thank'd! that thus united  
All the world for once has been;  
Crowding, welcome, and delighted,  
Round the throne of England's Queen;  
God be thank'd! that we and others,  
England with the World around,  
Thus have sought to love as brothers,  
And the good we sought, have found."

So sings the poet. And, as if to cap the climax, *The Family Herald*, in a late number, has the following:—"The Crystal Palace contains the following

\* His Royal Highness Prince Albert, who first directed public attention to the idea of a Great International Industrial Exhibition.



perfect anagram, — 'Cry that all's Peace.' "

Aha! "The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." These "Peace-men," cry "Peace." The world cries "Peace." The "Crystal Palace" cries "Peace." But the Lord does not cry "Peace." Prophecy does not cry "Peace." Revelation does not cry "Peace." The servants of God do not cry "Peace." The voice of God and the warning voice of his servants to all the inhabitants of the earth is, "Fear God, and give glory to Him, for the hour of his *judgments* is come!" This does not look like much "Peace" at present, at any rate to the wicked.

According to prophecy this "Peace" delusion, was to be a characteristic of the last days. St. Paul points out this feature as a strong evidence of the near approach of the great day of the Lord. Says he:—"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, *Peace and safety*; then *sudden destruction* cometh upon them, as travail upon a woman with child; and they shall not escape. 1 Thess. v, 1—3. But the "wise shall understand," they shall not be enveloped in darkness like the rest of the world, but they shall be the "children of the light," and they shall know that when the "fig trees are leaving, summer is nigh."

But what causes this popular cry of "Peace and safety," in the very face of "sudden destruction?" This. The nations are gone astray after the imaginations and lusts of their own hearts; they have forsaken the true and living God. Therefore their eyes are blinded that they cannot see, their ears are stopped that they cannot hear, and their hearts are hardened that they cannot understand. Yea, "their wise men shall perish, and priests with their learning," that all the nations may know there is a God in Israel, and that all men may learn obedience by the things they suffer. For this end the wise and the learned shall be deceived in their calculations by apparent circumstances, they shall be deluded into snares by specious appearances — mere "will-o'-the-wisps." They shall cry "Peace, Peace, when there is no Peace." They shall look upon the

surface of society, and be deceived by its courtesy and fairness of speech. Their eyes shall be dazzled by its outward splendour, so that they shall not be able to discern accurately the true guage of its integrity. They shall be fascinated by its "whited walls, which indeed appear beautiful outward, but within are full of all uncleanness."

The wise men of this world may "build up the wall" of society, and "daub it with untempered mortar" if they choose, but let them consider if their fate and the fate of the wall cannot be discovered in the following: — "Therefore thus saith the Lord God; It shall fall. . . . So will I break down the wall that ye have daubed with untempered mortar and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof, and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it." Ezekiel xiii. 11 to 15.

International Arbitration can never become universal upon the earth, until there exists one power which shall be acknowledged superior to every and all other power and powers. Until this time, "Arbitration instead of War," as a last resort, is, and will be, a mere chimera. When things are pushed to extremities, the people and the nations *will fight*. And in the very nature of things this must be so, until there shall be established a great Tribunal of Arbitration which is infallible, which all shall respect, which all shall fear, which shall be "an end of controversy" to all, and to which "every knee shall bow."

Reader, do you wish to know when there will be an "end of controversy" to all? I will tell you when there will be an "end of controversy" upon this earth for a thousand years. When the Lord Jesus Christ, the Son of the Great Arbiter of all controversy, sets his feet upon the Mount of Olives, which is before Jerusalem on the east. See Zech. xiv. Then "The law shall go forth of Zion,\* and

\* ZION, signifies, "The Pure in Heart." When the term ZION is applied to a particular locality, it signifies the locality occupied, or to be occupied by, or belonging to, the "Pure in Heart." The Continent of America is the



the word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Micah iv. 2, 3.

The great fault of men is, they forget God in their private affairs. The great fault of nations is, they forget God in their public affairs. If the world wants Peace, Alliances, Congresses, Arbitration, &c., let them not leave God out of the question in these things. Let Jehovah have a hand in these matters. He has wisdom, power, justice, love and mercy, sufficiently developed in his character to justify us in the thought, that He is amply qualified to act as President or Referee. If men want "Peace," let them embrace the Everlasting Gospel, and live according to its requirements. If men want a "Peace Alliance," let them make a covenant with God. If men want a

locality of the Zion of the last days, which, according to the prophets, was to be built up just previous to, and at, the appearance of the Lord in his glory.

"Peace Congress," let them gather with the Latter-day Saints to Zion in America, and build up a temple to the Most High God. If men want "Arbitration instead of War," let God arbitrate through the legitimate channel,—even the Holy Priesthood and Apostleship, which in the abounding mercy of God is once more restored to the earth.

The wisdom of this world looks at the polish and gloss of society, and says "All is well." The wisdom from above looks at the integrity of society, and discovers rottenness to the very core. The "Peacemen" of modern Babylon may yet have to say with those of old:—"We looked for peace, but no good came; and for a time of health, and behold trouble!"

Whilst the nations of the earth, being steeped in wickedness, will be deceived and ripened for destruction, the Saints of the living God will not give heed to their vaunting cries of "Peace," but will depart out of their midst, having this knowledge, that the Almighty has a controversy with the nations, that the wicked will be given to the sword, and that the places of deliverance from the wrath and judgments of God are, Mount Zion and Jerusalem.

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### The Latter-day Saints' Millennial Star.

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MARCH 15, 1852.

THOSE who wish well to the cause of Truth must surely be filled with unspeakable delight in hearing of its abounding triumphs. Testimonials to the efficacy of the unchangeable principles of the Everlasting Gospel, and the never-failing goodness and power of God, come in upon us from all quarters of the globe. The poor Hindoo, who has bowed down to wood and stone, can testify with more civilized Europeans and Americans that Jesus Christ still lives and is true: that the promises of the Father are Yea and Amen in the Son: that the great Elohim who reigns in the heavens, hears and answers the prayers of the righteous children of men as much now as formerly, and that His loving-kindness and tender mercies are over all His works. The little flock in Calcutta, with the faithful Elders there, will not be denied a liberal interest in the faith and prayers of the Saints of the Most High who reside in these lands.

THE letter of Elder G. A. Smith shows that the Saints in Utah are alive to the true interests of the work of God. We glean the following additional items from another communication of about the same date. Tithing business was very brisk. The public storehouse was full of grain. Wheat, in Salt Lake City, one dollar and 50 cents (6s. 3d.) per bushel. The City was full of goods. Two carding machines, tanneries for the manufacture of leather, a small woollen manufactory, and another for the



manufacture of wrought nails, were in operation. Two artists were supplying the people of Utah with daguerotype likenesses. The Council House was finished. Elder O. Pratt, and the Hon. Z. Snow, Associate Judge, were about to give a course of lectures each: the former on Astronomy, the latter on National Law and Political Economy. President Young's health had been poor since his return from Fillmore City, where the seat of government was located. Elders William L. Cutler and Joshua Grant both died of consumption about the middle of November last: they were sick when they arrived at the Valley.

**ARRIVALS.**—We announce with pleasure the arrival here on the 23rd ult, of Elder Daniel Carns, from Salt Lake Valley, *en route* for Germany, to take the Presidency of the mission in that country. We feel a lively interest in the German Mission, and predicate that Elder Carns will be enabled of the Lord to accomplish a good and great work among his countrymen. Elder Joseph Toronto also landed among us on the 29th ult. from Italy, on his way home to the Valley of the Mountains.

**JUDGE BROCCUS.**—Some of our readers are unable to reconcile the apparent discrepancies between the minutes of the General Conference held at Great Salt Lake City, Utah, September 7th, 8th, 9th, and 10th, 1851, and the letter of Richard Ballantyne to Elder John Taylor, concerning the speech of the Hon. Perry E. Broccus, Associate Judge of the Supreme Court of the United States for Utah Territory. The minutes report favourably of the Judge's speech; the letter otherwise. This matter is easily arranged.

The Conference Minutes are devoted more immediately to the interests of the Church: this and the exercise of extensive charity are the reasons why they do not notice the insulting portions of the Judge's speech. The letter of Richard Ballantyne was written as a private communication, and treats of the speech without reserve. Putting the minutes and the letter together, we have the true light and shade of the picture. Besides, ordinary sagacity and penetration teaches that there is a certain policy in a political aspirant spicing his bombastic harangues with a little flattery. Such sophistical trash is swallowed very readily by some people, but not by the Saints.

#### LETTER FROM ELDER GEORGE A. SMITH.

Great Salt Lake City, Nov. 23, 1851.

Dear Brother Franklin D. Richards.—Wishing to keep up correspondence, I give you a few items as to the prospects of our new settlements. Coal Creek settlement has commenced. About sixty families, mostly from the British Isles, many of whom are acquainted with coal-mining, and manufacturing iron, &c. Improvements at Parowan are going on rapidly. People are healthy and prosperous. The new settlement at Fillmore, one hundred and fifty-five miles from this city, is forming under fine prospects. In exploring the kanyon of Chalk Creek, an extensive body of white pine timber has been discovered. Lime stone, sand stone, and chalk are abundant; cedar timber

for fuel is very plentiful and convenient. In this valley the Indians raised good corn, beans, &c. The soil is of an excellent quality; there are seven or eight fine streams of water, and the hills and plains are covered with bunch grass. This must ere long be one of the finest settlements in the mountains. Fillmore is in latitude 39 deg. north, and is 4800 feet above the level of the sea. Anson Call presides. On Salt Creek, ninety-three miles from this place, a fine settlement, to be called Nephi City, is forming under the direction of Joseph L. Heywood. Another settlement has been commenced on Summit Creek, by Benjamin F. Johnson; half-a-dozen houses already erected. Payson contains about



thirty families. A fine settlement is formed on the Spanish Fork in Utah county. As you readily discover a line of settlements from this place to Coal Creek, two hundred and seventy miles south, the traveller is under the necessity of camping out but two nights between settlements. Great Salt Lake City is improving rapidly; as I have been absent about a year, I was al-

most astonished at the amount of building that has been done. A general time of health and plenty; grain is abundant and cheap; money is scarce. My mission this winter is to read Law; wonder what I shall do next!

May the Lord bless you and the Saints.  
As ever your brother,

GEORGE A. SMITH.

## LETTER FROM ELDER WILLIAM WILLIS.

### THE GOSPEL IN CALCUTTA.

2½, Juan Bazar Street, Calcutta, East Indies,

7th January, 1852.

To President Richards,—Beloved brother,—Having, through the kindness of our Father who rules in the heavens and the earth, arrived in safety, it affords me great pleasure to furnish you with a few items in relation to the spread of the Gospel in this city.

A few months ago, Elder Richards, sailmaker of the "Gloriosa" Indiaman, arrived here, having been ordained, and sent by Elder G. B. Wallace, with a view to administer the ordinances to some of the Plymouth brethren here, who had read the works printed in Europe, and sent by a soldier in Scotland, by which means they became convinced of the necessity of obeying the initiatory ordinances of the Gospel. Elder Richards, on arriving, met these brethren, and afterwards baptized brother James Patrick Meik, sister Mary Meik, brother Matthew M. Cune, and Maurice White; and as the occupation and circumstances of brother Richards prevented him from giving his constant attention to the work, he ordained brother White to the office of Elder, and gave him the pastoral care of the little flock, and soon after took his leave, giving to those to whom he had administered, abundant proofs of his ministry being truthful, by manifesting the gift of healing among those who were sick, &c.

Brother White, formerly a Scripture reader in Calcutta, after the departure of brother Richards, for a short time continued to meet with the brethren in Calcutta, and feeling desirous of becoming more acquainted with the larger organization of Saints in Europe, after having

baptized brother Grundy and his wife, took ship and sailed for London.

I have omitted to mention the baptism of a native Christian sister, *Anna*, by Elder White; she is the daughter of CHRISTO PAUL, a high caste Brahmin, who was the first native convert among the Baptists, to the ministry of the late celebrated Dr. Carey. For upwards of four years, long before she heard of the Saints, her mind had been much perplexed in relation to the conflicting doctrines of the religious sects, and wondered there was no exhibition of the *ancient power of the Gospel among its professed ministers and propagators!* She heard of the Saints a few months since, but no one would or could tell her where they lived, which only increased the intensity of the desire in her mind to find them out; and after two months diligent search, she found brother Meik, and as soon as the truth was opened to her, she cheerfully obeyed its requirements. I confirmed her, and baptized and confirmed Joseph Sutton last Sunday week. *Anna* was very ill on Monday, unable to rise out of bed, and as she wished, I anointed and laid hands upon her, using the prayer of faith, in the presence of brother and sister Meik; and the moment the administration was ended, she exclaimed, "*Essoo Mussee, such ah hay,*" (Jesus Christ is true.)

The Lord also has raised up the little daughter of brother Meik, who had a violent attack of fever, by the same means, for which I and they desire to express our united thanksgiving.

Brother Meik, who is a builder and



architect, has nearly completed the building of a Lecture Hall on his leased premises, 47 feet by 17; a font at one end, a raised platform above, and provided with backed seats at the sides, and arm chairs in the centre, with large folding doors at both ends, in a public part of the city.

I already I have had the pleasure of lecturing several times in a large room, to about 100 respectable Europeans and half-castes, or *Eurasians*, among which were some editors, missionaries, and ministers, who conducted themselves very respectfully, and expressed a desire to attend succeeding lectures, and to have the perusal of the books and pamphlets.

I have been entertained very kindly by Mr. Shepherd and his wife, who wrote to you some time ago, and whose letter appeared in the *STAR*, and from what I have seen and heard, have good reason to believe that a change is come o'er the spirit of his dream, since he manifested so much opposition to brother Richards. Our Father will, in days to come, no doubt, bring him to humility and repentance unto obedience, through faith.

There is a whole church of native Episcopalian christians, who have informed our beloved sister Anna (a venerable, and noble spirit, formerly a female catechist and teacher) of their desire to be baptized as soon as matters can be arranged in relation to their social position, &c.

Brother Meik informs me that such is the simplicity of the faith of these people, that, if it was known that to us was entrusted the healing power, the house would be literally besieged by the natives, their diseases being very numerous, and

their doctors very unskilful, and exorbitant in their charges, and diseases make rapid strides in this climate.

I shall do myself the pleasure, from time to time, to communicate striking facts in relation to this Mission, which has, I suppose by this time, become an object of kind solicitude among the Saints in Europe and America, and from which I have every reason to believe other Missions will grow, as predicted by a beloved Saint at the Isle of Dogs Branch, (I have forgotten the name) there being persons in this city "*from every nation under heaven.*" And, as regards India, I am about to baptize several soldiers, who came out with me in the "*Queen*," who have believed my testimony during the voyage. These can be ordained to officers, and be the instruments in the hand of our Heavenly Father for spreading the truth in many of the numerous military stations, hundreds of miles around! Although I am writing in this cool, business-like strain, my heart is bounding with grateful emotions of thanksgiving that He has made me and my brethren the instruments in His hand for spreading such glorious tidings in a land filled with "darkness, selfishness, and cruel habitations."

I now conclude, with love to all the Saints, and, desiring an interest in their prayers for the prosperity of my Mission, for myself and family whom I have left in London, and for the little flock in Calcutta, who all join with me in love, with the most profound respect and affection.

Your brother in Christ,

WILLIAM WILLIS.

#### LETTER OF ELDER COLLINSON TO THE REV. J. B. LOWE, INCUMBENT OF ST. JUDE'S CHURCH, LIVERPOOL.

##### "POLYGAMY REVIVED IN THE WEST."

Rev. Sir,—Having received a small tract from you, of the above title, enclosed in an envelope, accompanied with the following note—

"Mr. Collinson, with the best wishes and earnest prayer of the publisher, that God may rescue him from the 'snare of the fowler.'"

5, North View, Feb. 13, 1852.

And being about to leave my native land for the West—the locality referred to in this tract—I feel induced to offer a few remarks in return for this your kindness, in which I would fain hope you have been actuated by the best of motives; and for your apparent anxiety for my welfare, I tender you my sincere thanks.

I feel persuaded that the great bulk of my fellow countrymen, who are seeking after truth, reject what is generally known



by the name "Mormonism," not because they have examined the evidences and find them wanting, but because the popular voice cries "Delusion," "False Prophet," "Joe Smith," "Polygamy," &c., and they think it beneath their notice; but I feel astonished that any honest man who is acquainted with his Bible, and has read with an unprejudiced mind, as you profess to have done, the various works that are published relating to the coming forth of this "Latter-day Work," and its subsequent development, and who has the ability and opportunity of weighing the evidences connected therewith, should come to conclusions so opposite to what appears to my mind to be the correct ones. I admit that I was some time myself (about nine years) looking into the subject before I yielded obedience to its requirements, having many deep-rooted religious prejudices to overcome, through having been taught the fear of God by the precepts of men; but through much prayer and searching the Scriptures, and comparing them and seeing their beautiful harmony and agreement with the principles and doctrines as taught in the writings and by the authorised teachers of the Latter-day Saints, I felt encouraged to continue my investigation, endeavouring to lay aside every preconceived notion that had not truth to support it. I resolved to be faithful and honest in my search after truth, and, to the best of my ability and opportunity, to weigh the evidence submitted, and then to obey that which my convictions led me to adopt as truth, whatever it might cost me, or wherever it might lead me, and, the result was, I became a Latter-day Saint, and the effect is I have obtained a knowledge of the truth, verifying the promise of our Saviour, "If any man will *do* my will he shall *know* of the doctrine whether it be of God, or whether I speak of myself." And do you think, sir, I should be acting the part of an honest man, to be turned aside from the truth and deny the work that God has given me the knowledge of, by the lying, slanderous, misrepresentations of a few disappointed men who seek to pervert the ways of God and bring His cause and His servants into disrepute? Is it wise to judge a matter before hearing both sides? May not the purest doctrines and principles that God ever ordained for the salvation of the human family be so abused, misrepresented, misstated, and so cor-

rupted as to appear abominable in the eyes of a corrupt world? But, do these false representations make them impure? Verily not. Although they be called *judges* who make those official reports, such like have aforetime been emissaries of Satan; for instance, the judges who gave instruction to the soldiers to say "his disciples came and stole him away whilst we slept," or if we give them credit for sincerity, which I very much question, may they not be as blind as was Saul of Tarsus, who was sincere, and thought he was doing God service in persecuting and committing to prison God's chosen people?

How short-sighted, weak, contemptible, and futile are the machinations of wicked or sincere men, who are destitute of the teachings of a living, inspired priesthood, to put down the work of God! But it is all in vain, it still lives and flourishes, and will live and triumph over all its adversaries until the kingdoms of this world shall become the Kingdom of our God, and his Christ, and the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. If you, sir, and others would, instead of reading, printing, and circulating these calumnies and official reports, turn your attention to the doctrines of the Church of Jesus Christ as restored in these last days, and show their inconsistency or contradiction to the standard of truth, (the Bible) it would be of more real service to myself and the cause of truth, than all the tracts, lectures, or prayers, you would publish or offer up; or if you would show the agreement of your doctrines with the same standard, especially in the following particulars:—

First—Why you sprinkle or baptize infants for the remission of their sins?

Second—Why you receive adults into your church who believe and repent without baptizing them for the remission of their sins?

Third—Why you do not attend to the ordinance of laying on of hands on baptized believers for the gift of the Holy Ghost?

Fourth—Why you teach that there is no longer any need for the gifts of the spirit, or spiritual gifts in the church, as described by St. Paul in the 12th chapter of his first epistle to the Corinthians?

Fifth—Why you teach that the Bible contains all that is necessary to salvation?



Sixth—Why you teach that apostles and prophets, or inspired men, are no longer needed for the work of the ministry?

Seventh—Why you teach that in the days we live “Immediate Revelation” is not necessary for the guidance of the church?

Eighth—From whence did you obtain your priesthood or authority to preach the gospel, and to administer the ordinances thereof?

If you can show from the standard before referred to, that your doctrines agree and are not opposed to it, and that the Latter-day Saints’ doctrines, wherein they differ from yours, do not agree, and are at variance with the standard,—then you will have given me some reason to re-examine the evidences, and pause before I take the step I am about to do; but unless you can do this, my faith would indeed be weak, and the foundations upon which I have built indeed sandy, to be moved from my steadfastness by tales and stories which, even if true, would not in anywise affect either the foundation or the superstructure of this, the Church of God, which rests on truth, and is built on apostles, and prophets, Jesus Christ himself being the chief corner-stone. In the midst of all the slanderous reports of polygamy, and what not, the saying of Pascal is very appropriate—“There is light enough for all whose sincere wish is to see, and darkness enough to confound all those of an opposite disposition.” Do you suppose that the weaknesses and frailties of human nature can ever frustrate the purposes of God?

Before I obeyed the Gospel I counted the cost, made up my mind to be accounted a fool, deluded, beside myself, mad,—to have my name cast out as evil—to suf-

fer the loss of all things, even life itself, if required at my hands. A many of these things I have suffered, and am still prepared to suffer more; but shall I shrink from my duty, and deny the faith, because of the opposition and difficulties that stand in the way? God forbid!

“Man will praise thee when thou doest well for thyself.” So it was with me; but when I gave up a flourishing business to obey a command of God—“What a fool he is.” They speak as if a man’s life consisted in the abundance of the things he possessed. “This their way is their folly, yet their posterity approve of their sayings.” Rather than listen to them I feel more inclined to put my fingers in my ears, with Bunyan’s Pilgrim, and cry “Life,” “Eternal Life;” and urge on my way, midst calumny, reproach, tribulation, and persecution, the unchangeable legacy of God’s people in all ages of the world. But what need the righteous care, while they have the approving smile of heaven made manifest to them by dreams, visions, revelations, and healings, constantly being given them to comfort, confirm, and strengthen their faith; and which buoys them up, and causes their hearts to rejoice in the midst of all their privations and persecutions, so as not to count their lives dear to them, that they may at last overcome, and obtain a crown?

With best wishes, and earnest prayers that God may deliver you and every honest seeker after truth from the confusion, discord, mist, and darkness, by which you are surrounded, and enable you to disentangle yourself from the thralldom of the creeds of men, and enjoy the “Liberty of the Gospel” is the sincere wish of your humble servant,

WILLIAM COLLINSON.

124, Bold Street, Feb. 27th, 1852.

The above copy of a letter from Elder William Collinson to the Rev. J. B. Lowe, both of this town, will be read with deep interest by many who have been acquainted with Brother Collinson, both in the Church and before his connexion with the Saints. He has successfully carried on a flourishing business in one of the most respectable streets of Liverpool, acquired an extensive business connexion, which has extended to other important towns in the kingdom, and now that he is about to bid farewell to his native shores, and make himself a home in the gathering place of the righteous, this reason of the hope that is within him will be cherished by every true friend of his as the reminiscence of an honest heart, that has weighed well the destiny and worth of his soul, and found that all earthly considerations are wanting, and cannot effect a counterpoise. It may be justly set down as a great undertaking for a man to gather up his substance, his household, and that too at a great temporal sacrifice, rend asunder the ties of kindred and country, and wander away to a distant portion of the earth to seek a home with the heritage of God. This same thing did our father Abraham,



and they that are the children of Abraham will do the works of Abraham, said our Saviour. He who takes such a step in opposition to tearful solicitations, attempted restraints, and unavoidable sacrifices, declares unmistakeably to all considerate people the sincerity of his profession; and to us, more;—Verily, that nothing less than the revelations of the Holy Spirit unto him could have induced Brother Collinson, situated as he was, to rise up, and with his excellent and worthy family, make this great move, which will ever be remembered with unfailing interest, as an eventful epoch in the history of their generations.—[ED.]

### INTEROCEANIC CANALS.

The absolute necessity, (says the *New York Journal of Commerce*,) of an interoceanic canal through Central America has become more than ever apparent to the people of the United States, since the acquisition of their vast possessions on the Pacific, while the imposing position now occupied by California, as the future great emporium of their commerce with China and the Eastern Archipelago, has been regarded with that unabated attention which the gravity of the subject demands. It was at once evident that, in order to afford the greatest facilities for intercourse between this part of our country and California, the canal should be located as near home as possible; and it therefore became of the greatest importance that both the Government and the public should be satisfied as to where so gigantic a work could be most practically useful. Congress, by a joint resolution, took great pains to collect the most reliable information on the subject; and a select committee, of which Mr. Rockwell was chairman, was charged with this duty. Their report was as able as it was elaborate, and showed the persevering industry as well as strict impartiality with which they had collected all known evidence on the subject, from the period when it attracted the attention of Cortez, down to the recent explorations of Stephens, Baily, and Garay; not omitting the surveys of naval officers of the United States, England, and Spain. The entire report was published by order of Congress, and led to further explorations on the part of those who, in the meanwhile, had been induced to take an individual interest in the discovery. These explorations confirmed the belief, that the only practical region through which the canal could be constructed, at such a cost as would remunerate the undertakers, was by the way of the river San Juan and the great lake or lakes of Nica-

ragua. A company was at once formed, a contract and charter were obtained from the state of Nicaragua, and a full corps of engineers, numbering 15 persons, under the very able direction of Colonel O. W. Childs, were sent to survey in every direction where the waters of that state could be rendered available for the desired purpose. Fifteen months were spent by this party in unremitting toil and undeviating attention to the surveys. They returned in October last, and have since been uninterruptedly engaged in completing their work. Their maps and drawings, when published, will convince the most sceptical that the highest level to be overcome is only 48 feet, and even that only for a short distance; while the other obstacles, climate exclusive, are no greater than have been surmounted in this country, even previous to the great modern improvements in machinery which so greatly facilitate labor. The report of Colonel Childs will also give the approximate estimates of cost, and will be regarded with great confidence by the people of New York, whose thorough knowledge of the man will enable them to appreciate his talent and unbending integrity. No other object than an interoceanic canal has thus far been brought forward in this country, with the exception of one through the isthmus of Tehuantepec, which, from its proximity, would be far preferable to any other if it could be made practicable. Recent surveys, however, have pronounced it as more adapted for a railroad; and it is extremely creditable to our countrymen that, on a matter of such momentous interest as the canal, no bubble scheme has yet been brought forward to delude the public. If the interests of the United States require so imperatively that this great work should be constructed through that practicable portion of the isthmus which is most contiguous to California, the



same necessity is not absolute as regards Great Britain; for, though the Nicaraguan route for a canal will answer all the purposes of facilitating communication with her great colonies in the South Pacific and Indian Oceans, yet a more southern route, if practicable, will almost as well answer the same purpose. Hence we see, during the last two years, and particularly since the discovery of gold in Australia, that earnest endeavours have been made to attract public observation towards the region south of Panama; though, compared with the fitness and proximity of Nicaragua, it can never be regarded with interest by the people of this country. A cursory glance at a common map would lead the observer to think well of a route which appears to exist between Port Escossez, on this side, and the gulf of San Miguel on the Pacific; but even the offer of shares on depositing ten shillings, and

the guarantee of no further responsibility, has been an insufficient temptation to bring forward supporters in London. Further south still is the gulf of Darien, into which empties the river Atrato. To canalize this river, and, by way of a smaller one called the Nappi, to effect a communication with the Pacific at the Bay of Gupica, has also been a favorite project; and it has been asserted that a priest in bygone days actually constructed such a canal as enabled him to pass a canoe from one river to the other. Professional engineers attach little importance to this, as it certifies nothing regarding the possibility of rendering navigable those rivers (for large ships), even supposing the priest's ditch be again opened; and all know that, after a rainy season, the sources of many rivers are so extended by nature, as to temporally connect them with others. —*Expositor.*

### HARK! A SOUND FROM THE MOUNTAINS!

BY ELDER W. G. MILLS.

"Elders! lift up your voices, and set forth the claims of the Lord's House upon the attention of His people.

"Ye Poets! awake the living fire in strains of verse and measure, that all the Saints may lift up their voices in lofty strains of melody and praise unto Him who reveals Himself to His people in a House which He commands them to build unto His name."—F. D. RICHARDS.

Awake! O ye Bards! from your long silent slumbers,  
Though bright are the hopes that arise from your dream!  
Strike your harps! swell anew the sweet tones with your numbers,  
And kindle the world with the fire of this theme!

CHORUS.

Hark! a sound from the mountains o'er nature is breaking,  
The concave of heaven re-echoes the word:  
Jehovah again by His prophets is speaking—

LET A TEMPLE BE REARED BY THE SAINTS TO THE LORD!

From the throne of His glory, on Zion's fair border,  
He looks on His people, and loves their retreat;  
There alone on the earth can He find peace and order,  
Yet the Saints cannot give Him a place for His seat.

Hark! a sound from the mountains o'er nature is breaking, &c.

The holy Apostles resound the glad story,  
Their counsels will hallow the tidings they bring;  
The Temple, displaying the latter-day glory,  
Must be built, O ye nations! to Zion's great King!

Hark! a sound from the mountains o'er nature is breaking, &c.

Ye Elders! whose tongues glow with heavenly fire,  
Whose hearts burn to spread forth the Kingdom abroad;  
Let your words burst like thunder, or sweet as the lyre,  
That the Saints may soon build up the Temple of God.

Hark! a sound from the mountains o'er nature is breaking, &c.

Oh ye Saints! blend your voices and sing, for salvation  
Will be known in the Temple in these latter days:

This, this is the time of our fond expectation,  
We'll learn of the Lord, and we'll walk in his ways.

Hark! a sound from the mountains the silence is breaking, &c.



Let the rich be their treasures of value bestowing,  
 The poor give their mites, till the structure be done;  
 Then we'll sing, and we'll shout, and be blest to o'erflowing,  
 When our Father the works of the faithful will own.  
 Hark! a sound from the mountains o'er nature is breaking, &c.

Devonport.

### KEEP THE HEART LIGHT AS YOU CAN.

BY CHARLES SWAIN.

(Selected.)

We have always enough to bear—  
 We have always a something to do—  
 We have never to seek for care,  
 When we have the world to get through!  
 But what, though Adversity test  
 The courage and vigour of man,  
 They get through misfortune the best  
 Who keep the heart light as they can.  
 If we shake not the load from the mind,  
 Our energy's sure to be gone;  
 We must wrestle with care—or we'll find  
 Two loads are less easy than one!  
 To sit in disconsolate mood,  
 Is a poor and a profitless plan;  
 The true heart is never subdued,  
 If we keep it as light as we can.  
 There's nothing that Sorrow can yield,  
 Excepting a harvest of pain;  
 Far better to seek Fortune's field,  
 And till it and plough it again!  
 The weight that *Exertion* can move,  
 The gloom that *Decision* may span,  
 The manhood within us but prove!—  
 Then keep the heart light as you can.

#### LIST OF MONIES RECEIVED FROM THE 20TH OF FEB. TO THE 2ND MARCH, 1852.

William Eddington .....	£10 0 0	Brought forward .....	£23 5 0
James F. Bell .....	7 15 0	Thomas Chamberlin .....	5 0 0
Edward Hanham .....	3 10 0	Edward Weaver .....	5 0 0
J. W. Bond .....	2 0 0	John Taylor .....	5 0 0
Carried forward .....	£23 5 0		£38 5 0

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## PATRIARCHAL.

*To the Saints scattered abroad throughout the World, Greeting.*

(*From the Deseret News.*)

Beloved Brethren and Sisters:—The Spirit of God moves upon me to write an epistle, and give you some fatherly counsel at this time. I pray God, my Eternal Father, to enlighten my mind, and give unto me words and principles which will be unto you as balm to a wound, or water to a thirsty man.

It is now upwards of 21 years since the organization of the Church of Jesus Christ of Latter-day Saints, with six members,—most of whom are numbered with the dead.

Soon after its organization I heard the Gospel through my nephew, Joseph Smith junior, and obeyed the commandments of the Lord by entering in at the door, which is baptism.

Since that period many scenes have passed, in which I have participated; some of which caused me to rejoice, and many to bow me down with sorrow.

To take up the subject of the travels, persecutions, and the sufferings of the Saints, since I first became acquainted with the work, would fill volumes; and I find, that although my spirit is willing that I should enter into these things, and add my testimony to the many who have already preached and published it to the world, yet the flesh is weak, and my aged fingers cramp with the pen; suffice it to say, what has been published by the Elders, is true; and the rest is written in the books which shall be opened in the day when all

men will be rewarded according to their works, and all secrets shall be made known on the house tops.

I have witnessed the steady progress of the work, combating against ignorance, superstition, and priest-craft. Like leaven it has spread itself until it is heard in the east and the west, the north and the south, trampling under foot, as it were, all opposition, and shewing unto saint and sinner that the Great God is at the helm.

Twenty years ago it was a mustard seed; now a mighty forest, where the birds of the air can rest under.

We were then mobbed and plundered of everything and left without a home. Thanks be to God, we have now a resting-place for our feet.

We can here worship Him under our own "vine and fig tree," and none make us afraid; and under such favourable circumstances as we are now placed, if we do not enjoy the Spirit of God, it is because we are not obedient to His commandments; and I can bear my testimony, that the Saints never enjoyed more of the Spirit than they do at this time; and I feel confident that if they will adhere to counsel, we will receive more and more, day by day, until we come within the sphere to walk with angels, and be their constant companions; and when we want to learn aught from God, they will teach us, and heaven will be as near to us as Boston is to New York by telegraph.



To the Saints in these Vallies I have a word of counsel:—

If you have the interest of the work at heart, be always ready to obey counsel. If the President wishes to settle the vallies, build Temples, preach the Gospel, or any other thing that is required of you, be ready as minute men, with all that you have and possess. Let no excuse be found in your mouths; but arise and say, I will do thy work, O God; and you will see his salvation made manifest in the preservation of his Saints.

If the Presidency and Twelve who are now living had not been servants to the cause when Joseph lived, they would not have been worthy to fill the exalted stations which they now occupy; and always remember, "That he who is the greatest among you must be the servant of all."

Bring up your children in the way they should go, that they may be ornaments to the society, and a blessing unto you in your old age; and remember that God will not hold you guiltless if you should neglect to attend to this matter. Remember also to teach them to pray; and cause your sons to take part in the family prayer; and beware what company they keep, for "evil communications corrupt good manners."

Let not your daughters mix with the sons of the stranger, whom you know nothing about, and who are not of the house of Israel; but gather your children together, and teach them the principles of truth and righteousness, and learn them to obey the laws of God, and the day will come, that they will arise and bless you.

Teach unto them every truth which God has revealed. Instil into their young minds every principle that will make them a noble race, and remove from their paths every thing that is contrary to God and His commandments. Beware that they do not imbibe the superstitions of the Gentiles, and keep them where they cannot have recourse to their doctrines; you will then have a race of children who will arise in the might of Israel, and will break the shackles of superstition, and be fit beings to carry on the work which their fathers commenced; and the Spirit of God will assist you in doing these things, provided you put forth all your energies with your might.

To the Saints abroad I wish to say, hasten to the Vallies of the Everlasting Hills. Come where you can learn from the fountain head. Gather where your

children can mix with ours, and where you will enjoy the sweet communion which is felt with us, and that I may lay my hands upon you and give you a Patriarchal blessing before I go hence.

Bring with you your machinery, your gold and your silver, your brass and your copper, with all the seeds and precious things of the earth; and last, not least, the *poor* of God's household,—to beautify the place and make it a fit sanctuary for the Lord to dwell in.

Let the rich remember that the poor must be gathered; and as the rich can at any time come to Zion, the poor have to come when the way opens for them; and it is a duty devolving on the rich to bring them along.

Pray to God to turn the hearts of the Gentiles that they may convert their riches to the upbuilding of His kingdom, and that kings and queens may become nursing parents, that Zion may flourish, and her Temples be reared to His holy name, that we may do the work devolving upon us in redeeming the dead.

Lift up and strengthen the hands of the Elders who are among you. Let your prayers ascend to the God of Sabaoth for their success, and that they may never be confounded; and in return they will bless, counsel, and pray for you, and the prayer of the righteous availeth much.

Children, be subject to your parents; wives, to your husbands; Elders, to your Presidents,—each obeying as they expect obedience from those whom they are placed to govern; always remembering, it is better to govern by love than by oppression.

Avoid law-suits. Pay your tithing. Remember your covenants in the House of the Lord. Let the Perpetual Fund prosper, and the poor rejoice. Pray for the redemption of Zion; for the Heads of the Church; for the gathering of the Saints; for the Elders who are abroad preaching; for their families who are left at home; for the saints scattered abroad throughout the world; for the rolling on of the work; for the frustration of the designs of our enemies, and for health, peace, and prosperity to dwell in every habitation of the saints of God. By doing so, blessings will shower on your heads; your minds will expand; the Spirit of God will rest upon you, and your years will be many upon the earth.

Let every Elder of Israel put on the



garments of righteousness, teaching by precept and example, the true principles which exalt the mind, expand the understanding, and make man a fit companion for his Creator; and never dishonour the high and holy calling which has been placed upon him, by teaching and suffering to be taught in his house, or anywhere that he has influence or power to control, doctrines which are not of God.

Let the true principles which God has revealed in these last days be taught in their simple purity, bearing with them their own worth, having the Spirit of God to back them, and I know that every true Saint will welcome them with open arms. Avoid the company or the house of those who hold the doctrines of God in derision, for God dwells not there; the blood will not be found on the lintels of their door posts, in the day when the destroyer passes by.

To the Elders who are out preaching, I wish to say,—Cease not your cry. Warn the nations of the wrath of God on the wicked. Preach faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the gathering of the Saints; bearing your testimony without fear, and the Lord will bless your labours with many sheaves, which will be an honor to you in the great day of accounts. Your families shall not want, your limbs shall not be wearied, if you are faithful in all things, and your tongues shall not fail to declare truth both new and old; and the angels of God shall guard your footsteps, and His spirit will be with you to enlighten your way, and be both mouth, matter, and wisdom unto you; and when you return unto your homes, you will meet with smiling faces, who will greet you with a blessing for the good you have done in other lands.

I must conclude, for I feel the infirmities of age creeping on, and knowing not when the Lord shall require me hence, I wish to take this opportunity of adding my mite to the testimony of the thousands who are scattered throughout the globe, and of those who are gone beyond the veil, and who sealed theirs with their blood.

In Kirtland, Ohio, four brothers sat in the Patriarchal seat in the Temple of God, and I only of that number am left to tell the tale; and as I am now past the time allotted to man to live, it is reasonable that I also will be gathered unto my fathers in the time appointed of God. I

therefore bear my testimony, which I wish translated into every language, read to every Saint, and printed wherever the type is used; that the world may see and hear what I have to say; for if I was young I would visit them, when they should hear from my lips that God has again spoken from the heavens; that he has again condescended to send his angels to visit fallen man, and point out the way whereby he can be saved. He appointed Joseph Smith a prophet, and revealed unto him his commandments.

I testify to all men in words of soberness, that the Book of Mormon is true; that Joseph Smith, jun., translated it from plates by the Urim and Thummim, and by the power of God.

I testify that Joseph Smith was a prophet, seer, revelator, and a man of God; and what was revealed through him will prove life and salvation to those who believe and obey, or death and condemnation to all who count it as nought, and harden their hearts against the truths he preached and practised.

I knew him when at his mother's breast, I watched and counselled his youth; but when God spoke and taught him, I bowed to his superior knowledge; and although he was a boy, and I an old man, and his uncle, yet I was not ashamed to learn true principles from him, and like Paul at the feet of Gamaliel, drank in the truths which flowed from the prophet's lips.

I was in jail with him and his brother Hyrum a few hours before they were killed; and I can testify before God, that they died innocent of any crime, and that they sealed their testimony with their blood.

I testify to all men, that I know, that the angel has appeared which John the revelator saw, who had the Everlasting Gospel to preach to every nation, kindred, tongue and people, saying with a loud voice, Fear God, and give glory to Him, for the hour of His judgment is come.

And I call on all men, priests and people, kings, potentates and rulers, to cease their strife, come and obey the Gospel, gather with Israel, obey the commandments of God, that you and your dead may be saved and brought up in the first resurrection.

And I say to the Saints, that by the power of the Holy Priesthood vested in me, as Patriarch, I bless you; and I say unto you,—Be faithful, and you shall be



blessed in your basket and your store; you shall have all blessings which were promised to Abraham, Isaac, and Jacob; and the Lord will preserve you as in the hollow of his hand, and no power shall stay the work, for everything that shall be brought against it will fail.

\* The way shall be open for every Saint to come to Zion. Health, peace, joy, prosperity, and the Spirit of God, shall dwell in your habitations, and the angels of God shall watch over and counsel you all your days; your minds shall expand to realize every principle of truth and righteousness, and you shall build Temples and go through the ordinances for your dead; your names shall be held in everlasting remembrance among the people of God,

and your children shall arise and call you blessed. The riches of the Gentiles shall be converted to establish the Kingdom of God; every prayer of the righteous shall be heard and answered by our Father in heaven, and every blessing that can be heaped on man will be heaped upon those who keep His commandments. And I pray God, my Eternal Father, to hear this, the prayer and blessing of thy servant, and answer it upon the heads of my brethren; which I ask in the name of Jesus Christ. Amen.

JOHN SMITH,

Patriarch to the Church of Jesus Christ-  
of Latter-day Saints.

Great Salt Lake City, Nov. 8, 1851.

### TITHING CIRCULAR.

*To all Persons concerned.*

*(From the Deseret News.)*

As much interest is now felt by the Saints in relation to tithing; and as mistakes and misunderstandings are liable to occur, under the best regulations, and more particularly so, where business is extensive, and a general system of transactions, understood by all, is not in operation; I have thought proper to issue this circular to the Bishops, Agents, and all who are, or may hereafter be concerned in paying and receiving tithing in the Church of Jesus Christ of Latter-day Saints.

It is the duty of all Bishops and agents for receiving tithing, *in all parts of the world*, to keep a full and accurate account of *all tithing* received, of *whom* received, *when* received, at *what place* received; and how, to whom, and for what purpose disposed of; and forward a copy of said account to the general tithing office every year, at, or previous to, the October Conference.

The office at Liverpool, and other foreign offices, and agents, will not only furnish an annual copy of tithing accounts, by the emigration, or other safe conveyance; but, on the return of every such foreign agent to the place of the First Presidency, will furnish a full and complete account of all items of receipts and expenditures, during his agency, together with the names, in full, of all persons from whom he has received tithing, and their

places of residence, accompanied by a balance sheet, in full, for, and during the time of, his agency.

The brethren are frequently arriving from England, Potawattamie, and other foreign places, and different vallies of the mountains, and want to see that their tithing is settled in full, so that they can have claim to some desirable blessings; but, unless returns have been made by those Bishops and agents to whom they have paid their tithing, or the individual has a certified transcript from the books of his agent or Bishop, how can such settlement be made here? *Surely it cannot be done.* Therefore, if any one wants to settle his tithing in full, let him bring a transcript from his Bishop, providing the Bishop's books, including his account, have not recently been returned to the general office.

And further, to facilitate business, and save trouble, let all the *Bishops in the territory*, make a semi-annual *report of their books, and doings*, at, or just previous to, the general Conferences in each year.

We wish it distinctly understood that it is the indispensable duty of *all Bishops and agents* to attend to the above suggestions, as difficulties are daily arising in consequence of such neglect.

It is also the duty of the clerks in all



the different departments of the tithing office, and foremen on the public works, and all who keep daily journals and records of business and events occurring, in relation to the pecuniary affairs of the Church, to make returns of the same *every day, before the close of the tithing office*, and receive a duplicate book for the use of the day following: and it is the duty of the presiding Bishop, and the assistant presiding Bishops, to see that all Bishops and agents do their duty, and report according to this circular.

N. B.—Mistakes frequently occur in consequence of the Bishops and others not being careful to get a person's name correctly. If a person has a middle letter or letters in his name, it ought invariably to be inserted, as there are many persons whose names are similar, and there is no distinction only from the middle letter; and this caution we strictly enjoin in relation to all records of baptisms, births, deaths, &c. WILLARD RICHARDS.

Office of General Church Recorder,  
G. S. L. City, Nov. 15, 1851.

### LOCATION OF THE CAPITAL OF UTAH.

(From the *Deseret News*.)

On the 21st of October ult., Presidents Brigham Young, Heber C. Kimball, and Elder George A. Smith, the Board of Commissioners for locating the seat of Government for Utah, his Honour Judge Snow, Gen. D. H. Wells, Major Rose, Sub-Indian-agent, and several other citizens, left the Great Salt Lake City on a southerley tour for Pauvan Valley.

Passing through Utah and Juab Vallies, by the lower ford of the Sevier, and across Lake Valley, in 151 miles they reached Chalk Creek, in Pauvan Valley, Oct. 28.

On the 29th, the site for the seat of Government was determined, about one mile east of the ford, at the west slope of the table lands, lying on each side of Chalk Creek, and the survey thereof began; this city is called Fillmore, and the county Millard. The few Indians who appeared at the city, professed very great friendship, and promised good behaviour

to Bishop Call and company, who were on the ground, ready to build a fort forthwith,—a work preparatory to fencing fields, and building up the city.

The Governor and Company returned by way of San Pete Valley, where Judge Snow organized the Court of the 2nd Judicial District, at the city of Mantia, county of San Pete, and reached Great Salt Lake City on the 7th instant.

The health of the whole party was good, the weather delightful, and the vallies lovely. The company were received in all the settlements with the highest marks of consideration and gladness; and the unity, contentment, and prosperity of the settlements visited, are truly wonderful to any person who was acquainted with this country only four years ago. The report of the Commissioners, and history of the country on the route we anticipate for next paper.

### MORAL RECTITUDE.

BY ELDER JAMES M'NAUGHTON.

Whilst we are rigidly strict in advocating theories, whether they be in relation to ordinances, doctrines, or principles,—all of which is certainly right; still it ought to be borne in mind, that however pure and correct our principles in theory may be, it will avail but little, if they have not a purifying and exalting influence upon the mind and morals, which they inevitably

will have, if they are sincerely adopted, and faithfully acted upon, and which is the only sure and certain method of realizing any benefit therefrom.

That the world at large is lost to virtue, integrity, and moral excellence, is lamentably too true. Notwithstanding various and multiplied efforts have been made, by the professedly philanthropic



and religious, yet crime, vice, and immorality have preponderated, and are still alarmingly increasing! The results strongly argue the impotency of the measures adopted, indeed we might sink into dark despondency and utter despair of ever seeing mankind raised from their low and degraded condition were it not that a better day has begun to dawn, that God has spoken from the heavens, that heavenly messengers have been dispatched, bringing glad tidings, with power and authority to execute and fulfil the purposes of the great God in relation to the fallen sons of men. That power is vested in the Church of Jesus Christ of Latter-day Saints. How pleasing the reflection, and yet how responsible are the members of the Church, and more especially the PRIESTHOOD, on whom rests the special charge, of bearing off the Kingdom triumphant, and of wielding that Priesthood and power unceasingly for the glory and salvation of man. And here I would observe to the officers in the Church, that there is not a more effectual way of wielding the power of the Priesthood, than by living in constant and strict *obedience* to its holy injunctions; for he that teaches one thing and acts contrary, gives the lie to the sincerity of his profession. It is like "building up with the one hand and pulling down with the other." Precept and example ought ever to be constant companions. For how can the *practical* superiority and excellency of our holy and mighty religion be made manifest, if not exemplified by those who profess to be teachers of the people.

We may have made much progress in righteousness, yet, brethren, have we not still room—yea much room for moral improvement. The day of perfection has not yet come; we look not for perfection just at present; but we are narrowly watched—as with an hawk's eye our character is assailed, and all manner of opprobrious epithets and imputations are heaped upon us by the religious Pharisee, and by the dissolute, abandoned, and profane; and there is not a more effectual method of putting to silence all such gainsayers and accusers, than by demonstrating unto them the purity and holiness of our principles, by constant practice, and a life of unimpeachable integrity. It is then, and only then, that we might be said to "adorn the doctrine of Christ," by carrying with

us the influence of our religion into all the walks of life.

Every man that holds the Priesthood, and in consequence acts in a public capacity, is closely scrutinized by the world. His influence and *example* are more or less felt in society. Hence the absolute necessity of the Priesthood pursuing an upright course, and dealing honourably with all men. And if we have had to endure the stigma of reproach, calumny and slander, and have been held up as dishonourable, degraded, immoral and unvirtuous, by pursuing this course we will make the Church honourable, and commendable to all virtuous, high minded, and honourable men who choose to walk in the narrow path of moral rectitude. Then it is, that they will be compelled to acknowledge that the Saints have been misrepresented, and that they are actually a virtuous and honourable people.

But should we be calumniated for the practice of virtue, and the Truth's sake, how consoling the reflection—"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Now it is worthy of notice that it is *only* if it be *falsely*. If occasion be given to the adversary to speak evil and to persecute—then it follows *deservedly*.

But again, the Saints look up to the Priesthood, not only for teaching upon doctrine and theory, but also for example, after which they may copy. How beautiful does precept appear, when practically illustrated, by the power of example. It is then it shines the brightest. It gives double weight and power to teaching, when the Saints see those who advocate true principles maintaining them by practice. And thus they manifest that they are servants of God, not nominally merely, but really and truly.

On the other hand: How discouraging to the Saints, to see one in the Priesthood, occupying it may be a conspicuous place in the Church, openly and repeatedly violating those holy injunctions and counsels, that he gives from time to time to the Saints! Here, precept and counsel, however good and excellent of themselves, are at once shorn of their strength and beauty. Here the man, however high his attainments in literature, or however extensive his knowledge of things in general, becomes at once powerless, and entirely inadequate in energy and influence



to accomplish what is most desirable among the Saints; and here is fulfilled the parson's proverb, when brought into rather close quarters—"do not do as I do, but do as I say." Now I will allude to the "Word of Wisdom," which has of late been brought officially before the Churches of the British Isles, and which I regret to see is, to a certain extent, neglected and disobeyed. In a meeting of the Church, the subject is advanced and warmly recommended to the Saints by the presiding Elder, and others in the Priesthood. It is believed, received, and obeyed by many, but strange to say, the first interview that they have with each other, finds that those very individuals, who were so warm and zealous in recommending the word of the Lord, have violated it themselves! Strange consistency!! The brother, however well-meaning and good disposed, is astonished and perfectly disappointed. He naturally loses confidence in those that are recognised as his guides, having reasonably expected that they should be *first* in obedience to that which they recommend to others. The Priesthood ought never to ask the Saints to do anything which they are unwilling to do themselves, and was this principle more generally acted upon, the Word of the Lord—the Word of Wisdom, would be much more adhered unto. When the subject was last mentioned in the "STAR," I took occasion in a Church meeting, to read the article, and made some few observations, shewing the propriety of all the Saints yielding a faithful obedience to its requirements; that if the Lord saw it requisite to give such counsel, it should by no means be considered beneath our notice to give diligent heed unto the same, &c. &c. Some who had been confirmed in the habit and use of those things forbidden, then and there voluntarily covenanted that they would by the help of God abandon those Gentile customs—one after another expressed themselves desirous of acting in unison with the Lord's counsel—the Spirit of the Lord was poured out profusely, and all rejoiced exceedingly. Shortly after in my visits among the Saints, I found that some had cast away their black tobacco pipes! others had committed to the fire their beautiful and fancy snuff-boxes!! others had totally abandoned their old black, yet much-respected tea-pots!!! all of which is very well, and praiseworthy,

providing they have fortitude, and firmness of purpose to withstand the power of temptation, when they come to be enveloped in the columns of smoke, or the captivating smell of the snuffer, or the exhilarating vapour arising from the stimulating cup of the tea and toddy drinker. I am not apprehensive of their inability to stand to their covenant; but pray that they may have stability and energy to fulfil their laudable desires, and hope that many others may be led to pursue the same course. For how deplorably inconsistent a saint of God is, and more especially one in the *Priesthood*, who is praying for more revelation, and all the while is slighting and disobeying the revelations and intelligence already given. Such are certainly standing in their own light, and are far from being worthy and in a fit position to receive more. I only mention the above instance, which, to some extent, shews the good result and force of obedience to the principle. But after all that has been said upon the subject, it is really amusing to see how tenaciously some cling to their old habits—shall we fancy—we see such eagerly grope for their idols, as they come forth in the resurrection! How grievous the disappointment!! But, says one, what has the "Word of Wisdom" to do with moral rectitude? To which I reply, that the practices and habits alluded to, cannot be said to be strictly moral, or virtuous. The person who is gratifying and pampering a false appetite, by the indulgence of those habits which are heathenish, barbarous, and most deplorably filthy, and offensive to the unperverted senses of man, and, of course, much more offensive and detestable to the Spirit of God; such, I say, is far—far from complying with the important injunction of the Apostle, which is to "purify yourselves from all filthiness of the *flesh* and Spirit"; and is also far from "adding to his faith virtue."

It is only when the principles of morality are practically illustrated, that their moral excellency is seen and felt; and we would ask, who can we more reasonably expect to exemplify those principles in all their deportment more than the Priesthood? And again, we ask, how is it possible that the Priesthood can at all possess the *Spirit* and *power* of their Priesthood, if they are not living in due conformity to all the commandments of God? How can the power of God ever be made manifest by the administrations of such men,



whose hands are not *clean*, and whose hearts are not pure before God? These are questions fraught with infinite and eternal importance, and the more that we seriously reflect upon these things, the more they seem to rise in importance and magnitude before our eyes. And oh! we are led to fear that many in the Priesthood, holding high or more minor offices, do not feel to realize the weight, care and responsibility, that is attached to that Priesthood which they hold, which ought to be kept pure, uncorrupted, and unsullied, in order that its power may be developed, and made manifest to the comfort and confirming of the Saints, and to the utter confounding of gainsayers. The Priesthood being the channel, and it being kept clean, and unclogged with impurities, the gifts and glorious blessings of the Gospel, of necessity, will flow more freely and abundantly unto the establishing of the Saints. As a people, mingling and co-mingling in the affairs of Babylon, with all its jars, strife, and confusion, we have abundant cause to give thanks and praise to the Lord for what of his goodness and power we have both felt and seen. But what is it? Not one tenth part to what might be developed of the power of God, providing the Priesthood and the Saints were more fully exhibiting *practically* the principles of virtue and uprightness.

Again, we consider that the Priesthood should maintain a dignity of manners, and becoming deportment, which ought to characterise the servants of God. To forbid not only by precept, but also by the more effectual power of example, the condescending to anything low, trifling, and mean; to ever remember that

Priesthood with which they are clothed, and to be exemplary in all actions and proceedings through life; for it is worthy of remark, that all actions whether good or bad, are not without their influence, corresponding precisely in proportion to their merits, or demerits. Let me then say to the members of the Priesthood, pursue a uniform course of action, corresponding with your holy Priesthood and noble profession, for herein is the grand secret of our success—the practical effect of our holy religion. Let the Priesthood exhibit a good *example*, and the Saints are sure not to be backward in copying it. Then follow in their train, all the blessings, in reserve for those who hear and obey. And by taking the excellent exhortation of the Apostle Peter, “giving all diligence, add to your faith, *virtue*; and to *virtue*, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.”

The foregoing observations I have made under a profound conviction of the truth of them; and with a strong and fervent desire of turning the attention of those to whom they are addressed; that as the wheels of time roll round, bringing strange circumstances and portentous events, we may all be as one, uniformly armed and equipped, ready to meet and combat manfully the common foe, that finally the conquest and victory may be ours, in the name and by the power of King Immanuel. Amen.

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### The Latter-day Saints' Millennial Star.

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APRIL 1, 1852.

DEPARTURES, ARRIVALS, &c.—Elder John Taylor, of the Twelve, and President of the French and German Missions, embarked on board the steam-ship *Niagara*, hence for Boston, on the morning of the 6th of March, with a fair wind and most beautiful weather. Elder Taylor was accompanied by about twenty persons, including Elder T. D. Brown with his father and mother, Elders J. W. Coward, and W. Collinson and family. Elder T. D. Brown has been spending a few months in this his native town and vicinity, with much pleasure and profit, having been the means of convincing and baptizing quite a number into the Church during his short stay, amongst others his aged



mother; and by his testimony he has strengthened others who had not so much experience in the work of the last days as himself. Brother Brown returns to America with much pleasure and satisfaction to himself, as well as the best wishes of many who have received his testimony. Elders Coward and Collinson have each recently closed an extensive business in this town, and left to their townsmen faithful testimonies of the truth of the doctrines which they have embraced.

Elder Taylor has now closed his mission on these foreign lands, after having established the Gospel in France, published the Book of Mormon in that language, and stereotyped the same; also secured the publication of the "*Etoile du Déseret*." He has opened up the Gospel in Germany, in the City of Hamburg, and concluded arrangements for the publication of the Book of Mormon in that language; also for the continuance of the *Zions Banner*,—all of which are in a very cheering state of advancement; beside having published several smaller works in maintenance of the truths of the everlasting Gospel, in both the French and German languages. Elder Taylor wishes an expression to the Elders and Saints generally, of his grateful consideration for their hearty co-operation with him in the accomplishment of these super-human undertakings, both by the prayer of faith and the appropriation of funds. One of the most important moves which have been made for the temporal prosperity of the Church in these last days, is the organization by him of the "*Deseret Manufacturing Company*," of four partners, with a capital of fifty thousand pounds sterling; and having for its object the establishment of manufactories in Deseret. The first important operation of the Company has been to take out the entire machinery and apparatus for making and refining three hundred tons of sugar from the beet each season. This machinery, in every respect of the best quality that could be procured, was made by Faucett, Preston, and Co., of this town, at a cost of £2,500; and such is its weight, that it will require about fifty teams and wagons to convey it from Council Bluffs to Great Salt Lake City. This machinery went out on the *Rockaway*, with about thirty Saints, on the same day as the steamer, bound for New Orleans. Appropriate quantities of beet seed have been forwarded to the Valley, to insure an early crop for manufacture.

It was Elder Taylor's purpose to have addressed the Saints through the *STAR*, before taking his leave of these islands, but the vast amount of business and care connected with closing up the affairs of the Missions, maturing the arrangements of the "*Deseret Manufacturing Company*," and finishing the work entitled "*The Government of God*," quite prevented him; but we hope for a communication from him penned while crossing the sea. It will be recollected that some time since we gave an extract from "*The Government of God*": we are happy to say, this work is now completed, and ready for the press, and hope to present it to our readers soon. To those who are acquainted with Elder Taylor's writings, a word from us is quite unnecessary; they will know at once what to expect from his vastly extended and comprehensive mind, while surveying the economy of God's Government, and bringing into direful contrast the frail and corrupt policies of mankind at the present age of the world.

Elder Erastus Snow arrived from Denmark on the 8th ult., with nineteen Danish Saints, direct from Copenhagen. They, together with the small company which had previously arrived, embarked on board the *Italy*, which sailed on the 11th ult. This company altogether consisted of twenty-eight souls, all Danish Saints, the fruits of brother Snow's labours. A glorious work has been accomplished in Scandinavia! The *Doctrine and Covenants* is now in print in the Danish language. Our readers may expect a communication from Elder Snow in the next number of the *STAR*.



Elder Dorr P. Curtis arrived from the Salt Lake Valley on the 2nd inst. in excellent health and spirits.

FOREIGN PUBLICATIONS OF THE CHURCH.—We have endeavoured to throw in our mite of influence and exertion in various ways, together with the Elders and Saints generally throughout the Conferences, to promote the interests of the Foreign Missions; and, in order to effect this, we have taken some two or three hundred copies of the “Mormons Bog,” “Livre de Mormon,” and “Athrawiaeth a Chyfammmodau,” and advanced the cash on them. Now, as we are about to return to Great Salt Lake City soon, we would feel particularly obliged if the Presidents of Conferences will remind their Elders, and the more intelligent of the brethren, that when they are gathered to Zion they will want a copy of each of the different works that are published by the Church, in their libraries; that when brethren of different nations become their neighbours, they will wish they had the means of communicating with them. These books cannot be obtained in the Great Salt Lake Valley, and indeed but very small editions are issued in the countries where they are published, so that after the present stock is exhausted, it may be very difficult to procure copies of them. Now, if you will please to remind the Elders particularly of this their future want, and induce them to order copies of these works, they will bless you in a future day for consulting their interests in this matter, when they will see they were asleep to the subject themselves; and this will enable us to get some of these small items of our business straightened up before we commit the affairs of the office to our successor.

THE Presidents of Conferences are hereby reminded that the quarters of the year close with the first day of April, July, October, and January; and that *all* monies in the hands of the Treasurers for the Perpetual Emigrating Fund, or Offerings for the Temple, for either quarter, should reach us *within one week after the close thereof*, and not, as in some instances, several weeks, and even two months after. The Book and STAR Agents are also reminded that our quarterly balance is struck on the 15th day of March, June, September, and December; and that all remittances designed for the quarters in which these months occur must reach us on or before that date, otherwise such remittances cannot appear on the credit side of their accounts till the next quarter. The Presidents of Conferences will please to see that Treasurers and Agents fully understand and promptly act upon these instructions, and thereby avoid much confusion in their, and our, business transactions.

APPOINTMENTS.—Elder John Brown, of the Isle of Man Conference, is appointed to labour in the Staffordshire Conference, under the Presidency of Elder James Bell.

F. D. RICHARDS.

Elder Willard Snow is appointed to repair to Denmark, and take charge of all the affairs of the Church in Scandinavia; to enter into the effectual door already opened in that country, and to extend the field of his operations on every hand, as the Holy Spirit shall open the way and move upon him to do. During his short stay among the British Conferences, many will have been refreshed in spirit and confirmed in their holy faith through his ministrations, and any of these, who possess the means to aid him upon his mission, will not, we feel assured, be unmindful of their duty in this respect.

ERASTUS SNOW.

Liverpool, March 18th, 1852.

F. D. RICHARDS.



## THE ITALIAN MISSION.

LETTER FROM ELDER LORENZO SNOW.

Italy, February 18, 1852.

Dear President Richards, — Bidding farewell to brother and sister Stenhouse and the Swiss Saints, I left Geneva on the 9th instant by "Malle Poste," and began winding my way over a rough, hilly, and mountainous country, that formed a strange contrast with the beautiful undulating *pays* of southern France. As we approached the towering Alps there came on a heavy snow-storm, which rendered our journey very gloomy, dreary, and altogether disagreeable. About six o'clock in the evening of the following day, we commenced the ascent of Mount Cenis, and reached its cloudy summit, 6,700 feet in height, at one o'clock the next morning. Though but one passenger beside myself saw proper to venture over the mountain, it was found that ten horses were barely sufficient to carry us forward through the drifting snow which had fallen to the depth of nearly four feet since the last post had passed, a circumstance that rendered it very dangerous making our way up the narrow road, and short turnings. One stumble, or the least unlucky toss of our vehicle, would, at very many points of our path, have plunged us a thousand feet down rocky precipices. It may be noticed to the credit of the Government, that "Houses of Recovery" are now erected in the most dangerous portion of this route, for the benefit and preservation of travellers that may lose their way, or be caught in a storm, and their progress hindered by the drifting snows. In going the distance of half a mile, six or eight of these benevolent buildings may be observed. We descended the mountain with much more ease to our horses, and more pleasure to ourselves, and I felt thankful that my passage over these rocky steeps was completed, and hoped it might never be my lot to cross them a third time, at night, in the winter season; but over these matters one need seek to exercise no control.

On reaching Turin, I enjoyed the happiness of meeting Elders Woodard and Toronto, and the day following of paying a visit to the Saints in the valley of Angrogna.

I could see that the brethren here had all been baptized into the same Spirit. At a very interesting "réunion," one sister said, "Mr. Snow, it is the first time I see you with my bodily eyes, but the Lord gave me a manifestation a few weeks ago, in which I saw you as plain as I see you now." Another bore testimony to an open vision, which she had a short time before: a brother also mentioned several cases of healing which had occurred in his family. I feel to commend the course that has been pursued by Elder Woodard, whose operations have been directed with prudence and wisdom. Here a branch of the Church has been raised up under circumstances which would have paralyzed the efforts of any one who was not in possession of the most unshaken confidence in the power of the Lord. We published books at the risk of coming into collision with the government. The Catholic priests called upon the Ministers of State to prevent their sale, but in spite of every obstacle, we have disposed of nearly all we printed. We are not permitted to preach in public, and at every step find ourselves far away from the religious liberty enjoyed in England. But Italy is not silent beneath the shackles of spiritual despotism. Many noble sentiments and liberal ideas have been spread through the country by the speeches of honest-hearted men in the parliament, who have called loudly for religious freedom, and we trust they will not always call in vain. The Mission up to this time has been necessarily carried on in rather a narrow sphere, but more favourable openings now seem to present themselves, and the Book of Mormon will lend its powerful aid for building up the Church. After many anxieties with regard to that work, it was no small pleasure to find it welcomed by the brethren in Italy as a heavenly treasure, and the translation so highly approved of. Nor can I express the delight which I experienced in gazing upon Mount Brigham, on whose rocky brow we had organized *La Chiesa di Gesu Christo dei Santi degli Ultimi Gioni, in Italia*. The Waldenses were the first to receive



the Gospel, but by the press and the exertions of the Elders, it will be rolled forth far beyond their mountain regions. At this season they are surrounded with snows from three to six feet deep, and in many instances all communication is cut off between one village and another. Our labours in such countries will be eminently blessed, when we can have persons in the Priesthood who are not under the same disadvantages and liabilities as foreign Elders; and such are rising up here. Elder John Daniel Malan, President of the Branch, is a man of God; and having laboured faithfully under the counsel of Elder Woodard, I feel it is wisdom that he should take charge of the work here, while Elder Woodard opens the Mission in the sea-port of Nice. Italian States are well known as being among the most hostile upon earth to the introduction of religious truth, but as their subjects are in constant communication with many countries that are washed by the Mediterranean, they will have facilities for hearing the Gospel as we come into connection with their maritime relations; and being acquainted with all the languages around that *Central Sea*, the thousands of Italians who do business upon its waters, will furnish some faithful

men to speed on the kingdom of God through the south and east of Europe. At Nice we shall be enabled to keep up connection with the Waldenses on one hand and Malta on the other. The latter will be an important field of labour not only for Italy, but also for Greece, where, according to ancient tradition, a branch of the House of Israel has long remained.

The Turkish and Russian empires may also be reached through the same medium, and I hope to see the day when the countries I have named, will all be cut up into Conferences of Latter-day Saints. Brother O Bray will join his labours with those of Elder Woodard, both for Nice and Malta, and for the extension of the Mission into other parts of Italy.

As soon as circumstances permit I shall be moving forward to other realms, and from whence my next communication will proceed I cannot say—perhaps from Malta, or the crumbling monuments of ruined Egypt, or the burning climes of India.

Praying that the Lord may always be with you, granting you his richest favors,

I remain, as ever,

Yours affectionately,

LORENZO SNOW.

## THE SOCIETY ISLANDS MISSION.

EXTRACTS OF A LETTER FROM ELDER ADDISON PRATT TO PRESIDENT BRIGHAM YOUNG.

(From the *Deseret News*.)

Tahiti, May, 15, 1851.

Dear Brother Young,—It is with pleasure that I embrace this opportunity of telling you that we have just arrived here from the Island Tubuai, with our new vessel, and I am glad to say that we have much reason to feel “a little proud” of her, for she is a better vessel than I expected to find, in every respect. She is about 80 tons burthen, and built wholly of tamanu wood, which is very strong and durable. She is very stiff, and sails well, and works well; (I suppose you are seafowl enough to understand such phrases,) and has the most commodious cabin that I have ever seen in a vessel of her size. I arrived at Tubuai the last of January, and found the vessel’s hull under pretty good progress, but there had not been much done to her sails. I turned to on

them with a will, and with some help I had fore and main sails and jib ready by the time she needed them; a flying jib they had bought. Brother Grouard takes charge of her. We have now a convenient way of our own, for getting from island to island; and I hope shall make good improvement of it.

I find on my return here, that the work is progressing; there are now about thirty members on this island, mostly new ones, as the old ones had mostly strayed off in my absence to California. Brother Hawkins from Paumotu, arrived here soon after I left for Tubuai; and he, with brother Brown, has been busily employed in my absence. Brother H. has a large field opened among the Paumotii, and wishes two or three Elders to accompany



him back; and as some of our recruit of Elders do not seem to be on hand, as brother Busby has left, and brother Tompkins we have appointed to return to California; and when we have supplied the places that are now calling for Elders, there will be hardly one in a place. It seems to me foolishness, that Elders should come so far, and then turn round and go back, because they had not got Ann to cook for them. I think there might be battalion boys found that would do better than that, as they have seen some hard service. It wants healthy, ambitious men, to stand the hardships of these islands,—young men who are neither sugar nor

salt, as they are sometimes exposed to the wet.

As the French Governor has bound us up so tight here, we have thought proper to send brother Tompkins to California, to try and raise some assistance for us, and also look up a gathering place in the lower country, whenever you shall tell us to gather, as the French have shut up every thing of that kind within their protectorate. I have written the particulars to you some time since.

We are on a tour among the Islands, and when it is up, I will write again.

ADDISON PRATT.

### “THE LORD OF HOSTS HATH PURPOSED AND WHO SHALL DISANNUL?”

When the Lord sends the Everlasting Gospel to a people or generation, no matter by whom it is sent, it is binding upon that people or generation to believe and obey it. If believed and obeyed it brings salvation; if disbelieved and disobeyed, it brings condemnation; other results are impossible. No matter what the people may think about it, it must prove a savour of life, or a savour of death. The people may abuse the servants of God and treat their message lightly, or they may honour the message and well entreat the bearers. They are free to receive or reject; to obey or disobey the Gospel. Reception and obedience are invariably followed by a rapid increase of knowledge, wisdom, unity, power and happiness. Rejection and disobedience are invariably followed by darkness, confusion, discord, strife, and misery. Palpable as these facts are, it is nevertheless a fact quite as obvious, that the mass of mankind, instead of listening to the servants of God, considering the message they bring, and weighing the evidences they produce; they do actually neglect the main point at issue, and create a deafening hue and cry concerning the character or actions of the men whom God has chosen, thus diverting one another's attention from the things that pertain to salvation, by imaginary absurdities and supposed abominations.

Now, in a general way, God chooses the best men to accomplish his designs that the world can produce. And if those men whom God chooses do not stand before the judgment of the world without

rebuke, how shall those men who never profess that God has chosen them stand before the judgment-seat of Christ? Will they not be burned up beneath the searching glance of Him whose pure glory is a consuming fire? If the unrighteous judgment of this world scathes the *green tree*, what shall the righteous judgment of God do to the *dry*?

Jehovah does sometimes gather wicked men into the Gospel net, and bestows the Holy Priesthood upon them, that they may have opportunity to show what they really are—to act themselves out, that when the cup of their iniquity is full, they may be cast out of the Church of God, that it may be more abundantly manifest they are not of us. Before these men are cast out of the Church, and whilst the Holy Priesthood is upon them, their administrations in the ordinances of the Gospel are valid, and will be recognized in the heavens, and those people who do not receive their message will be condemned.

No matter what the Jews and the Gentiles who lived 1800 years ago thought or said concerning the character of Jesus Christ and his apostles—it is now universally admitted throughout Christendom, that those who listened to and obeyed their teachings were justified in the sight of God, and those who rejected their teachings were condemned in the sight of God.

Some people, who cannot find anything better to do, speak much evil of Joseph Smith. Now the character of Joseph Smith is not the question. This is the



real question:—Was Joseph Smith sent of God, and did he preach the true principles of the Everlasting Gospel?

Joseph Smith testified that an angel of God appeared to him and revealed to him the Gospel in its ancient purity and power. Mr. Smith preached the Gospel to man, and he promised to all who would come forth and obey that Gospel that they should receive the Holy Ghost, and should have testimony for themselves concerning the truth of the principles he advanced. Thousands have obeyed the form of doctrine advocated by Joseph Smith, and they have proven him a servant of God and a true prophet, for they have obtained the testimony of the Holy Ghost for themselves, whereby they can declare that they know of a verity, independent of the testimony of Joseph Smith, or anybody else, that they have not embraced "cunningly devised fables," but the eternal truth of God. And having this knowledge for themselves, they can stand and smile at the impotent efforts of those who lift their puny arms to oppose the eternal purpose of the great I AM. Nay more—those persons who have obtained this knowledge for themselves, can stand immovable in the cause of Truth, though their very fathers in the Gospel should apostatize and deny what they once testified was true, and seek with all their powers to pull down what they once laboured to build up.

Here is a fact. Joseph Smith introduced the pure principles of the Everlasting Gospel to this generation, and every faithful Latter-day Saint knows this for himself; he is not dependant upon the testimony of others alone, for he has proven the thing upon the principle pointed out. Now, no matter if Mr. Smith apostatized from the truth, died a villain, and is gone to hell,—this thing is plain—this generation will be under condemnation if they obey not that Gospel which God revealed through Joseph Smith.

Here is another fact. Brigham Young has travelled and preached the same Gospel that Joseph Smith, and Jesus Christ, and Simon Peter did; and he still preaches it, and the power of God and the Holy Priesthood has rested upon him, and still is with him, and thousands of Latter-day Saints, and many latter-day sinners, know, and can testify, and do testify, of this. And those who obey the Gospel which Brigham Young advocates will be saved,

and those who do not obey it will be damned. And there is no escape from this. Editors may write, preachers may lecture, and pious christians may persecute; but they cannot shake off the weight of responsibility which rests upon them to obey the Gospel taught by the Latter-day Saints. This generation may think what it pleases, and say what it pleases, but God is not trifling with the people. He has set his hand to work. He has revealed the pure Gospel. He has commissioned the Latter-day Saints to preach that Gospel in all the world, for a witness that the end of the present state of things is at hand. He has said that those who obey that Gospel shall be saved, whilst those who disobey it shall stand condemned before him.

And now, should Brigham Young and the Saints in Utah apostatize from the work of God, and go over to the devil, this generation will by no means be released from the responsibility of obeying the Gospel which God has committed through them to man. This Latter-day work of restoration does not depend upon men or the will of men. God has begun it. God will carry it on. God will finish it. God has declared that if those men whom he has called do not prove faithful, he will root them up, and call others to do the work.

The duty of the Priesthood in these lands is, to preach faith, repentance, baptism, and the gift of the Holy Ghost to the people. The duty of the people in these lands is, to obey those principles, or where God and Christ are they will never be able to live. No man need mistake his duty. No man need trouble himself about other people's business. No man need be over anxious as to what the Saints are doing in Utah, or elsewhere. Let every one be faithful before God, practice righteousness, work out his own salvation, and warn his fellow-creatures, and he will always have sufficient work on hand.

One thing, however, is rather remarkable,—that persons who profess to be preachers of the Gospel should leave their sacred employment for the purpose of gloating over the fancied or real abominations and corruptions of their fellow creatures; it manifests what kind of stomach they have. Verily, carrion is the natural and only proper sustenance of some of God's creatures. They pine upon purer diet.

JOHN JAKES.



## EXTRAORDINARY CASE OF HEALING.

Accrington, November 12, 1851.

Dear Brother Richards,—In compliance with the kind wishes of President Johnson, of the Preston Conference, and also of several of the Elders, connected with the Accrington Branch of said Conference, we proceed to give you some of the particulars of a case of healing, which has come under our own personal observation.

On the first of October last, a brother, by the name of John Hartley, had the misfortune to receive a severe crush between the buffers of a railway engine and some carriages, forming a train running from Colne to Manchester, on the East Lancashire line of railway, where he had been employed for some time as a servant. The accident took place at the Burnley station, on the platform of which there happened to be a doctor. As a matter of course, he was called into the porters' room to see the young man; he said it appeared the man would not live long; he should recommend that he be taken home as soon as possible, for he might die on the station. Accordingly he was taken home by the next train to Accrington, where he arrived ten minutes before three in the afternoon. He was then taken

home by three of the porters, and immediately put to bed, where he was subjected to a process of fomentation. The pain of body under which he laboured was intense; his speech was gone, but he frequently intimated, by signs, his desire to be prayed for. About half-past six in the evening, four of the Elders, whose names are hereinafter mentioned, called to see him; after a little consultation they proceeded to anoint him with oil in the name of the Lord, and laid their hands upon his head, after which they proved to a demonstration, that there is power in the ordinances of the Gospel, when legally administered. He was healed perfectly, and was ready for his work the following morning.

And now we bear testimony to all men of the manifestation of God's power through the Holy Priesthood, on the body of this our brother in Christ.

As witness our hands, this 24th day of November, 1851.

Signed—	THOMAS ROBINSON,	} Elders.
	RALPH BARNES,	
	ROBERT PARKER,	
	RICHARD ASHWORTH,	
	JOHN HARTLEY,	

## C H A N T.

Let heathens worship stocks and stones,

The sun or starlight ray;

While more *enlighten'd, holier ones*

Their senseless homage pay!

But Saints will *worship in the light*

Of our beloved SEER!

And to our God, who reigns in might,

A GLORIOUS TEMPLE rear!

Within its portals we'll be blest,

With Knowledge, Light, and Pow'r;

And every other *gift* possess,

Will be our saintly Dow'r!

God will reveal the pow'r to *seal*

His sons and daughters here!

While they with *patient ardour seek*

A PLACE Him to revere.

Where in that Holy Place will *shine*

The Twelve Apostles' *fame*:

Reflecting back the triumphs bought

O'er Satan's boasted claim!

Glasgow.

While in the Prisons of the *dead*,

*Salvation greets their ear*;

Through men anointed with the pow'r,

Hope's Captives *lone to cheer*.

Then to his shrine your offerings bring,

Of gold and pearls most bright,

That ornamented it may stand,

A PALACE of delight!

For oh! how worthless *richest gems*,

With *Truth* compared appear;

To SCEPTRED *power* and *diadems*,

The Priesthood then shall wear!

Come then, O come! *build up a House*,

As did the Saints of old;

That on this earth as *anciently*,

God's name may be *extolled*:

That thence the stream of life may *flow*

Through this *telestial sphere*,

Till *every clime*, through *Truth sublime*,

CELESTIAL honours bear.

LYON.



# 112 QUARTERLY LIST OF DEBTS.—LIST OF MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 15TH, 1852.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London.....	T. C. Armstrong	£436 18 0 <sup>3</sup>	Brought forward .....		£2458 19 10 <sup>3</sup>
Birmingham .....	John Godsall	203 17 8 <sup>1</sup>	Dorsetshire.....	Edward Frost	21 3 0 <sup>1</sup>
Glasgow .....	Thos. Kirkwood	144 15 7	Carlisle.....	John Carmichael	16 9 2 <sup>1</sup>
Sheffield .....	John Memmott	132 8 6 <sup>1</sup>	Monmouthshire.....	G. W. Davies	16 0 11 <sup>1</sup>
South .....	Edward Hanham	130 8 4	Land's End.....	James Caffall	15 19 9 <sup>1</sup>
Bradford .....	John Taylor	107 1 0 <sup>1</sup>	Worcestershire .....	Matthew Rowan	15 17 4 <sup>1</sup>
Bedfordshire .....	Henry Smith	101 9 7	Shropshire .....	David James	14 11 7 <sup>1</sup>
Preston.....	John Parkinson	95 18 0 <sup>1</sup>	Belfast .....	G. Clements	11 2 11 <sup>1</sup>
Manchester.....	James Walker	82 13 8	Isle of Man .....	John Kelly	9 0 11
Warwickshire .....	Richard Tilt	81 5 9	Brecknockshire.....	D. Williams	8 8 1
Nottinghamshire .....	John Wigley	73 16 2 <sup>1</sup>	Denbighshire .....	John Parry	6 5 5
Herefordshire .....	Richard Jones	71 12 0 <sup>1</sup>	Pembrokeshire .....	John Price	5 13 1 <sup>1</sup>
Eastern Glamorgan .....	Richard Morris	70 19 0 <sup>1</sup>	Flintshire .....	William Parry	4 4 5
Norwich .....	William Wells	66 7 6 <sup>1</sup>	Carmarthenshire .....	Isaac Jones	4 1 3 <sup>1</sup>
Staffordshire .....	J. F. Bell	56 13 0 <sup>1</sup>	Anglesea .....	William Simms	2 9 2 <sup>1</sup>
Leicestershire .....	T. Chamberlin	53 11 11	Pembrokeshire North .....	Philip Sykes	1 4 7
Edinburgh .....	G. P. Waugh	51 11 6 <sup>1</sup>			
Newcastle-on-Tyne .....	Wm. Soulsby	50 18 6			
Lincolnshire .....	James Farmer	49 12 2 <sup>1</sup>			
Western Glamorgan.....	David Bona	49 5 8			
Cheltenham.....	Thomas Clarke	48 8 8			
Reading .....	Thomas Squires	48 0 11			
Liverpool.....	James Linforth	38 16 4			
Southampton .....	W. Eddington	38 13 5			
Derbyshire .....	W. Cartwright	38 12 11 <sup>1</sup>			
Hull .....	W. L. Allen	33 12 11 <sup>1</sup>			
Dundee.....	John Copley	31 3 8 <sup>1</sup>			
Late Herefordshire .....	John Preece	24 17 9			
Cambridgeshire .....	J. W. Boud	23 13 0			
Channel Islands.....	F. Kirby	21 16 2			
Carried forward .....		£2458 19 10 <sup>3</sup>			

(Errors Excepted.)

£2545 9 6<sup>1</sup>

## LIST OF MONIES RECEIVED FROM THE 2ND TO THE 15TH OF MARCH, 1852.

George P. Waugh.....	£2 0 0	Brought forward .....	£81 9 10
James Walker .....	45 0 0	David James .....	5 0 0
Richard Tilt .....	2 5 6	Edward Frost.....	2 0 0
Thomas Squires .....	4 13 4	William Soulsby .....	5 0 0
G. W. Davies.....	6 0 0	John Godsall .....	5 0 0
John Carmichael .....	1 14 0	Francis Kirby.....	2 0 0
R. G. Frazer .....	0 17 0	James Caffall .....	4 0 0
Edward Hanham .....	5 0 0	Thomas Kirkwood .....	9 2 3
John Taylor .....	5 0 0	Charles Peat .....	7 0 0
Gilbert Clements .....	2 0 0	James Linforth .....	7 11 9
John Copley .....	7 0 0		
Carried forward .....	£81 9 10		£128 3 10

ADDRESSES.—James M. Works, 53, Chester Street, Sheffield.

C. H. Wheelock, 15, Wilton Street, Liverpool.

John Brown, 14, Mason Square, Fenton, Potteries, Staffordshire.

JUST PUBLISHED, a new Pamphlet of 24 pages, entitled "Latter-day Saints in Utah," consisting of important documents concerning the official course of His Exy. Governor Brigham Young, and the moral character of the citizens of that distant Territory. Price, same as "New Jerusalem."

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 8.—Vol. XIV.

APRIL 15, 1852.

Price One Penny.

## HISTORY OF JOSEPH SMITH.

(Continued from page 189, Vol. V.)

The Book of Commandments and Revelations was to be dedicated by prayer to the service of Almighty God, by me; and after I had done this, I inquired of the Lord concerning these things, and received the following:—

*Revelation, given Nov. 1831.*

Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery's sake, it is not wisdom in me that he should be entrusted with the commandments and the monies which he shall carry unto the land of Zion, except one go with him who will be true and faithful: wherefore, I, the Lord, willeth that my servant John Whitmer, should go with my servant Oliver Cowdery; and also that he shall continue in writing and making a history of all the important things which he shall observe and know, concerning my Church, and also that he receive counsel and assistance from my servant Oliver Cowdery, and others.

And also, my servants who are abroad in the earth, should send forth the accounts of their stewardships to the land of Zion; for the land of Zion shall be a seat and a place to receive and do all these things; nevertheless, let my servant John Whitmer travel many times from place to place, and from Church to Church, that he may the more easily obtain knowledge—preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the Church, and for the rising generations, that shall grow up on the land of Zion, to possess it from generation to generation forever and ever. Amen.

My time was occupied closely in receiving the commandments and sitting in Conference, for nearly two weeks; for we held from the first to the twelfth of November, four special Conferences. In the last, which was held at brother Johnson's, in Hiram, after deliberate consideration, in consequence of the Book of Revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Saviour are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the mouth of God, therefore the Conference prized the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world, which result from the Book of Mormon and the Revelations, which the Lord has seen fit, in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following:—

*Revelation, given Nov. 1831.*

Behold and hearken, O ye inhabitants of Zion, and all ye people of my Church, who are far off, and hear the word of the Lord which I give unto my servant Joseph Smith, jun.; and also unto my servant Martin Harris; and also unto my servant Oliver Cowdery; and also unto my servant John



Whitmer; and also unto my servant Sidney Rigdon; and also unto my servant William W. Phelps; by the way of commandment unto them: for I give unto them a commandment; wherefore hearken and hear, for thus saith the Lord unto them, I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them; and which I shall hereafter give unto them, and an account of this stewardship will I require of them in the day of judgment: wherefore I have appointed unto them, and this is their business in the Church of God, to manage them and the concerns thereof, yea, the benefits thereof.

Wherefore a commandment I give unto them, that they shall not give these things unto the Church, neither unto the world; nevertheless, inasmuch as they receive more than is needful for their necessities, and their wants, it shall be given into my storehouse, and the benefits shall be consecrated unto the inhabitants of Zion, and unto their generation, inasmuch as they become heirs according to the laws of the kingdom.

Behold, this is what the Lord requires of every man in his stewardship; even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And behold, none are exempt from this law who belong to the Church of the living God; yea, neither the Bishop, neither the agent, who keepeth the Lord's storehouse; neither he who is appointed in a stewardship over temporal things. He who is appointed to administer spiritual things, the same is worthy of his hire, even as those who are appointed to a stewardship to administer in temporal things; yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit: nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

Now this commandment I give unto my servants for their benefit while they remain; for a manifestation of my blessings upon their heads, and for a reward of their diligence; and for their security for food and for raiment; for an inheritance; for houses and for lands, in whatsoever circumstances I, the Lord, shall place them, and whithersoever I, the Lord, shall send them: for they have been faithful over many things, and have done well inasmuch as they have not sinned. Behold, I, the Lord, am merciful, and will bless them, and they shall enter into the joy of these things. Even so. Amen.

After Oliver Cowdery and John Whitmer had departed for Jackson county, Missouri, I resumed the translation of the Scriptures, and continued to labour in this branch of

my calling with Elder Sidney Rigdon, as my scribe, until I received the following:—

*Revelation, given Nov., 1831.*

Behold, thus saith the Lord unto you my servants, Joseph Smith, jun., and Sidney Rigdon, that the time has verily come, that it is necessary and expedient in me that you should open your mouths in proclaiming my Gospel, the things of the kingdom, expounding the mysteries thereof out of the Scriptures, according to that portion of spirit and power, which shall be given unto you, even as I will.

Verily I say unto you, proclaim unto the world in the regions round about, and in the Church also, for the space of a season, even until it shall be made known unto you. Verily, this is a mission for a season, which I give unto you, wherefore labour ye in my vineyard. Call upon the inhabitants of the earth, and bear record, and prepare the way for the commandments and revelations which are to come. Now, behold this is wisdom; whoso readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power: wherefore, confound your enemies; call upon them to meet you, both in public and in private: and, inasmuch as you are faithful, their shame shall be made manifest. Wherefore, let them bring forth their strong reasons against the Lord. Verily, thus saith the Lord unto you, there is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time: wherefore, keep these commandments; they are true and faithful. Even so. Amen.

Knowing now the mind of the Lord, that the time had come that the Gospel should be proclaimed in the power and demonstration to the world, from the Scriptures, reasoning with men as in days of old, I took a journey to Kirtland, in company with Elder Sidney Rigdon on the 3rd day of December, to fulfil the above revelation. On the 4th, several of the Elders and members assembled together to learn their duty, and for edification, and after some time had been spent in conversing about our spiritual and temporal welfare, I received the following:—

*Revelation, given Dec., 1831.*

Hearken and listen to the voice of the Lord, O ye who have assembled yourselves together, who are the High Priests of my Church, to whom the kingdom and power has been given. For verily thus saith the Lord, it is expedient in me, for a Bishop to be appointed unto you, or of you unto the Church in this part of the Lord's vineyard; and



verily in this thing ye have done wisely ; for it is required of the Lord, at the hand of every steward, to render an account of his stewardship, both in time and in eternity. For he who is faithful and wise in time, is accounted worthy to inherit the mansions prepared for them of my Father. Verily I say unto you, the Elders of my Church in this part of my vineyard, shall render an account of their stewardship, unto the Bishop which shall be appointed of me, in this part of my vineyard. These things shall be had on record to be handed over unto the Bishop in Zion ; and the duty of the Bishop shall be made known by the commandments which have been given, and the voice of the Conference.

And now, verily I say unto you, my servant Newel K. Whitney is the man who shall be appointed, and ordained unto this power. This is the will of the Lord your God, your Redeemer. Even so. Amen.

The word of the Lord, in addition to the law which has been given, making known the duty of the Bishop, which has been ordained unto the Church in this part of the vineyard ; which is verily this—to keep the Lord's storehouse ; to receive the funds of the Church in this part of the vineyard ; to take an account of the Elders as before has been commanded, and to administer to their wants, who shall pay for that which they receive, inasmuch as they have wherewith to pay ; that this also may be consecrated to the good of the Church, to the poor and needy ; and he who hath not wherewith to pay, an account shall be taken and handed over to the Bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands ; and the labors of the faithful who labor in spiritual things, in administering the Gospel and the things of the kingdom, unto the Church, and unto the world, shall answer the debt unto the Bishop of Zion ; thus it cometh out of the Church, for, according to the law, every man that cometh up to Zion, must lay all things before the Bishop in Zion.

And now, verily I say unto you, that as every Elder in this part of the vineyard must give an account of his stewardship unto the Bishop in this part of the vineyard, a Certificate from the Judge or Bishop in this part of the vineyard, unto the Bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward, and as a faithful labourer ; otherwise, he shall not be accepted of the Bishop in Zion. And now, verily I say unto you, let every Elder who shall give

an account unto the Bishop of the Church in this part of the vineyard, be recommended by the Church or Churches, in which he labors, that he may render himself and his accounts approved in all things. And again, let my servants who are appointed as stewards over the literary concerns of my Church, have claim for assistance upon the Bishop or Bishops, in all things, that the revelations may be published, and go forth unto the ends of the earth ; that they may also obtain funds which shall benefit the Church, in all things ; that they also may render themselves approved in all things and be accounted as wise stewards. And now, behold this shall be an ensample for all the extensive branches of my Church, in whatsoever land they shall be established. And now I make an end of my sayings. Amen.

A few words in addition to the laws of the kingdom, respecting the members of the Church ; they that are appointed by the Holy Spirit to go up unto Zion ; and they who are privileged to go up unto Zion. Let them carry up unto the Bishop a Certificate from three Elders of the Church, or a Certificate from the bishop ; otherwise, he who shall go up unto the land of Zion, shall not be accounted as a wise steward. This is also an ensample. Amen.

From this time till the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer ; showing that the day of vengeance was coming upon this generation like a thief in the night ; that prejudice, blindness, darkness, filled the minds of many, and caused them to persecute the true Church, and reject the true light, by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth. On the 10th of January, I received the following :—

*Revelation to Joseph Smith, jun., and Sidney Rigdon, January, 1832. The word of the Lord unto them concerning the Church of the living God established in the last days, making known the will of the Lord unto the Elders, what they shall do until Conference.*

For verily thus saith the Lord, it is expedient in me, that they should continue preaching the Gospel, and in exhortation to the Churches in the regions round about, until Conference, and then, behold it shall be made known unto them, by the voice of the Conference, their several missions.



Now verily I say unto you, my servants Joseph Smith, jun., and Sidney Rigdon, saith the Lord, it is expedient to translate again, and inasmuch as it is practicable to preach in the regions round about, until Conference; and after that, it is expedient to continue the work of translation, until it be finished. And let this be a pattern unto the Elders, until further knowledge, even as it is written. Now I give no more unto you at this time. Gird up your loins and be sober. Even so. Amen.

Upon the reception of the foregoing word of the Lord, I recommenced the translation of the Scriptures, and labored diligently until January. During this period, I also received the following, as

*An explanation of the Epistle to the 1st Corinthians, 7th chapter, 14th verse.*

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy.

Now in the days of the Apostles, the law of circumcision was had among all the Jews who believed not the Gospel of Jesus Christ. And it came to pass that there arose a great contention among the people concerning the law of circumcision, for the unbelieving husband was desirous that his children should be circumcised and become subject to the law of Moses, which law was fulfilled.

And it came to pass that the children being brought up in subjection to the law of Moses, gave heed to the traditions of their fathers, and believed not the Gospel of Christ, wherein they became unholy; wherefore, for this cause the Apostle wrote unto the Church, giving unto them a commandment, not of the Lord but of himself, that a believer should not be united to an unbeliever, except the law of Moses should be done away among them, that their children might remain without circumcision; and that the tradition might be done away, which saith that little children are unholy; for it was had among the Jews; but little children are holy, being sanctified through the atonement of Jesus Christ; and this is what the Scriptures mean.

A few days before the Conference was to commence in Amherst, Lorraine county, I started in company with the Elders that dwelt in my own vicinity, and arrived in due time.

At this Conference much harmony prevailed, and considerable business was done to advance the kingdom, and promulgate the Gospel to the inhabitants of the surrounding country.

The Elders seemed anxious for me to enquire of the Lord that they might know His will, or learn what would be most pleasing to Him for them to do, in order to bring men to a sense of their condition; for, as it was written, all men have gone out of the way, so that none doeth good, no not one. I enquired and received the following:—

*Revelation, given January, 1832.*

Verily, verily I say unto you, I who speak even by the voice of my Spirit; even Alpha and Omega, your Lord and your God: hearken, O ye who have given your names to go forth to preach my Gospel, and to prune my vineyard: Behold I say unto you, that it is my will that you should go forth and not tarry, neither be idle, but labor with your mights; lifting up your voices as with the sound of a trump, proclaiming the truth according to the revelations and commandments which I have given you, and thus, if ye are faithful, ye shall be laden with many sheaves, and crowned with honor, and glory, and immortality, and eternal life.

Therefore, verily I say unto my servant Wm. E. McLellan, I revoke the commission which I gave unto him, to go into the eastern countries, and I give unto him a new commission and a new commandment, in the which, I, the Lord, chasteneth him for the murmurings of his heart; and he sinned; nevertheless, I forgive him, and I say unto him again, go ye into the south countries; and let my servant Luke Johnson go with him, and proclaim the things which I have commanded them, calling on the name of the Lord for the Comforter, which shall teach them all things that are expedient for them, praying always that they faint not; and, inasmuch as they do this, I will be with them even unto the end. Behold, this is the will of the Lord your God concerning you. Even so. Amen.

And again, verily thus saith the Lord, let my servant Orson Hyde, and my servant Samuel H. Smith, take their journey into the eastern countries, and proclaim the things which I have commanded them; and inasmuch as they are faithful, lo I will be with them even unto the end. And again, verily I say unto my servant Lyman Johnson, and unto my servant Orson Pratt; they shall also take their journey into the eastern countries; and behold and lo, I am with them also even unto the end. And again I say unto my servant Asa Dodd, and unto my servant Calves Wilson, that they also shall take their journey into the western countries, and proclaim my Gospel even as I have commanded them; and he who is faithful shall overcome all things, and shall be lifted up at the last day. And again I say unto my



servant Major N. Ashley, and my servant Burr Riggs, let them take their journey also unto the south country; yea, let all those take their journey as I have commanded them; going from house to house, and from village to village, and from city to city; and in whatsoever house ye enter, and they receive you, leave your blessing upon that house, and in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them; and you shall be filled with joy and gladness; and know this, that in the day of judgment, you shall be judges of that house, and condemn them; and it shall be more tolerable for the heathen in the day of judgment than for that house: therefore gird up your loins and be faithful, and ye shall overcome all things, and be lifted up at the last day. Even so. Amen.

And again, thus saith the Lord unto you, O ye Elders of my Church, who have given your names that you might know His will concerning you; behold I say unto you, that it is the duty of the Church to assist in supporting the families of those; and also to support the families of those who are called and must needs be sent unto the world, to proclaim the Gospel unto the world; wherefore, I, the Lord, give unto you this commandment, that ye obtain places for your families,

inasmuch as your brethren are willing to open their hearts; and let all such as can obtain places for their families, and support of the Church for them, not fail to go into the world; whether to the east, or to the west, or to the north, or to the south; let them ask, and they shall receive; knock, and it shall be opened unto them, and made known from on high, even by the Comforter, whither they shall go.

And again, verily I say unto you, that every man who is obliged to provide for his own family, let him provide and he shall in no wise lose his crown; and let him labor in the Church. Let every man be diligent in all things. And the idler shall not have place in the Church, except he repents and mends his ways. Wherefore let my servant Simeon Carter, and my servant Emer Harris, be united in the ministry. And also my servant Ezra Thayer, and my servant Thomas B. Marsh. Also my servant Hyrum Smith, and my servant Reynolds Cahoon; and also my servant Daniel Stanton, and my servant Seymour Brunson; and also my servant Sylvester Smith, and my servant Gideon Carter; and also my servant Ruggles Eames, and my servant Stephen Burnett, and also my servant Micah B. Welton, and also my servant Eden Smith. Even so. Amen.

## THE SCANDINAVIAN MISSION.

### COMMUNICATION FROM ELDER ERASTUS SNOW.

Dear Brother Richards,—At the time of my communication from Denmark, of December ultimo, you will remember that I was engaged in the revision and publication, in the Danish language, of the Book of Doctrine and Covenants. That important work was completed the latter part of February, and forms another pillar of strength and support to the Danish Saints. About the same time was issued a new and enlarged edition of Hymns, suited to the faith and condition of the Saints; and some valuable pamphlets, illustrative of our holy faith, in addition to the regular issues of "Skandinaviens Stjerne."

The work which I was getting translated into Swedish, entitled "En Röst fran Landet Zion," (A Voice from the Land of Zion,) was issued just before I left. It contains about fifty pages octavo, on the rise, history, faith, and present

condition of the Saints; and I trust it will prove, in the hands of the Swedish Saints and Elders, a means of extending a knowledge of the Gospel into Sweden, and a silent messenger of life and salvation to many an honest soul, where the Elders are denied the right of lifting up their voices to proclaim the testimony of Jesus.

During the last six months of my labours in Denmark, the work of the Lord in that little state has assumed a more organized and stable character, and extended its influence and power more than all the rest of the time since the commencement of the work in that land; and the young Elders and labourers in the vineyard have obtained instruction and experience, which give promise of a successful prosecution of the work and rearing of the building upon the foundation which is laid. Through the power and gifts of the Holy Ghost, the work has advanced



to its present position, in spite of the organized and determined resistance of the priesthood, and nearly all the influences of the country. In Copenhagen, as well as in other portions of the country, it has forced itself upon the attention of the thinking class, by the opposition of the priests, and horrid persecutions from the rabble, until from their low estate the Saints have risen to occupy one of the largest and most popular Halls in the city, at an expense of about £60 a-year.

One of the Copenhagen journals, in remarking upon some of the proceedings at our last Conference, says, "Who could have thought, a year and a-half ago, that our city would be divided, by a new and then almost unknown sect, into districts and parishes, with their Priests over Priests, and Presidents, having auxiliaries throughout the country? and that here one might listen to daily prayers, offered up for their sister Churches and persecuted brethren from Bornholm to Fredericia, and from Folster to the Skaw?"

Persecution has become so common, and officers of justice and the police, when appealed to, slide over the matter with such indifference, that the Elders who now travel to preach the Gospel, take their lives in their hands, and expect to run the gauntlet 'mid mobs and floggings, relying alone upon the arm of the Lord for their preservation.

On one occasion last winter, in a small town six miles out of Copenhagen, twelve Saints, including three females, were assailed on issuing from the dwelling of a brother, where they had just closed an evening meeting, and were pursued for half an hour by a mob of from forty to fifty, upon the highway and over fields, cast into water ditches, stoned and beaten unmercifully, and narrowly escaped with their lives, being maimed and bereft of much of their clothing.

The proper officer took no notice of their formal complaints, except to smother the matter up, and screen the culprits.

On another occasion, upon the Island of Folster, in the month of January, a mob, among whom was a priest, broke up a meeting of the Saints, in a respectable farmer's house, and, after extinguishing the lights, fell upon four brethren, and gave them a cruel flogging. Elder Bruhn, the first man ordained to the Priesthood in Denmark, was one of the number, and the roughest handled: after being drag-

ged through two rooms and out of doors, beaten with heavy sticks, kicked, and trampled upon, portions of his clothes torn off, and the remainder drenched in *his own blood*, he would have been cast into a well, but for the pleadings of a school teacher, by whose means he escaped.

These are related as samples of the reception of the servants of God in Denmark. There were many other scenes of mobbing during the winter in different parts of the country, but with less personal injury. As a general thing, the priests egged them on, and the police and magistrates winked at them; but the extent to which it was carried began to arouse the more noble-minded and daring to speak out in defence of right, and rebuke these violent measures.

Through the promises of God I have escaped personal injury, though several times very narrowly. The native brethren have been the principal sufferers, but they have been filled with the Holy Ghost and great joy in the midst of it all, and every scene has brought friends and believers to our standard.

With reference to these matters, we prepared, at our last Conference, a memorial to the ministry and legislature, which was afterwards sent in with nearly one thousand names; and several members had promised a favourable consideration of the subject, but it was near the close of the session, and about the time of the appearance in the Danish papers of the report of those "unjust Judges" who had deserted their posts in Utah, and the legislature adjourned without disposing of it.

We had a glorious time at our Conference, from the 20th to the 24th of Feb., which was my third Conference in Copenhagen, and each of them seemed to be almost like an endowment to the Saints. I appointed Elder John E. Forssgreen to remain and preside in that country, until further instructed, and gave him Elders P. O. Hanson, and H. P. Jensen, for Counsellors, and ordained the latter to the High Priesthood, to preside over the mission in Norway. The number of Saints in Denmark, reported in good standing, was 600; besides a few in Norway, Sweden, and Iceland, not represented. Over 700 had been baptized in all since the introduction of the Gospel into Scandinavia, and 45 emigrated, including those from Sweden.

As the emigration had already com-



menced, and the subject was rife among them, I proposed to the Conference the establishment of a Fund for the emigration of the Poor, on the principle of the Fund in America and England, to be auxiliary to the same, and under the same control, which was promptly and spiritedly responded to, and the foundation of such a Fund laid there and then with about £50. Instruction was also given to commence the same in the Branches.

I received also liberal offerings for the Temple, according to their means and circumstances. An excellent spirit prevailed, and all the Saints were full of joy, except for the sorrowful thoughts of my returning to America without them. In view of the parting, they prepared a sumptuous dinner in the spacious hall of the *Hotel de Nord*, at which about 300 dined, including many friends out of the Church. The afternoon and evening were spent in delivering short speeches, farewell songs, &c., suited to the occasion. The Hall was appropriately decorated, and at the head of the saloon was a large evergreen wreath, enclosing the portraits of Joseph and Hyrum Smith, and the American Elders who brought the Gospel to that land, surmounted with appropriate banners and mottos, among which I remember "*Herrens Löve*," (The Lion of the Lord,) which one of our Danish painters had translated from an English paper containing an account of Elder Kelsey's party in London. The whole affair seemed to be a spontaneous effusion of their hearts, as it was of their own getting up and design. The evening was truly af-

fecting, and until then I could scarcely have realized the depth of their affection for me; and while listening to their pathetic effusions of love and blessing upon me, and joy and thanksgiving to God, and contrasting in my mind the scene before me with the appearance of things when I landed there twenty months previous, a stranger and without the knowledge of their alphabet, I felt doubly paid for all the toils, anxieties, and sacrifices attendant upon my mission to that land.

I left Copenhagen, on my return to the land of Zion, on the 4th March, accompanied by a small party of emigrating Saints, *via* Hamburg and Hull, and arrived in Liverpool on the 8th, from whence twenty-eight Danish Saints sailed for New Orleans on the 11th, *en route* for Salt Lake.

Elder Willard Snow will repair to Denmark, and make himself acquainted with the language and spirit of affairs there, so as to relieve Elder Forssgreen in the ensuing fall to return to his family.

In closing this sketch of the condition of the Saints in Scandinavia, I cannot sufficiently congratulate the British Saints, and give vent to feelings of gratitude to the Dispenser of all blessings, for the great and long continued peace, and quiet enjoyment of religious liberty in these islands.

May the blessing of God richly abound unto all the Saints in Europe, and throughout the earth, through the grace of our Lord Jesus Christ. Amen.

ERASTUS SNOW.

March 23rd, 1852.

#### APOSTATES.

The Lord has declared that He will have a tried people to serve Him, to become His peculiar people, to administer His perfect laws and righteous government upon the earth, and to shew forth His praises amongst the children of men. And He takes various methods to try the faith of His people; sometimes by persecution from the world; sometimes by heavy afflictions, losses, and crosses; but the crowning trial is to have the heart laid open by those who have been allied to us by the sacred bond of brotherhood, with whom we have taken

sweet counsel together, and walked unto the house of God in company.

"It must needs be that offences come, but woe be them by whom they come." It would be better for men to have millstones tied around their necks, and to be cast into the sea, than for them to injure the spirits of the meek and contrite, who put their trust in the Lord God. Nevertheless, many will take no heed of this warning, but spend all their strength in endeavouring to bring reproach and suffering upon the Lord's chosen people.



But it is necessary that the people of God should be tried and afflicted in every possible way, that their sterling worth may be manifest in the eyes of all. God bestows not rewards undeservedly. When thrones, principalities, authorities, dominions, crowns, and eternal life are given away, to whom will they be given? To those who have never proven themselves worthy? No. But to those who have most abundantly proven that they are worthy. To those who, like their divine Redeemer, have been made an open spectacle to God, to angels, to men, and to devils; who have borne the contradictions of sinners, and have maintained their integrity under all circumstances. Yes, the enduring rewards of a glorious immortality and celestial honours will be apportioned to the worthy only. The crowns of righteousness will be dispensed to those only who have purified themselves from the corruptions of a crooked and perverse generation, and valiantly fought the good fight of faith.

The Lord Jesus Christ, the fairest among ten thousand, and the altogether lovely, was exalted, honored, and crowned upon this very principle. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," Heb. 1, 9. "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. xii, 2. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing," Rev. v, 12.

Jesus was tempted and tried in all points like as we are, yet without sin. That arch-apostate, Lucifer, tried his power in the moments of our Lord's weakness, when he had been fasting forty days; but apostacy tainted not the lovely character of the Saviour. One of his twelve Apostles, who had shared in his counsels, and knew more pertaining to the real character of Jesus, and the things of the kingdom of God, than any outside the circle of his disciples,—even Judas Iscariot, had the shameless effrontery to betray the Lord of glory to his enemies with a kiss. How acutely must the pure and sensitive mind of Jesus have felt the sting of this apostate's fulsome treachery. But Jesus

was faithful, and he received the crown, whilst the traitor received thirty pieces of silver,—the price of innocent blood.

In our day, now the Lord has restored the true principles of the Gospel, the Saints have to be tried by the acts and doings of apostacy. The world does not know sufficiently of the Saints of God, to try them to the quick. It needs those who are conversant with our conduct, our thoughts, and our motives,—it needs those who are well acquainted with our real character, to lead on the world to the decisive struggle. Those who have been in our midst, and know the policy of the Saints, the power of the Priesthood, and the true genius of the pure Gospel,—those men, when they take sides with Satan, are the persons who fan the flames of persecution to their utmost fierceness, and put the finishing stroke to the trial of our faith.

But shall we flinch from the trial because apostates rage and foam? Shall we give up salvation because men reveal the filthy contents of their own black hearts, charge those things upon us, and then excite persecution because we will not endorse them? No, verily no. The good sheep know the voice of the good shepherd, and him they will follow, pressing closer into the true fold. But a stranger's voice they do not know, and they will not follow him, but will flee from him. Though men who have a knowledge of the pureness of our motives, the truth of our principles, and the power of our calling, wrest these things with a view to our destruction, yet we know, and have experienced, that the Lord causes the wrath of man to praise him, and the remainder of it he restrains, so that the Saints receive no real harm. Nay, "these light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory." Truth, Purity, and Virtue, like the three Hebrew children, will abide the fire, though heated seven times hotter than usual, and they will eventually come forth, with all their followers, without even the smell of fire upon their garments. The time will come when the righteousness of the Saints will shine forth in surpassing splendour, and calumny and misrepresentation will vanish before it like the morning mists before the rising sun. Then the world will acknowledge the worth of the Lord's people, and bow the knee before the inscrutable wisdom, and inflexible justice of Jehovah.



What then? "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and made meet for the master's use, and prepared unto every good work," 2 Tim. ii, 20, 21. Apostates are vessels created to dishonour; they will fulfil the measure of their creation. They shall be cursed with the heaviest of all cursings, saith the Lord. They are liars at the best; they first testify

that we are the Lord's people, and then they testify that we are not. And all liars shall have their portion in that place where the worm dieth not, and the fire is not quenched. Therefore, O ye Saints of the most High, purge yourselves from the spirit and fellowship of apostates, and ye shall become vessels unto honour, sanctified and made meet for your heavenly master's use, and thoroughly prepared unto every good work.

JOHN JAQUES.

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### The Latter-day Saints' Millennial Star.

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APRIL 15, 1852.

TEMPLE OFFERINGS.—It is truly heart-cheering to witness the readiness with which the call to build a Temple to the Name of the Lord of Hosts is responded to by the Saints in these lands. They appear to be fired with a whole-souled earnestness in this matter, which bespeaks a true appreciation of the incalculable importance of the ordinances and blessings pertaining to the Lord's House. O! ye Saints of God, press on; be neither faint nor weary in this most glorious work; bring your tithes and your offerings into the Lord's store-house, and see if He will not pour down such a blessing upon you, that there shall not be room to contain it. Who will be first in this work of faith and labour of love? We will answer the question. The Norwich Conference has increased its offerings beyond the sum allotted to it, and forwarded the amount for the *whole year*, to us, *two weeks before the first quarter's payment was due!* This reminds us that the will of the Lord is beginning to be done on the earth, as it is done in heaven. Who will say this example is not worthy of all imitation? The work of the Lord will prosper mightily in that Conference, and a greater measure of the Holy Spirit will be poured out upon that people. In the meantime, who will be the first to follow this noble precedent? We pause for a reply.

HISTORY OF JOSEPH SMITH.—On the first of November, 1851, the first Number of a new and enlarged series of the *Deseret News* was published. By it we learn that the History of Joseph Smith is to be continued, from the sixth Volume of the *Times and Seasons*, in successive Numbers of the *News*. We hail this intelligence with gladness. This is the only authentic History of our late beloved Prophet extant, and contains matter of the first importance to all Latter-day Saints, as it is not merely a biography of our martyred Seer, but incidentally, it contains much valuable instruction, and many important revelations, and also much interesting information concerning the rise and progress of the Church of Jesus Christ in these last days, manifesting the opposition, persecutions, trials, tribulations, &c., which it has endured, and the success which has attended the labours of the servants of God.

Many of our readers will recollect that the History was continued in the STAR to the fifth Volume. In resuming the narrative, we of course introduce in this Number the portion immediately succeeding that which appeared in No. 12, Vol. V. It is our design to publish continuous portions in succeeding Numbers of our paper, so that the poorest Saint may come into possession of the precious intelligence which



it contains. There is no immediate prospect of this History being published in a separate form; therefore we feel confident that its sacred contents, as they are manifested through the STAR, will be eagerly obtained, and securely treasured up, by all those who give heed to the dictates of wisdom.

DEPARTURE.—Elder George B. Wallace embarked on board the steam-ship *Canada*, hence for Boston, on the 20th ult. Elder Wallace has been nearly two years on a mission to this country, the more part of which time he has acted as one of our Counsellors. He returns to Zion with our blessing, and the blessing of thousands of Saints who have been instructed, strengthened, and built up in their most holy faith, by his ministrations while on his late mission. May his soul be filled with satisfaction in retrospection of his labours here; may the Holy Spirit be his constant companion, and the angels his vigilant guardians; and may the winds and waves and all circumstances be propitious, so that he may experience a safe and speedy journey to the holy resting-places of the people of God.

### THE JEWS.

BY HENRY INNES, ESQ.

(*Extracted from the Gift for all Seasons.*)

The Jews are a degraded, but they are an astonishing people. I never meet with one in society, nor encounter them on the thoroughfare, even in their menial employment, but a feeling predominates in my mind of veneration and awe. It is not as regards the men, but the moral association connected with them. Like the electric spark, the chain of memory, in its thousand links of their national history, is rapidly traversed, and summed up in the descendant of Abraham—his seed, according to the flesh, before me. Poor Jew! summary and substance of our guilty race; chronicle and epitome of the glory and degradation of man! Would that the day of your redemption were arrived; for in the lifting up of *your* head, what momentous, what mighty consequences are made to depend upon it. Glance at their history—Abraham, Egypt, and the Red sea! Pause for a moment amid the thunderings of Sinai, when, at the going forth of the Almighty in his burning glory, on his chariots of Salvation, the mountains saw and trembled; the overflowing of the water passed by; the deep uttered his voice, and lifted up his hands on high. Cross the Jordan, and compass the walls of Jericho; follow them to Jerusalem, view Solomon in all his glory, and

“The Temple on Moriah’s brow!”

Then turn to their dust and ashes at Ba-

bylon; the city sitting solitary, and she that was great among the nations, and princes among the provinces, becoming tributary. Listen to the weeping among the willows “by Babel’s streams.” See them restored again, and the “fulness of time” arrived, the tribeship, and the legislative power, and the glory, departing from them; distinct in genealogy, though much debased. Behold from its obscurest city, out of one of two remaining tribes and meanest family, a deliverer stands forth in the person of Jesus Christ, the Son of Mary, and the Son of God. And what then? Why, pass over the labours, and the journeyings, and the watchings; the miracles and the wisdom; the endurings and persecutions; the meekness and the might; the glory, the sufferings, and the shame of him who, though he counted it not robbery to be EQUAL with God, yet in the form of a servant he laboured, committing his way unto Him who hath highly exalted him, giving him a name above every name.

Realize, if you can, that scene on that eventful morn, when the living tide rolled through the portals of Jerusalem:—

Prince, beggar, soldier, Pharisee,  
The old—the young—the bond—the free;  
The nation’s furious multitude,  
All maddening with cry of blood!

Shall we pursue the record? No:—



You cannot super-climax this moment: that day, like a gulph, swallows up the miracles of time. "It was the earth's consummate hour."

For *this* had blazed the prophet's power:  
For this had swept the conqueror's sword,  
Had ravaged, raged, cast down, restored;  
Persepolis, Rome, Babylon,  
For this ye sank, for this ye shone!

Peculiarly does the interest attached to the Jews merge into this moment. It is a troubled retrospect: thoughts "too deep for tears;" conceptions so vast, that utterance is paralyzed; fears so overwhelming, and expectations so exciting and awful, are summed up in it, that no expression can convey the vast destinies affected by it:—

"Worlds upon worlds, eternal things  
Hung on thy anguish—King of kings!"

The destruction of Jerusalem,—the dispersion of the people, their miseries over a cycle of nearly twenty centuries, are the sweepings of the storm from the bolt which burst on Calvary. But who is the thorn-crowned martyr, at the base of whose cross the object of his costly sacrifice is exhibited in the frantic ragings of the enemy of God and man—in the victims of his unhallowed power, blaspheming and reviling around—in the despairing accents and smitten breasts of the smaller and humbler band, who stand afar off "beholding these things"—at the voice of whose dying words the earth quakes, the rocks rend, and the graves open and yield up their ancient dead? Who is he? Behold it in the superscription of his accusation—he is a king; and King of THE JEWS.

To me there is not a more powerful confirmation of the future manifestation of the glory of the Redeemer of men, on the theatre of this lower world, than *that* superscription, under which a deep mystery rested; written by a heathen, who wist not that an Almighty Power guided his hand, and confirmed God's eternal purpose. Yes, King of the Jews: and not all the ungenerous misinterpretations of believers among the Gentiles, any more than their rejection of him by the Jews, can set aside the emphatic claim, demanded before the great council of the nation, and not disallowed by the wavering heathen who inscribed it, that among the nations and rulers of men, there is still a peculiar people to be exalted, in due season, for a

blessing to the earth—the seed of Abraham after the flesh—and that the throne of the kingdom of this people is preserved for one king, called KING JESUS.

Alas, poor Jews! a mark to be shot at in every land: scattered, and peeled, and deprived of their birthright inheritance; the bread denied them (though children), and the very *hope* which they have cherished, amidst clouds, and tempests, and persecutions, and famines, and deaths, during a terrible captivity of two thousand years, which God, by His Prophet, has given them to preserve them from utterly sinking under the load—the hope denied. True it is that the just judgment of an offended God is accomplished in the bitter experience of this guilty people, even by the wrath of men. But will this justify the guilty, who are made a scourge, in the day of his appearing? Will it palliate the sin of any portion of the Christian Church, who set lightly by the appointments of God's wisdom and infinite love? The page of history proclaims this mysterious fact, that the instruments, whether persons or nations, who have been used to chastise this peculiar people, have been made signal examples of the vengeance of Heaven. O inscrutable wisdom of an unerring Judge! O tender, but jealous Parent! O terrible, but holy and righteous God! How just are thy judgments; thy ways past finding out! Like the rod which the angry father uses to discipline his wayward and rebellious child, the blow which smites, subjects; and the ungracious weapon is thrust into the flame to be consumed. "Hope deferred," says the preacher, "maketh the heart sick;" but hope denied is darkness and the shadow of death. It is as a solitary night, in which no voice of joy is heard. Such would be the case with our brethren of the circumcision, had not God in mercy, whilst their eyes are blinded to the spiritual interpretation of the truth, as it is recorded in Moses and the Prophets, preserved unto them unshaken faith in its *literal* fulfilment—the promises in their temporal realization. Why did their father Abraham traverse the length and breadth of Canaan, where God gave him not a foot that he could call his own in it, although, by a solemn deed and covenant, the Almighty made it over to him and his seed *for ever*? Did he not, with holy Job, die in the assurance that he should stand upon the



earth, in the latter-day, with his Redeemer, whom he saw afar off, and in *his flesh* see God? And the like precious assurance sustains the drooping souls of his degenerate children, whom all have denied and cast off, excepting Him who chose them, and named Israel as His firstborn; for whom the Redeemer, in a prescriptive and peculiar sense, died. For like as he doth award indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; so doth he bestow glory, honour, and peace to every man that worketh good, to the Jew first, and also to the Gentile.

The contest for the interpretation of the prophetic Scriptures, recognizing the future exaltation and glory of Judah, is a noble and important one. The blindness which we charge upon the Jews for omitting the *spiritual*, rests, I fear, with equal force against Christians, who deny the *literal* fulfilment of prophecy. True, the former may be the more important; but what if it is made to *depend upon* the latter? like the link of a golden chain, uniting and connecting vast and stupendous consequences. Such is the argument and inference of the Apostle, in his masterly exposition of the standing of the Jews to the Church of Christ—"What shall the receiving of them be, but life from the dead?"

In these hopes, disallowed of men, the argument of the Jews for their fulfilment is striking and impressive: "If the Almighty (blessed be his name!) hath been faithful in his judgments, will he not be much more so in his mercies?" It is a peculiar and remarkable feature of the present day, that with the shaking of all things, which has been so manifest to the last and present generation, ancient prejudices, difficult to be removed, are likewise relaxing their grasp, and yielding to the genial influences of truth, and the spirit of enlightened inquiry: this is especially the case as concerns the future condition of this people. We have not now, it is true, nation rising against nation; but the feverishness and the excitement of the public mind remind one in some degree of that feature in prophecy as regards the latter-day, the sea and the waves roaring, perhaps, as a prelude to men's hearts failing them for fear. Society is evidently passing through some great change, in which its social relations

and political destinies are about to stand upon a different basis from that of every other period in the history of mankind. There are, in the elements at work, so much of good, and so much of evil, that looking down, if possible, with a contemplative eye on the existing scene, the emotions raised partake of a character at once solemnizing and apprehensive. The Apocalypse, in its sublime visions, indicates that the regions of men, and the moral world, have presiding angels, whose power is restrained until the mandate of the Almighty shall let them loose, like whirlwinds, in overwhelming destruction of things as they are, for the development and manifestation of things as they shall be. Who can doubt but that some such command was given a generation back, and that the first furious burst which shook every throne in Europe, making—

"Monarch's tremble in their capitals,"

and rupturing the bonds of existing society in the first French revolution, is the thunderclap, the vibration of which we are now experiencing; the breathings of the simoon which has devastated its immediate neighbourhood, and sweeps over the distant scene! Was that awful drama a domestic and national one, confined to the people of its own region; or had it nothing of a universal character in it? Was it an event bounded by the generation whose children fell contending for principles for which they were reckless of life and prodigal of blood? Everything contradicts it. It was one of those epochs in the history of man, and not the destiny of a nation, nor of a continent merely; it affected the whole human family. It is the sober conviction of a large class of reflective writers, that that revolution, with its attendant circumstances, was the first of a series of explosions which should bring the state and affairs of this world to a mighty crisis; which shall put to proof the great principles which have been asserted, under different forms, and in various dispensations, for the last six thousand years; and manifest evil in all its frightful proportions and horrid tyranny as the doom of man, or reveal God in the unsullied glory of his holiness to an astonished universe.

In the first furious onset of the French Revolution, an eminent prelate of the Anglican Church instinctively fixed his eye upon the Jewish nation; though in their



obscurity, they formed no part of the contending elements in array or collision. Bishop Horsley described himself as one of those who, in those eventful times, anxiously awaited the redemption of Israel, and marked the awful signs of its gradual approach: others, with greater curiosity, but less judgment, proceeded to fix the exact *whereabouts* of their standing on the roll of prophecy. Half a century has elapsed, and little has occurred to change the external condition of this people, excepting a comparatively trifling alteration in their political privileges. Was the apprehension of the pious prelate premature, and shall we, upon whom, *indeed*, the ends of the world have come, consign this people over to that indifferentism and neglect for which Christendom is guilty, and shall answer, when Zion shall be redeemed with judgment, and her converts with righteousness? I hope not. We look around us in the present day, and, if men's hearts are not failing them for fear, where is the philosopher or politician so bold as to say that things, as they are, shall continue; or, that there is any tenure even in the improvements and alterations which active and untiring heads are suggesting, and hands are effecting around? Perhaps joy is not yet all darkened, nor the mirth of the land gone; but are there not indications of these sufficient to soberize our minds, and cause us to sit down and reckon on what may come to pass? The array of emphatic events may not yet be displayed before our eyes, which might lead us to conclude that the hour of Israel's redemption is come; though, by the way, are we, or shall we be, in circumstances to justify our judging in the case? But the silent and steady progress of the Gospel amongst the descendants of Abraham invites me to apprehend an approaching crisis. Are not this people in the midst of the nations, as the shaking of an olive-tree, and as the gleaning grapes of the vintage? I speak of them in their Judaizing character, reading Moses and the prophets with a veil over their eyes. What think we of nearly one hundred of these preachers of the everlasting Gospel existing in this day of Gentile privilege? Yet such is the fact, and several thousands, followers of the meek and lowly Jesus. A Jewish rabbi recently arrived in this country, and converted without the instrumentality of any missionary, but simply from searching the Scriptures, in-

formed me that, in a district in central Europe from whence he came, and where he ministered over a large congregation of Jews, he knew several hundreds were prepared to acknowledge Scriptural Christianity; but the Government (that which yields the firmest support to the apostacy) would prevent them.

I would conclude this paper with a passage from Scripture—a most remarkable, and deeply interesting one. It is as translated by Bishop Horsley, and is acknowledged by scholars to be more in accordance with the original than that found in our version. It sets forth—first, the instrumentality of a Gentile nation in the return of ancient Israel to their own land; secondly, that the country so used should be a great maritime and commercial power, making distant voyages to all parts of the world with expedition and security—a country remote from Judea; thirdly, a season of trouble and agitation is set forth as marking the return of the nation, scattered and peeled, to the place of the Lord of Hosts, Mount Zion. Our faith, and, as events occur, our reason, will discern and justify the interpretation and application of this prophecy. “Ho! land spreading wide the shadow of thy wings, which art beyond the rivers of Cush; accustomed to send messengers by sea, even in bulwark vessels, upon the surface of the waters! Go, swift messengers, unto a nation dragged away and plucked, unto a people wonderful from their beginning hitherto—a nation expecting, expecting, and trampled under foot, whose lands rivers have spoiled.

“All the inhabitants of the world, and dwellers upon the earth, shall see the lifting up, as it were, of a banner upon the mountains; and shall hear the sounding, as it were, of a trumpet. For thus, saith Jehovah unto me, I will sit still, (but I will keep my eye on my prepared habitation,) as the parching heat just before the lightning; as the dewy cloud in the heat of harvest. For afore the harvest, when the bud is coming to perfection, and the blossom is become a juicy berry, he will cut off the useless shoots with pruning-hooks, and the bill shall take away the luxuriant branches. They shall be left together to the bird of prey of the mountains, and to the beasts of the earth; and upon it shall the bird of prey summer, and all the beasts of the earth upon it shall winter. At that season a present shall be



led to Jehovah of Hosts, a people dragged away and plucked, even of a people wonderful from their beginning hitherto; a nation expecting, expecting, and trampled under-

foot, whose land rivers have spoiled, unto the place of the Name of Jehovah of Hosts, Mount Zion."—Isaiah xviii. 1—7.

#### FALSE SPIRITS.

The Lord, through His prophet Joseph Smith, declared that many false spirits had gone forth in the earth, deceiving the world; and just so it is. It appears to be one of the most difficult tasks imaginable, for the world to speak the truth about the marvellous and wonderful work of God, and His servants. If an individual goes to hear our Elders preach, or lecture, it seems almost impossible for him to return to his friends and render them a correct version of what he has heard. If the people report things to our evil, they invariably overshoot the mark. If a few speak in favour of us, they often laud us to the skies. A truthful equilibrium is the last point obtained. A recent number of a respectable Journal informs us that "The Mormonite population of the

Territory of Utah is credibly estimated at 300,000."

We know not on what authority this Journal obtained its "credible estimation," but we certainly believe it—to be a long way outside the truth. This item of intelligence would lead us to suppose that the Latter-day Saints from all the nations of the earth had simultaneously poured themselves into the Territory of Utah; or, that Joseph Walker, the celebrated Indian Chief, had prevailed upon the multitudinous tribes of his red brethren to amalgamate and fraternize with the Saints. One thing however we are sure of,—much as they are despised, the world will have to look through "Mormon Spectacles," ere it finds out the undisguised Truth.—[Ed.]

#### VARIETIES.

WHAT SHALL BE THE LIMIT OF DISCOVERY?—Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of man within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance between the planets and the earth. They may resolve the same question by the evidence of sense, which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art, industry, and intelligence. We may see Summer throwing its green mantle over these mighty tracts, and we may see them left naked and odourless after the flush of vegetation has disappeared. In the progress of years or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot by the powers of some future telescope. Perhaps the glass of some observer, in a distant age, may enable him to construct the map of another world, and to lay down the surface of it in all its minutiae and topical variations. But there is no need of conjecture; and to the men of other times we leave the full assurance of what we can assert with the highest probability, that yon planetary orbs are so many worlds, that they teem with life, and that the mighty Being who presides in high authority over this scene of grandeur and astonishment has there planted the worshippers of his glory.—*Dr. Chalmers.*

AMERICAN LIBERTY (?).—America maltreats her slaves with a cruelty that is a stain upon the national character, and has of late years afforded an example of corrupt and incompetent government which is only partially known. The Mormons, or Latter-day Saints, had established themselves on the banks of the Missouri river, called by them the Far West. They were sober, industrious, and prosperous, and were slave-abol-



itionists. Their numbers increased daily, and they were assuming the appearance of a most thriving colony. Their order and well-doing excited the jealousy of the slave owning neighbours, at the head of whom was a certain Campbell, high priest of the sect of Kissing Baptists. The man induced Lilburn Boggs, Governor of the State of Missouri, to order the extermination of the Mormons by the sword. The command was literally fulfilled. "Men, women, and children fell victims to the sanguinary violence of those ruffians. Men were shot down like wild beasts, or had their brains dashed out. Women were insulted and ravished, until they died in the hands of their destroyers." A petition of grievance was forwarded to the President Van Buren; he admitted the cruel wrong, but as the Mormons were slave abolitionists he declined to interfere lest he might injure his own political party in the State.—*Ismaël of Woolmer's Exeter Gazette.*

COMMON LAW IN UTAH.—"The man who seduces his neighbour's wife must die, and her nearest relative must kill him." So do the Saints put away wickedness from their midst.

### THE TEMPLE.

With cheerful hearts and willing hands,  
We'll labour for the just demands  
Our God now makes on British lands,  
His Temple for to rear.

Where Saints may meet, His will to know,  
From whence the choicest gifts shall flow,  
Which on them freely He'll bestow,  
Their willing hearts to cheer.

The sacred claims to kindred due,  
The Priesthood's power will then pursue;  
And every Gospel rite renew,  
Till Jesus doth appear.

Luton.

To break death's adamantine chain,  
And o'er his ransomed people reign;  
While Ephraim's sons return again,  
Messiah to revere.

Respond, ye nations, to His call,  
Know now salvation's free to all,  
Before Jehovah's mandate fall,  
For judgment draweth near.

Kiss ye the Son, His laws obey,  
Lest He in anger turn away,  
Nor own you in the coming day.  
To meet your God prepare.

M. A. MORTON.

### LIFT UP YOUR HEADS YE SAINTS.

Lift up your heads ye Saints throughout the earth,  
Though strangers in the lands which gave you birth.  
If poor, despis'd, and hated here below,  
The heavens above, your faith and patience know.

What though the hour of trial be severe?  
Who fear the Lord need feel no other fear.  
What though the wicked rave with vengeful ire?  
The purest gold will bide the hottest fire.

You know some truths the ancient Prophets knew;  
You've caught a glimpse of their prospective view;  
You have the Holy Priesthood, with the Power  
To bind and seal in this—th' eleventh hour.

Let Truth and Virtue be your constant aim,  
Then, come what may, you'll win unsullied fame.  
By standing firm on Truth's immortal base,  
You will, e're long, behold God face to face.

Lift up your heads ye Saints throughout the earth;  
Put far away from you all foolish mirth;  
Forsake all sin; for righteousness contend;  
Be pure; be faithful, even to the end.

Gird up your loins as true-born sons of God,  
And tread the upward path which Joseph trod;  
Watch; pray; be sober; keep the counsel-word;  
Then with acceptance you shall meet the Lord.

Liverpool.

JOHN JAKES.



**NOTICE TO BOOK AGENTS AND OTHERS.**—We have been informed by some of our book-agents of occasional imperfections in our book-binding department. Our issues of bound books have become extensive, and are constantly increasing, and inasmuch as imperfections may accidentally creep in with the extension of our business transactions, and cause more or less annoyance, we wish to prevent dissatisfaction, by having a good understanding with our agents and readers. In case, therefore, of any imperfections being found in our bound works for the future, we wish our agents to forward the imperfect volumes, free of cost to us; and if they are not soiled, marred, or written upon, we will send new volumes instead thereof; but if they are soiled, marred, or written upon, the imperfections shall be rectified, and we will return the same volumes to our agents.

**JUST PUBLISHED**, a new Pamphlet of 24 pages, entitled "Latter-day Saints in Utah," consisting of important documents concerning the official course of His Exy. Governor Brigham Young, and the moral character of the citizens of that distant Territory. Price, same as "New Jerusalem."

**ALL** persons desirous of obtaining the "Etoile du Déseret," can do so by applying to Mr. Francis Kirby, 20, Hue Street, St. Heliers, Jersey.

**THE** new edition of the Book of Mormon is now ready.

**THE** Doctrine and Covenants is out of print, except copies in morocco, but a stereotype edition is in the press.

**ERRATA.**—On page 84, No. 6, in the paragraph on the appointment, return, &c., of the public officers for Utah, the reader is given to understand that the three Judges returned from the Territory. This was not the case. Two of the Judges, Lemuel G. Brandebury, and Perry E. Brocchus, with the Secretary, B. D. Harris, were the three officers who deserted their posts. In the paragraph in question, we might have given the names of three other gentlemen, who were duly appointed as public officers for Utah, viz:—Brigham Young, Governor; Seth M. Blair, U. S. Attorney; and Joseph L. Heywood, U. S. Marshal.

In the same Number, on the 92nd page, 41st line, for "because," read "became."

In some of the small catalogues of our Publications two errors, in the prices, have occurred. The "Mormons Bog," is 4s. instead of 4s. 6d. The "Millennial Star," Vol. XIII, is 4s. 6d. instead of 4s.

#### LIST OF MONIES RECEIVED FROM THE 15TH TO THE 30TH OF MARCH, 1852:

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John Parkinson.....	20 0 0	William Cartwright .....	10 0 0
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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 9.—Vol. XIV.

Saturday, April 24, 1852.

Price One Penny.

## HISTORY OF JOSEPH SMITH.

(Continued from page 117.)

Upon my return from Amherst Conference, I resumed the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points, touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term "Heaven," as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John's Gospel, myself and Elder Rigdon saw the following:—

### *Vision.*

Hear, O ye heavens, and give ear, O earth, and rejoice ye inhabitants thereof, for the Lord is God, and besides Him there is no Saviour;—great is His wisdom; marvellous are His ways; and the extent of His doings none can find out:—His purposes fail not, neither are there any who can stay His hand: from eternity to eternity, He is the same, and His years never fail.

For thus saith the Lord,—I, the Lord, am merciful and gracious unto those who fear me, and delight to honour those who serve me in righteousness, and in truth unto the end; great shall be their reward, and eternal shall be their glory; and to them will I reveal all mysteries; yea, all the hidden mysteries of my Kingdom from days of old; and for ages to come will I make known unto them the good pleasure of my will concerning all things pertaining to my Kingdom:

yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations; their wisdom shall be great, and their understanding reach to heaven: and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought: for by my Spirit will I enlighten them, and by my power will I make known unto them the secrets of my will; yea, even those things which eye has not seen, nor ear heard, nor yet entered into the heart of man.

We, Joseph Smith, jun., and Sidney Rigdon, being in the Spirit on the 16th of February, in the year of our Lord one thousand eight hundred and thirty-two, by the power of the Spirit our eyes were opened, and our understandings were enlightened, so as to see and understand the things of God, even those things which were from the beginning, before the world was, which were ordained of the Father, through His only begotten Son, who was in the bosom of the Father, even from the beginning, of whom we bear record, and the record which we bear is the fulness of the Gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision: for while we were doing the work of translation which the Lord had appointed unto us, we came to the 29th verse of the 5th chapter of John, which was given unto us as follows:—speaking of the resurrection of the dead, concerning those who shall hear the voice of the Son of Man, and shall come forth; they who have done good in the resurrection of the just, and they who have done evil in the resurrection of the unjust. Now this caused us to marvel, for it was given unto us of the



Spirit: and while we meditated upon these things, the Lord touched the eyes of our understandings, and they were opened, and the glory of the Lord shone round about: and we beheld the glory of the Son, on the right hand of the Father, and received of his fulness; and saw the holy angels, and they who were sanctified, before His throne, worshipping God and the Lamb, who worship Him for ever and ever. And now, after the many testimonies which have been given of him, this is the testimony last of all, which we give of him, that he lives; for we saw him, even on the right hand of God; and we heard the voice bearing record that he is the only begotten of the Father; that by him, and through him, and of him, the worlds are and were created; and the inhabitants thereof are begotten sons and daughters unto God. And this we saw also, and bear record, that an angel of God, who was in authority in the presence of God, who rebelled against the only begotten Son—whom the Father loved, and who was in the bosom of the Father—and was thrust down from the presence of God and the Son, and was called Perdition: for the heavens wept over him; he was Lucifer, a son of the morning; and we beheld, and lo, he is fallen! he is fallen! even a son of the morning. And while we were yet in the Spirit, the Lord commanded us that we should write the vision: for we beheld Satan, that old serpent, even the Devil, who rebelled against God, and sought to take the Kingdom of our God, and His Christ; wherefore, he maketh war with the Saints of God, and encompasses them round about. And we saw a vision of the sufferings of those with whom he made war and overcame, for thus came the voice of the Lord unto us.

Thus saith the Lord, concerning all those who know my power and have been made partakers thereof, and suffered themselves through the power of the Devil, to be overcome, and to deny the truth, and defy my power; they are they who are the sons of perdition, of whom I say it had been better for them never to have been born; for they are vessels of wrath doomed to suffer the wrath of God, with the devil and his angels, in eternity: concerning whom I have said there is no forgiveness in this world nor in the world to come; having denied the Holy Spirit, after having received it, and having denied the only begotten Son of the Father, having crucified him unto themselves, and put him to an open shame: these are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power: yea, verily the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his

wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and the glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made. And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power, and made by him; who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed him: wherefore he saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not and the fire is not quenched, which is their torment, and the end thereof, neither the place thereof, nor their torment, no man knows, neither was it revealed, neither is, neither will be revealed unto man, except to them who are made partakers thereof: nevertheless I, the Lord, show it by vision unto many, but straightway shut it up again: wherefore the end, the width, the height, the depth, and the misery thereof, they understand not, neither any man except them who are ordained unto this condemnation. And we heard the voice saying, Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly!

And again, we bear record, for we saw and heard, and this is the testimony of the Gospel of Christ, concerning them who come forth in the resurrection of the just: they are they who received the testimony of Jesus, and believed on his name, and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that, by keeping the commandments, they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power; and who overcome by faith, and are sealed by that Holy Spirit of promise, which the Father sheds forth upon all those who are just and true: they are they who are the Church of the First-born: they are they into whose hands the Father has given all things: they are they who are Priests and Kings, who have received of his fulness, and of his glory, and are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the only begotten Son:—wherefore, as it is written, they are gods, even the sons of



God: wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs, and they are Christ's, and Christ is God's; and they shall overcome all things: wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet;—these shall dwell in the presence of God and His Christ for ever and ever: these are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people: these are they who shall have part in the first resurrection: these are they who shall come forth in the resurrection of the just: these are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all: these are they who have come to an innumerable company of angels; to the General Assembly and Church of Enoch, and of the First-born: these are they whose names are written in heaven, where God and Christ are the Judge of all: these are they who are just men made perfect through Jesus the Mediator of the New Covenant, who wrought out this perfect atonement through the shedding of his own blood: these are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all; whose glory the sun of the firmament is written of as being typical.

And again, we saw the terrestrial world, and behold and lo! these are they who are of the terrestrial, whose glory differs from that of the Church of the First-born, who have received the fulness of the Father, even as that of the moon differs from the sun of the firmament. Behold, these are they who died without law; and also they who are the spirits of men kept in prison, whom the Son visited, and preached the Gospel unto them, that they might be judged according to men in the flesh who received not the testimony of Jesus in the flesh, but afterwards received it: these are they who are honorable men of the earth, who were blinded by the craftiness of men: these are they who receive of His glory, but not of His fulness: these are they who receive of the presence of the Son, but not of the fulness of the Father: wherefore they are bodies terrestrial, and not bodies celestial, and differ in glory, as the moon differs from the sun: these are they who are not valiant in the testimony of Jesus; wherefore they obtained not the crown over the kingdom of our God. And now this is the end of the vision which we saw of the terrestrial, that the Lord commanded us to write while we were yet in the Spirit.

And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament: these

are they who received not the Gospel of Christ, neither the testimony of Jesus: these are they who deny not the Holy Spirit: these are they who are thrust down to hell: these are they who shall not be redeemed from the devil, until the first resurrection, until the Lord, even Christ the Lamb, shall have finished his work: these are they who receive not of His fulness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial: and the terrestrial through the ministration of the celestial: and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation. And thus we saw in the heavenly vision the glory of the telestial, which surpasses all understanding; and no man knows it except him to whom God has revealed it. And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even in glory, and in power, and in might, and in dominion. And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon His throne for ever, and ever; before whose throne all things bow in humble reverence, and give Him glory for ever and ever. They who dwell in His presence are the Church of the First-born; and they see as they are seen, and know as they are known, having received of His fulness, and of His grace; and He makes them equal in power, and in might, and in dominion. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so differs one from another in glory in the telestial world: for these are they who are of Paul, and of Apollos, and of Cephas: these are they who say they are some of one; and some of another; some of Christ; and some of John; and some of Moses; and some of Elias; and some of Esaias; and some of Isaiah; and some of Enoch; but received not the Gospel; neither the testimony of Jesus; neither the Prophets; neither the Everlasting Covenant: last of all, these all are they who will not be gathered with the Saints, to be caught up unto the Church of the First-born, and received into the clouds: these are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie: these are they who suffer the wrath of God on the earth: these are they who suffer the vengeance of eternal fire: these are they who are cast down to hell and suffer the wrath of Almighty God until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall



have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless, saying: I have overcome and have trodden the wine-press alone, even the wine-press of the fierceness of the wrath of Almighty God: then shall he be crowned with the crown of his glory, to sit on the throne of his power to reign for ever and ever. But behold and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord saying:—These all shall bow the knee, and every tongue shall confess to Him who sits upon the throne forever and ever: for they shall be judged according to their works; and every man shall receive according to his own works, and his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end. This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit.

But great and marvellous are the works of the Lord and the mysteries of His Kingdom which he showed unto us, which surpasses all understanding in glory, and in might, and in dominion, which He commanded us we should not write, while we were yet in the Spirit, and are not lawful for man to utter; neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love Him and purify themselves before Him; to whom he grants this privilege of seeing and knowing for themselves; that through the power and manifestation of the Spirit, while in the flesh, they may be able to bear His presence in the world of glory. And to God and the Lamb be glory, and honor, and dominion, forever and ever. Amen.

Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth, and every point touching the destiny of man, from Genesis to Revelations, where the purity of either remains unsullied from the wisdom of men, goes to show the perfection of the theory, and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow

the knee. The rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim: "*It came from God.*"

About the first of March, in connexion with the translation of the Scriptures, I received the following explanation of the revelations of St. John:—

What is the sea of glass spoken of by John, 4th chapter and 6th verse of the Revelations?

It is the earth in its sanctified, immortal, and eternal state.

What are we to understand by the four beasts spoken of by John in the 4th chapter and 6th verse of Revelations?

They are figurative expressions, used by the Revelator John, in describing heaven, the paradise of God, the happiness of men, and of beasts, and of creeping things, and of the fowls of the air, that which is spiritual being in the likeness of that which is temporal, and that which is temporal is in the likeness of that which is spiritual; the spirit of man in the likeness of his person; as also the spirit of the beast, and every other creature which God has created.

Are the four beasts limited to individual beasts, or do they represent classes or orders?

They are limited to four individual beasts, which were shown to John, to represent the glory of the class of beings in their destined order, or sphere of creation, in the enjoyment of their eternal felicity.

What are we to understand by the eyes and wings which the beasts had?

Their eyes are a representation of light and knowledge; that is, they are full of knowledge—and their wings are a representation of power, to move, to act, &c.

What are we to understand by the four and twenty Elders spoken of by John?

We are to understand that these Elders whom John saw, were Elders who had been faithful in the work of the ministry, and were dead, who belonged to the seven Churches, and were then in the paradise of God.

What are we to understand by the book which John saw, which was sealed on the back with seven seals?

We are to understand that it contains the revealed will, mysteries, and works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

What are we to understand by the seven seals with which it was sealed?

We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh,



What are we to understand by the four angels spoken of by John, 7th chapter and 1st verse of Revelations?

We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life, and to destroy; these are they who have the everlasting Gospel to commit to every nation, kindred, tongue and people, having power to shut up the heavens, to seal up unto life, or to cast down to the regions of darkness.

What are we to understand by the angel ascending from the east. Revelations, 7th chapter and 2nd verse?

We are to understand that the angel ascending from the east, is he to whom is given the seal of the living God over the Twelve Tribes of Israel, wherefore he crieth unto the four angels having the everlasting Gospel, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads; and if you will receive it, this is Elias which was to come, to gather together the Tribes of Israel, and restore all things.

What time are the things spoken of in this chapter to be accomplished?

They are to be accomplished in the sixth thousand year, or the opening of the sixth seal.

What are we to understand by sealing the one hundred and forty-four thousand, out of all the Tribes of Israel, twelve thousand out of every Tribe?

We are to understand that those who are sealed are High Priests, ordained unto the holy order of God, to administer the everlasting Gospel; for they are they who are ordained out of every nation, kindred, tongue and people, by the angels to whom is given power over the nations of the earth, to bring

as many as will come, to the Church of the First-born.

What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelations?

We are to understand that as God made the world in six days, and on the seventh day He finished His work and sanctified it, and also formed man out of the dust of the earth; even so in the beginning of the seventh thousand year will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which He hath not put into His power, when He shall have sealed all things unto the end of all things; and the sounding of the trumpets of the seven angels, are the preparing and finishing of His work, in the beginning of the seventh thousand year, the preparing of the way before the time of His coming.

When are the things to be accomplished which are written in the 9th chapter of Revelations?

They are to be accomplished after the opening of the seventh seal, before the coming of Christ?

What are we to understand by the little book, which was eaten by John, as mentioned in the 10th chapter of Revelations?

We are to understand that it was a mission and an ordinance for him to gather the Tribes of Israel; behold this is Elias, who, as it is written, must come and restore all things.

What is to be understood by the two witnesses in the 11th chapter of Revelations?

They are two Prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophecy to the Jews after they are gathered and build the city of Jerusalem, in the land of their fathers.

(To be continued.)

## REBELLION.

BY ELDER J. V. LONG.

Although this may be considered a sin of which but few, comparatively speaking, are found guilty in the Church of Jesus Christ of Latter-day Saints, it is, nevertheless, highly necessary that the Saints should be put upon their guard against the persuasions and obtrusions of this spirit, for many snares are laid by Satan to entrap the people of God.

Lucifer, the Son of the Morning, was hurled from his high and lofty position, and, with all those who voted in favour of him, was cast down to hell, through

being found guilty of this sin, the awful consequences of which have not as yet been revealed, in the full and complete sense of the phrase, except unto the Lord's chosen ones, who have seen these things in vision, by the power of God. Thus the Lord gathered (cast) out from His kingdom all those who did offend.

If we take a retrospective view of God's dealings with the children of men in the various ages and dispensations of His providence, we shall discover that there were many rebellious spirits among those who



took upon themselves the name of the Lord Jesus. This spirit of rebellion frequently crept in among ancient Israel; particularly in the days of Moses; for when they were delivered from Egyptian bondage, and placed in the wilderness at liberty, they were unwilling to be governed by Moses, the Lord's anointed. They found fault with him for bringing them out of captivity, and said that he had brought them into a place where they were short of bread, and likely to perish; wherefore Moses called upon the Lord, and the heavens were propitious towards them, insomuch that the Lord rained manna into the camp, Exodus xvi. And God, says the Psalmist, gave them of the corn of heaven—man did eat angel's food: he sent them meat to the full. Again they murmured against Moses, because they lacked water; then he smote the flinty rock and water gushed out, and their wants were supplied, Numbers xx. 2—11. But still this dissatisfied, grumbling, fault-finding spirit gained the mastery over them, and they charged Moses with bringing them into the wilderness to pine away and die; and, in fact, they became so ungovernable that the Lord ordered Moses to stand aloof that he might destroy them all from the face of the earth, Numbers xvi. 21. Then we read that Moses interceded before the Lord on their behalf, and the Lord spared them, through the intercession of His servant; but, not without a severe and grievous chastisement. Notwithstanding the overtures of mercy were so abundant in their favour, there were those who dared to set themselves up like the supercilious Philistines, and again provoked the Lord by rebelling against Moses,—His vice-gerent; viz., Korah, Dathan, and Abiram. These thought to establish their claims amongst the people to be their rulers, and hence they infused, as far as their influence extended, a rebellious spirit, telling the people that this Moses made too much of himself,—that he had not the authority he claimed to have, and that he wanted to reign as prince over them, &c. Thus they thought to build themselves up by opposing the counsels and instructions of Moses, the Lord's anointed; but when they thought their purposes almost accomplished, the Lord wrought a *new thing* upon the earth, and they, with all that pertained unto them, went down quickly into the pit, xvi. 1—35.

And yet, although the goodness of God towards the righteous, and His severity towards the wicked, were made so conspicuously manifest before their eyes; they (the wicked) still permitted that rebellious spirit to predominate among them, until their sins were of so heinous a nature that the Lord sent the plague amongst them, xvi. 41—50. At another time the Lord scourged them by sending fiery serpents into their camp, by which they were tormented and afflicted, xxi. 4—9. In fact, all through their journeyings they evinced a wicked, self-willed, and rebellious spirit. Hence tens of thousands were swept off, because they hearkened not to the voice of the true Shepherd, but rejected the counsel of God against themselves, even to their own destruction, xvi. 33, 35, 49; and xxvi. 63—65.

In the days of Samuel the Prophet, the same usurping spirit was manifested by King Saul, who, unwilling to wait until the proper authority should say, do this or that, went and offered sacrifice contrary to the counsel of Samuel, and thus displeased the Lord. And for this, says the Prophet, shall the kingdom be taken from thee, and given to another after the Lord's own heart, 1 Samuel xiii. 5—16.

King Uzziah was also filled with this *self-exalting* spirit, and attempted to officiate in ordinances which did not pertain to his calling; and for this he was smitten, while in the Lord's house, with that hideous disease—the leprosy; whereupon the PRIESTS thrust him out of the temple, and he remained a *leper* until the day of his death, 2 Chron. xxvi.

These, with the numerous accounts which we have in the Book of Mormon,\* of rebels, and the judgments which came upon them, ought to be a sufficient warning to all Latter-day Saints, against the flattering speeches and wondrous pretensions to knowledge of those who, in order to gain power and influence, strive, in an under current, to destroy the influence of their brethren, whom God has appointed to be counsellors and instructors to His people. Nevertheless, this spirit, I am sorry to say, has occasionally troubled this Church from the time of its first organization, in 1830. But what have all such rebellious characters come to? Take for instance, Parish, Bishop, Harris, McLellan

\* Book of Mormon, Second European Edition, p.p. 13, 36, 42, 64, 66, 131.



and Rigdon; they are hated of God, forsaken by angels, and are a stink in the nostrils of all good men. And, like Korah and his company, they will go down with ignominy to the grave. They must welter in the prison-house which was prepared for the devil and his angels; while those whom they have injured, persecuted, and caused to be murdered, shall live and reign with Christ one thousand years.

I am aware that it is rather difficult, sometimes, to obey the counsels of those who are set over us in the Lord, particularly when their counsellings are diametrically opposed to our feelings and wishes. This is in consequence of our foolish traditions, and of having incorporated with our very nature, through education, schismatical and corrupted notions of government. And hence we are troubled with *zealous rebellious spirits*, who think their own ways are the best, and ought therefore to be adopted. And if they cannot have a dispensation given to do as they please—adopt their own measures, carry out their own designs, and withal be privileged to stretch their necks above the rest of their brethren, they become dissatisfied, and if they cannot get counsel to do any or every thing which may chance to suit their whimsical dispositions, they will go to work on their own responsibility. In this way many have fallen from high and holy positions in the Church of Christ. They have refused to be taught the heavenly principle of “COMPLETE SUBMISSION TO THE HEAD,” and hence the authorities have been, and are now, under the painful necessity of severing all such characters from the Church. I say “*painful necessity*,” and such it is to those who understand their true position, who have learned *to do as they are counselled by the living Priesthood*, for they desire all to come unto Christ, and be saved in *his own appointed way*; but however *painful*, it is, notwithstanding, their imperative duty, for

the Lord has told us that He will “gather out of His kingdom, all things which do offend.”

The Lord has also informed us, by His servant Joseph, that those hypocrites shall be brought to judgment, who work underhanded to frustrate His purposes; therefore their sins cannot be hid, although they may have committed them in midnight darkness, the Lord will bring them to judgment. He has likewise said that “the rebellious are not of the blood of Ephraim.”

With all these warnings before us, what sort of people ought we to be who have partaken of the great and inestimable blessings of the NEW AND EVERLASTING COVENANT? We ought to be the most upright, virtuous, intelligent, and God-like upon this earth; to manifest by our walk and conduct throughout, that we are the peculiar people of God, zealous of good works. And then, if we become possessed of all the gifts and graces of the Gospel of Jesus Christ, as made known in these last days, our light will shine to all around.

Many through our good example, will be brought to see the excellency of the work in which we are engaged, and embrace it, and thereby glorify our Father in heaven. And inasmuch as we have trusted our soul's salvation, so far, in the hands of those whom the Lord has sent to prune His vineyard for the last time, let us place implicit confidence in them for future instruction, and endeavour to learn the great secret of our salvation, which is TO DO AS WE ARE TOLD! and then we shall escape the shoals of apostacy, and the sin of “REBELLION,” the fearful consequences of which, are, in part, set forth in this article. May our guardian angels continue to watch over us until the Son of Man shall come in power and great glory to give the kingdom, and the greatness of the kingdom under the whole heavens, to the Saints of the Most High, in the name of Jesus Christ. Amen.

# SNUFF-TAKING.

(From a Lecture by Charles Clay, M.D.)

*Snuffing* is a degree worse than smoking; in addition to the adulterations already mentioned in the manufacture of

tobacco, it requires more for the formation of snuff. It is made to undergo various adulterations; salt is sometimes



mixed with it to increase its weight, and to give it pungency; and for this purpose, urine is also added to it, in order to obtain the muriate of ammonia which it contains. Glass, finely powdered, is also employed, to give a greater degree of acrimony, and to stimulate the lining membrane of the nostrils, and this, by some manufacturers, is very extensively used, particularly in the Welsh snuffs.

Snuffing is a more sociable custom. It has been considered on the Continent as an easy and gentlemanly mode of introducing yourself to a stranger. It is said to be of the deepest importance to the physician, as it gives him an opportunity, when asked a question which requires momentary thought, to deliberate during the operation of taking a pinch of snuff, and, on this account, it is said to have been recommended by Dr. Ratcliffe to his brethren. It fills up some vacant time, and somebody has been at the trouble of calculating how many hours in the week, how many days in a year, are occupied by inveterate snuff-takers, which cannot be less than a certain number of seconds employed at each pinch. It is useful in keeping those who are inclined to fall asleep awake. By some it is said to increase the mental powers, by others to diminish them. The great Frederic, of Prussia, had his pockets lined with tin to retain it, and they were generally filled. Those whose intellects are disordered, covet it with the most remarkable anxiety, and are said to form a personal attachment to a donor.\* The objections raised to it are, that it is an unseemly habit, that the linen becomes soiled by it, and the person almost impregnated with the odour; even the apartments are rendered unclean, and the atmosphere is loaded with particles which are deleterious to some persons; it vitiates the organs of smell, it taints the breath, affects the sight, the respiration, and the digestion.

It is generally allowed the disease which terminated the life of Napoleon Bonaparte was brought on by excessive snuffing.

\* Snuff-takers form a large portion of the inmates of all lunatic asylums.

Snuff keeps many of the females (engaged in lace-making in the neighbourhood of Newport Pagnell) under the continued influence of hysteria, and gives them an early stamp of age; at thirty a snuff-taker looks as if forty years old. It is the sole cause of a variety of dyspepsia, of which I have witnessed a vast number of instances, the symptoms being a painful sensation of weight at the stomach; of a hard, undigested substance pressing, as it were, upon a tender part of the stomach, which sensation is for a time relieved by taking food; remarkable depression of spirits, everything seen through a medium of gloom and distrust, and tremors of the nerves.

Snuffing has a strong tendency to encourage a determination of blood to the head, giving rise to apoplexy, and, on this account, plethoric subjects should never indulge in such habits. If it were attended with no other inconvenience, the black loathsome discharge from the nose, the inflamed appearance of the nose, the soiled clothes and linen, the expence, and general disagreeable feature of a snuffer, ought to deter every person from it. Let it never be forgotten, too, that you are constantly in danger of exciting inflammation in the membranes of the nose, situated within the sixteenth part of an inch of the brain itself, where the slightest inflammatory action often proves fatal.

Dr Salmon says, more people have died of apoplexy, since the use of snuff, in one year, than have died of that disease in a hundred years before. Almost every one I have known die of late of that dreadful disease, were inveterate snuffers. What, then, ought to be done? What can be done? What must be done? If this manufactured narcotic be ruinous to the health, constitution, and intellect; if it occasions an amazing waste of property, a multitude of deaths, something ought to be done, and it ought to be done immediately. Half measures, that is, moderate use of tobacco and snuff, would be as useless in banishing the evil, as moderate drinking that of the drinking system. No! nothing but an entire disuse of the dirty weed, can ever annihilate this wretched incubus that hangs on society to such an extent.



## The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 24, 1852.

**WEEKLY ISSUE OF THE STAR.**—At the Special General Conference, held in London, the minutes of which will be given in No 11, it was resolved that the STAR should be published WEEKLY instead of *semi-monthly*, to continue at the present size and price.

Two years ago, the circulation of the STAR was about *six thousand* semi-monthly; now it is more than TWENTY-THREE THOUSAND semi-monthly, and by a unity of effort throughout the Churches, we can give it a circulation of upwards of TWENTY-THREE THOUSAND WEEKLY, and thus pour forth such a glowing stream of star-light upon the benighted inhabitants of these British Isles that shall fill them with wonder and astonishment, and cause the honest in heart amongst them to gaze with admiration, while all must acknowledge that there is more than a plough-boy at the helm of this Latter-day work.

The press is a powerful instrument in communicating intelligence; it is a mighty lever to move, direct, and regulate public opinion. Napoleon Bonaparte said, "four hostile newspapers are more to be feared than a thousand bayonets." If an emperor stood so much in fear of a common newspaper, in mere political affairs, will not the adversaries of truth stand in still greater fear of our paper, which aims directly and wholly at the Truth, and is enriched by the revelations of the Most High God, and the wisdom of Apostles, Prophets, Seers, and Patriarchs? Most assuredly they will. Brethren, support the press, and it will support, strengthen, instruct, and comfort you, and cause you to rejoice in the excellency of the knowledge which is by Jesus Christ. Your exertions in this particular will exercise a mighty influence, tending greatly to the upbuilding of the Kingdom of God upon the earth, and will ultimately redound to you own benefit, honour, and glory.

We take the present opportunity of returning our grateful thanks to our numerous correspondents for the valuable communications, both in prose and verse, which they have from time to time kindly forwarded to us. We also beg to solicit a continuance of their favours, and all persons who may feel disposed to contribute to our columns are most respectfully invited to do so. It will also afford us special pleasure to receive occasional brief communications, adapted for publication, from the Pastors and Presidents of Conferences, concerning their success, plans, and prospects in their various fields of labour. From the matter which flows into our hands, we shall endeavour to select for publication those articles which, in our judgment, will be most calculated to inform and enlighten our readers, and lead them on in the pursuit of Truth.

The growing magnitude and importance of the work of the Lord, the peculiar position of the Church in the mountains, the interesting news from our Foreign Missions, and the able communications from our intelligent correspondents, will, we are confident, render our paper, promptly and regularly issued, a welcome visitor to the homes of thousands, whose hearts will be cheered and gladdened by the weekly, instead of semi-monthly appearance of the first celestial STAR discovered above the spiritual horizon of Israel in the eastern hemisphere in the beginning of the dispensation of the fullness of times.

In our last Number we noticed the vigorous manner in which the Conferences, generally, were responding to the call to build a Temple to the Lord. We stated that the



Norwich Conference was first in this holy work, and we wished to know who would be second. We have obtained this information, and feel happy in communicating it to the readers of the STAR. We have received from the Welsh Conferences more than their whole year's apportionment of Temple Offerings. There is a Scripture which says, and says truly, "Thy people shall be willing in the day of thy power." Surely the spirit and blessing of Jehovah will rest in mighty power upon the Welsh Saints as a *present* recompense for the diligent exertions and unsparing sacrifices which they have made to assist to raise a House to the Name of the Lord of Hosts.

## DESPOTISM IN EUROPE, AND EMIGRATION TO AMERICA.

(From the New York Herald.)

The despotism that now reigns securely all over Europe is destined to have a most extraordinary effect upon emigration from the old country to the new. It will stimulate it into a degree of activity unprecedented in the history of this country, or of any nation of the world, while its influence upon the destinies of the United States is beyond the calculation of the human mind.

In all ages of the world, extensive emigrations have been produced by political and religious causes. The persecution of the Israelites drove them out of Egypt, to settle in Palestine, after forty years' wandering in the wilderness; and the migrations of the ancient Greeks were caused by war, and rapine, and extermination; and those of the Huns, and Goths, and Vandals, who overran Western Europe, and ruined the gigantic Roman empire, sprang from the same causes. Great Britain would never have been the mighty power that she is, but for the ancient migrations into the island, and the fusion of the most enterprising and the most vigorous races of the earth. The persecutions of the "Pilgrim Fathers" brought that hardy, sturdy race from Old England to New England, where, by a singular retribution of Providence, they afterwards defeated the armies of the mother country, and in co-operation with other emigrants driven from their native land by oppression, wrought out the independence of the colonies, and laid the foundation of such a republic and such a nation as the world has never seen. Even recently in this country, persecution for opinion has had its effect in producing a migration, whose extraordinary character is only

equalled by the exodus from Egypt—the march of the Mormons over the desert, to the great valley of the Salt Lake, where they have grown into a mighty people. Emigration has been produced from time to time, like the swarming of bees, by the pressure for room and food, leading to a flitting and the formation of new hives. But the grand cause—that which has always produced the greatest amount of emigration, and particularly emigration *en masse*—is political oppression, and most of all, after wars and the failure of revolutionary movements.

Since the failure of the Irish revolution in 1848, the emigration of the people to this country is enormous, beyond all example. During the last two or three years, the emigration of the German population, from the same cause, has increased to a wonderful extent; and as despotism is growing stronger every day in Germany, and the cause will continue in operation, the effect will also continue. With the exception of the inhabitants of Great Britain and Ireland, the Germans possess the greatest facilities, in point of language, in settling here, for there are vast numbers of Germans before them who speak their native tongue, and constitute the link that unites them to the social and political chain. The Italians and French, and such Hungarians as do not speak German, labor under great disadvantages in that respect—the French not so much as the others, but still to such an extent as hitherto to prevent large emigration; but recent events will overcome all these obstacles, and despair of ever seeing liberty and prosperity at home, will induce vast numbers to come out to



this great field for human enterprise, where there is room enough for all, and every man can enjoy not only physical plenty, and even comforts and luxuries, as the reward of his labor and exertions, but complete civil and religious freedom, such as was never possessed by a nation before. There is not a ray of hope for republicanism or constitutional government on the continent of Europe. Louis Napoleon is firm in his seat, and will form such a league with the other despots around him that the absolute government of each one will be sustained by all the others, in the event of a revolutionary struggle to overthrow it. The tide of emigration will, therefore, continue to swell, and the greater the number of emigrants the more firmly will despotism be established in Europe; for it will be thus relieved of a troublesome class of restless spirits, and be permitted to enjoy undisturbed possession of its power by the men of law and order who remain behind; and this result, on the other hand, will keep up the emigration of those who love freedom better than home, so that, in the course of the next ten years, the emigrants to this country will be counted by millions, and the effect in developing its gigantic resources, and in swelling the population, will be tremendous.

In the nations of antiquity, migrations were generally destructive to the people among whom the migratory hordes came—for they were warlike, and conquered or drove out the natives. In fact, they were large armies, accompanied by their wives and children; and being driven out by stronger nations, they made weaker ones their prey in turn. The hordes which come from Europe to the United States are men of peace, coalesce with the population, and adopt their institutions; and, strange as it may appear, it is nevertheless a fact, that despotism in Europe is for the interest of this country. If Europeans enjoyed liberty and prosperity at home, they would not abandon their natal soil, where lie the bones of their ancestors, and brave the perils of the ocean to seek an asylum in a strange land. But not enjoying these blessings, they come in quest of them to the New World; and even the seditious, the rebellious, and revolutionary become useful citizens—friends of law and order—in the United States. Some of these spirits, it is true, entertain extreme opinions, that would peril the peace and

integrity of this republic if they prevailed to any great extent; but they are counteracted by other influences, and their growth is choked; so that what was so formidable in Europe is powerless here. The foreign element is so absorbed and moulded by the plastic influence of the American race and their institutions that it is lost, and is only seen in its effects upon the growth and health of the body politic; like food, which, taken into the human system, does not change it to its own nature, but is itself changed and assimilated to the body, which it develops, supports, and sustains. The greater the number of emigrants, therefore, who visit our shores, the greater and the more vast will be our prosperity, and the more rapidly will the wealth and power of the nation be unfolded. This, as we have said, is peculiar to America. The immediate result of emigration on a large scale, in other ages and other countries, was different; though it, too, was not without an ultimate beneficial effect upon the civilization of mankind.

The Greeks were more distinguished for their migrations than any other nation of antiquity. Not only did they migrate from one part of Greece to another, but to Asia Minor and the isles of the Mediterranean. There were the Pelasgi, and the Heraclides, who emigrated, *en masse*, and about whose origin so much has been written by the learned. The migration of the Phœnicians to Eubœa was on account of its mines, like the present emigration to California. From Æolis large migrations took place on account of conquests, as those who remained in the State would be made slaves. The conquest of Bœotia, as that of Thessaly, drove many from their homes, and a great body of these fugitives, joined by bands of adventurers from Peloponnesus, embarked for Asia. These expeditions constituted the Æolian migration, so called from the race which had the principal share in it. The Dorians migrated from the northern foot of Parnassus, in Phocis, to Peloponnesus, which they conquered. Those tribes, being in a weak and unsettled state, were always willing to receive foreigners among them who came recommended by illustrious birth, wealth, or merit. Some emigrated from attractions of soil, and some were driven out by the plague. But the greatest migration was the Æolian, produced by the irruptions into Bœotia and



the Peloponnesus. They embarked from Aulis, and settled in the islands and the opposite coast of Asia Minor. These settlers constituted the basis of the Greek colonies, which were afterwards largely augmented by voluntary emigrations under the sanction of the mother country. They carried with them the accumulated knowledge of Greece, and finding a luxuriant soil, they prospered to a most remarkable extent. The spring of activity was wonderful. The progress of mercantile industry and maritime discovery was coupled with the cultivation of the nobler arts, and the opening of new intellectual fields in a degree to which history affords no parallel before the commencement of the latest period of European civilization. The arts, refinement, and wealth were developed much more rapidly in the Asiatic colonies than in the mother country, where they were not equally favoured by nature, and were also checked by intestine troubles. The cities of the colonists were distinguished by a degree of luxury unknown in Greece, and Corinth alone could be compared to them for the cultivation of the arts of peace. It is a curious fact that the colonist brought back to the old land improvements in ship building, navigation, and other arts, just as the Americans have been enlightening the mother country at the late exhibition of the World's Fair. There was one cause that operated to destroy these colonists, and prevented the development of their greatness. It was the want of a political union to hold them together—that bond of strength which made the American colonies the United States, and the United States the envy and the admiration of the world.

These migrations from Europe to Asia were several centuries before the Christian era. The first of the great irruptions from Asia into Europe, which finally resulted in the overthrow of the Roman empire, commenced in the beginning of the second century. After the Huns were vanquished by the Chinese and a tribe of the Tartars, their fate was chiefly varied by their character and situation. While the poorest and most pusillanimous were content to remain in their native country, to renounce their peculiar name and origin, and to mingle with the victorious nation, and others, who aspired somewhat higher, retired south, under the protection of the Emperor of China, which they repaid by guarding the frontier, the most warlike

and powerful tribes of the Huns maintained, in their adverse fortune, the undaunted spirit of their ancestors. The Western world was open to their valor, and they resolved, under the conduct of their hereditary chieftains, to discover and subdue some remote country, which was inaccessible to the conquering tribe of Tartars and the Chinese. One division settled in the fruitful plains on the eastern side of the Caspian, and their manners, and even their features, became gradually softened by the climate, the fertility of the soil, and perhaps some faint traces that were left of the ancient civilization of Greece. The other division gradually advanced towards the northwest, and the hardships of a colder climate, and the intercourse with savage tribes, exasperated and developed all their native fierceness. They settled on the banks of the Volga, proceeding north in the summer, and south in the winter. But the same force which had driven them from their native seats, still continued to impel their march towards the frontiers of Europe; and having conquered the fierce tribes of the Goths, between the Baltic and the Euxine, finally subdued the Romans, the vaunted lords of the world. The migrations of the Goths and Vandals completed what was begun by the Huns, and the Roman empire, already sunk in the lap of luxury, fell before the overwhelming hordes of barbarians. The Huns subsequently settled in Hungary, but the prevailing element in that country at present, is the Magyar population, who are of Turkish origin.

These migrations were invading armies. The hosts which throng to the United States from Europe, come in peace—they are active and intelligent, and many of them bring money and property with them. All of them increase the value of property in their adopted home, and contribute to the greatness of the country. They have increased this city, within a few years, to an extent unprecedented in ancient or modern history. They people our savannahs and prairies, clear our forests, cultivate the teeming soil, build our railroads and cities, and introduce the mechanical arts in which Europeans excel, and in a few years Europe is repaid by improvements on what she gave. Emigration not only increases the population but improves the race on this continent, for it is always the most vigorous, healthy, and energetic who emigrate; and this, with



the crossing of breeds, is one great cause of the go-a-head character of the American people. With a homogeneous race so rapidly increasing—the “highest style of man,” fused out of many elements into one, like the celebrated Corinthian brass—with a homogeneous language and homogeneous institutions so free, and with

a virgin soil so fertile and so vast, what is this republic to become in a few short years? Neither eye hath seen, nor ear heard, nor has it entered into the heart of man to conceive the mighty destiny that awaits the United States before the present generation shall have passed away.

## THE GOSPEL IN MALTA.

LETTER FROM ELDER LORENZO SNOW.

Malta, March 10th, 1852.

Dear Franklin,—On mature consideration, while at Genoa, it seemed wisdom that Elder Woodard should accompany me to Malta; for which place we took passage the 20th of Feb. on board the French steamer *Telemaque*.

The following day we arrived at Leghorn, and proceeding from thence passed the Island of Elba, where Napoleon resided before his last return to France.

On reaching Civitta Vecchia in the Papal States, in consequence of a severe storm, we were detained 24 hours. Our next port was Naples, one of the largest cities of Italy, and the seat of the Neapolitan Government, containing about 360,000 inhabitants: its celebrity may be judged from the old proverb, “See Naples and die.” Upon entering the bay, the ever smoking brow of mount Vesuvius is seen on the right, like a demon watching for the destined hour when again he may pour forth desolation upon the surrounding country. Leaving this place on the morning of the 24th, we made our way ’mid roaring winds and dashing waves towards Sicily,—but the following morning as we approached the harbour of Messina, a beautiful calm had succeeded; the air was that of genial spring, and the sloping hills around the city were mantled with richest verdure. Passing these straits we steered across the Mediterranean, till on the 26th, we reached the island of Malta. On arriving here, and calling on Mr. Holton, the agent for the Oriental Steam Company, I found myself obliged to remain some weeks longer than I expected, in consequence of one of their steamers upon the Red Sea breaking down three days out from Suez, and

being compelled to return all her passengers, who were remaining at port waiting the next month’s boat, which would be so crowded, having to take in those arriving from Southampton, that no more could be received under any consideration whatever. But though at present disappointed in being able to move forward, yet I feel that much good will result from the manner in which the Lord may direct the employment of the time now at my command, as I am surrounded by an interesting people, and in a most important field of labour, where a great work will be accomplished, extending to adjacent nations.

What will be precisely our mode of operation, as yet, we scarcely have had time to determine, but shall endeavour to do as prudence and wisdom may dictate, on becoming more acquainted with the characteristic features of our position.

This is decidedly a *Catholic* country, to which belongs all the peculiar prejudices that anywhere appertain to that denomination, heightened by the presence of the religious disunion which always shows Potestantism to much disadvantage whenever and wherever it begins to make its appearance.

Malta and two small adjacent islands, rise up amid the blue waters of the Mediterranean, farther distant from the mainland than any others upon the bosom of this inland sea. The British forces took them from the French in 1800, and great additions have since been made to their fortifications. The population amounts to about 124,000, embracing English, French, Italians, Greeks, Germans, Turks, Moors, Spaniards, &c. The Lion and



Unicorn wave her banner of freedom over this little realm of Catholicism, proposing liberty of speech, and of the press, in consideration of which, we are seeking a place for public services, and making arrangements with a respectable printing establishment for publishing such works as we shall judge most suitable.

I have also sent for Elder Obray to come immediately, and bring a good supply of pamphlets and books. The organization of a branch of our Church here would loosen the spiritual fetters of many nations, as the Maltese in their commercial relations, are spread along the shores of Europe, Asia, and Africa. Nearly all speak the Italian, and at the same time, by the peculiarities of their native dialect, they make themselves easily understood by those using the Arabic and Syriac, which are exceedingly difficult for most other Europeans. Five newspapers are published here in Italian; two in English; and two others both in English and Italian. Malta furnishes many objects of interest to the antiquarian and the lovers of the curious. Among the number may be noticed, a small bay where St. Paul was shipwrecked when on his way to Rome, as related in

the Acts of the Apostles. There is also an extensive building, formerly occupied by the Inquisition, and rings and hooks still remain in the walls underground, where the unhappy beings were confined who fell into the power of that fearful tribunal. In the Church of the Inquisition is a magnificent picture, upon which Martin Luther is represented in hell, surrounded with flames, *agonizing in fiery torments*. Whether the artist was on the spot when he drew his picture we are not informed. At one corner of a street, in *stone figures*, may be seen Lucifer writhing under a severe flagellation by Michael, who, with his feet placed triumphantly upon his neck, seems highly pleased with the effects going on through the powerful blows administered with his Herculean club. Many other striking spectacles could be mentioned, but doubtless they would participate more of the ludicrous than the instructive. I am now awaiting intelligence from Switzerland, Bombay, and Calcutta, upon the receipt of which, if I find anything of particular interest or importance, I will notice hereafter.

Yours affectionately,

LORENZO SNOW.

#### VARIETIES.

THE seed of evil-doers shall never be renowned.—*Isaiah*.

STRENGTH of resolution is, in itself, dominion and ability; and there is a seed of sovereignty in unflinching determination.

Wo unto him that spurneth at the doings of the Lord; yea, wo unto him that shall deny the Christ and his work; yea, wo unto him that shall deny the revelations of the Lord, and that shall say, The Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost.—*Mormon*.

No people can be either politically free or socially safe or happy, whose religious feelings are interfered with, coerced, or insulted, and no Government can be either respected, or willingly obeyed, who place a brand upon men for their creed, or who deny them a participation of every benefit which other men enjoy, because they refuse to violate the dictates of their conscience, and continue to worship as their fathers worshipped before them.—*Catholic Guardian*.—(Really liberal from our Catholic friends! Query. Is this rule admissible at Rome, Naples, Madrid, &c. ?—ED.)

LATTER-DAY SAINTS IN DENMARK.—A number of Mormon congregations have been formed in Denmark, mostly consisting of Baptists and persons separated from the Established Church. In some places riotous proceedings have taken place in connexion with them, the mob having by force broken up their meetings. Mostly the Clergy have succeeded in repressing their proselytism by religious exhortation and argument. Some few have been solemnly reconciled to the Church, others will probably emigrate to America. A petition signed by nearly 1000 of them, was presented the other day to the Diet, demanding increased protection from the police.—*Copenhagen Correspondent of the Chronicle*.



EVERY man ought to aim at eminence, not by pulling others down, but by raising himself.

THE Bill regulating the salaries of Territorial Officers was engrossed in the United States Senate, yesterday (March 23rd). This Bill repeals the Act which debarred the officers from drawing salaries when away from their posts over sixty days; but requires that their absence must, hereafter, be approved by the President. This measure is probably intended for the benefit of those gentlemen who deemed it advisable for their own individual welfare, to suddenly leave Utah.—*New York Herald*.

INCREASE OF MORMONISM.—The increase of Mormonism is one of the extraordinary circumstances of the day. Despite all the charges of immorality and licentiousness preferred against the leaders, converts continue to be made by hundreds and thousands, not only in this country but in Europe, and thus the City of the Salt Lake is rapidly swelling in population. At our last accounts, nearly three hundred families were at St. Louis preparing to set out, and it is estimated that at least five thousand persons will direct their footsteps thither in the course of the present spring and coming summer. How are we to account for this delusion? What is there in Mormonism that thus excites, dazzles, and bewilders? It is supposed that the Mormon population, at the present moment, amounts to twenty thousand souls. The increase for the present year will make the number at least thirty thousand. Their missionaries are abroad in all quarters, and among the converts are hardy, industrious, and unoffending citizens, who have hitherto conducted themselves with morality and propriety, and who, as we may infer, cannot believe the charges of polygamy, as preferred against Brigham Young and his associates.—*Cincinnati (U.S.) Atlas*.

DISCOVERY OF AMERICA.—Numerous evidences have left no doubt that the New World was visited by the ancients some centuries before its discovery by Columbus. Without referring to the temples of Mexico, formed upon the same plan as those of Delphos and Pausanias, and bearing the significant name of *Teocallia*, we find the following in the *Universal Gazette of Bogota*:—"At the village of Dolores, about two leagues from Monte Video, a planter has just discovered a tumulary stone covered with unknown characters. On taking away the stone he found a vault of brick-work, containing two antique swords, a helmet, and a buckler, much worn with rust, with an earthen amphora of large dimensions. On these remains being shown to Father Martinez, he succeeded in making out the following words in Greek characters: 'Alexander, son of Philip, was King of Macedon about the 63rd Olympiad.—In these places of Ptolemy' . . . but the remainder of the inscription was wanting. On the hilt of the sword is an engraved portrait, which appears to be that of Alexander, and on the helmet is chased work representing Achilles dragging the body of Hector round the walls of Troy. Is it to be concluded from this discovery that the land of Brazil was explored by a contemporary of Aristotle? Is it probable that Ptolemy, the well-known commander of Alexander's fleet, driven by tempest into what the ancients called the great ocean, and cast upon the shore of Brazil, marked the event by the erection of this monument? At all events the fact is a subject of great curiosity for the archæologists."—*Public Prints*.

## OUR HOME IS IN THE WEST.

AIR—"The Irish Emigrant."

Far o'er yon bounding ocean, yea, beyond its billows' roar,  
Where vast Pacific's surging waves lave free Columbia's shore,  
Lies that fair land, belov'd by all the Saints of Latter-days;  
Where Zion's children join as one to chant their songs of praise.  
Oh haste we then from Babylon, our holy rest's not here;  
"Away! away!" It is the voice of Heaven's chosen Seer,—  
"Away! ye Saints of Latter-days! your home is in the West,  
"The Zion of the Pure and Free, the City of the Blest."

Away! ye Saints, &c.



Let those who will revile the name to Saints and Angels dear;  
 The lov'd of Heaven may well sustain the sinner's scornful sneer.  
 He shrank not, nor will good men shrink, to tread the path He trod,—  
 That path the Saviour journey'd once—the path that leads to God.  
 Oh! if the King of Glory met but suff'ring, scorn, and shame,  
 Well may His faithful Prophets, too, while in their Master's name  
 They cry—"Away! ye righteous ones! your Home is in the West,  
 "The Zion of the Pure and Free, the City of the Blest!"

Away! ye Saints, &c.

Oh Babylon! proud Babylon! our souls would weep for thee;  
 Did'st thou but know, in this thy day, the truths which Saints can see.  
 Thou had'st not scorn'd, nor hated *one* who only sought to save;  
 Nor wrought that fearful deed on *him* who fills a martyr's grave.  
 Father in Heaven! we bless Thee for our Prophet and our Seer,  
 While in our Saviour's name we pray—"Father of mercies! hear!  
 "Oh! speed us far from Babylon! our Home is in the West,  
 "The Zion of the Pure and Free, the City of the Blest!"

Away! ye Saints, &c.

Monarch of Heaven! God of love! our earnest prayer shall be:—  
 May we be found obedient to Thy Gospel and to Thee;  
 Let men deride—let devils tempt,—oh keep us ever true;  
 True to the mock'd, the world despis'd, the Heavenly-minded few;  
 True to the glorious cause we serve; true to the King we love;  
 Ready to do thy will below, as Angels are above,—  
 Then will we sing—"Away! away! our Home is in the West,  
 "The Zion of the Pure and Free, the City of the Blest!"

Away! ye Saints, &c.

London.

L. E. R.

NOTICE.—The new stereotype edition of the Book of Mormon is revised, the paragraphs numbered, the No. of chapter inserted on top of page, printed in new type on a larger sheet than the former editions, and is bound in a superior manner.

CAUTION.—The Saints are hereby cautioned against the impositions of George E. Taylor, Sarah Stephens, *alias* Miss Taylor, and David Collins. These persons have been cut off from the Church, and we warn the Saints to beware of their dishonourable practices and false pretences.

#### LIST OF MONIES RECEIVED FROM MARCH 30TH TO APRIL 10TH, 1852.

William Wells .....	£5 0 0	Brought forward .....	£48 1 11
Job Smith .....	8 0 0	John Wigley.....	10 1 7½
George P. Waugh.....	2 0 0	John Memmott.....	10 0 0
Thomas Kirkwood .....	29 12 3	Edward Weaver .....	2 5 6
Richard Tilt.....	3 4 8	William L. N. Allen .....	3 0 0
David James .....	0 5 0	James Walker .....	15 0 0
Carried forward .....	£48 1 11		£88 2 0½

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**The Latter-Day Saints'**

**MILLENNIAL STAR.**

**HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.**

**No. 10.—Vol. XIV.**

**Saturday, May 1, 1852.**

**Price One Penny.**

**HISTORY OF JOSEPH SMITH.**

*(Continued from page 133.)*

Previous to the 20th of March, I received the four following revelations, besides the work of translating:—

*Revelation, given March, 1832. The order given of the Lord, to Enoch, for the purpose of establishing the poor.*

The Lord spake unto Enoch, saying, Harken unto me saith the Lord your God, who are ordained unto the High Priesthood of my Church, who have assembled yourselves together, and listen to the counsel of Him who has ordained you from on high, who shall speak in your ears the words of wisdom, that salvation may be unto you in that thing which you have presented before me, saith the Lord God: for verily I say unto you, the time has come, and is now at hand, and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion, or in other words, the city of Enoch, for a permanent and everlasting establishment and order unto my Church, to advance the cause which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven, that you may be equal in the bands of heavenly things, yea and earthly things also, for the obtaining of heavenly things; for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things: for if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

And now, verily thus saith the Lord, it is

expedient that all things be done unto my glory, that ye should, who are joined together in this order; or in other words, let my servant Ahasdah, and my servant Gazelam, or Enoch, and my servant Pelagoram, sit in council with the Saints which are in Zion: otherwise satan seeketh to turn their hearts away from the truth, that they become blinded, and understand not the things which are prepared for them: wherefore a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

And he who breaketh it shall lose his office and standing in the Church, and shall be delivered over to the buffetings of satan until the day of redemption. Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample, which I give unto you whereby you may accomplish the commandments which are given you, that through my providence, notwithstanding the tribulation which shall descend upon you, that the Church may stand independent above all other creatures beneath the celestial world, that you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman; who hath appointed Michael, your Prince, and established his feet, and set him upon high; and given unto him the keys of salvation under the counsel and direction of the Holy One, who is without beginning of days or end of life.

Verily, verily I say unto you, ye are little children, and ye have not as yet understood how great blessings the Father has in His own hands, and prepared for you; and ye



cannot bear all things now, nevertheless be of good cheer, for I will lead you along; the kingdom is yours and the blessings thereof are yours; and the riches of eternity are yours; and he who receiveth all things with thankfulness shall be made glorious, and the things of this earth shall be added unto him, even an hundred-fold, yea more: wherefore do the things which I have commanded you, saith your Redeemer, even the Son Ahman, who prepareth all things before he taketh you; for ye are the Church of the First-born, and he will take you up in the cloud, and appoint every man his portion. And he that is a faithful and wise steward shall inherit all things. Amen.

*Revelation, given March, 1832.*

Verily I say unto you, that it is my will that my servant Jared Carter should go again into the eastern countries, from place to place, and from city to city, in the power of the ordination wherewith he has been ordained, proclaiming glad tidings of great joy, even the everlasting Gospel, and I will send upon him the Comforter, which shall teach him the truth and the way whither he shall go; and inasmuch as he is faithful, I will crown him again with sheaves: wherefore, let your heart be glad my servant Jared Carter, and fear not, saith your Lord, even Jesus Christ. Amen.

*Revelation, given March, 1832.*

Verily, thus saith the Lord, unto you my servant Stephen Burnett, go ye, go ye, into the world, and preach the Gospel to every creature that cometh under the sound of your voice, and inasmuch as you desire a companion I will give unto you my servant Eden Smith; wherefore go ye and preach my Gospel, whether to the north or to the south, to the east or to the west, it mattereth not, for ye cannot go amiss; therefore, declare the things which ye have heard and verily believe, and know to be true. Behold, this is the will of him who hath called you, your Redeemer, even Jesus Christ. Amen.

*Revelation, given March, 1832.*

Verily, verily I say unto you my servant Frederick G. Williams, listen to the voice of him who speaketh, to the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a High Priest in my Church, and a counsellor unto my servant Joseph Smith, jun., unto whom I have given the keys of the kingdom, which becometh always unto the Presidency of the High Priesthood; therefore, verily I acknowledge him and will bless him, and also thee inasmuch as thou art faithful in council, in the office which I have appointed unto you, in prayer always vocally, and in thy heart,

in public and in private; also in thy ministry in proclaiming the Gospel in the land of the living, and among thy brethren: and in doing these things thou wilt do the greatest good unto thy fellow beings, and will promote the glory of him who is your Lord: wherefore, be faithful, stand in the office which I have appointed unto you, succour the weak, lift up the hands which hang down, and strengthen the feeble knees; and, if thou art faithful unto the end, thou shalt have a crown of immortality and eternal life in the mansions which I have prepared in the house of my Father. Behold, and lo, these are the words of Alpha and Omega, even Jesus Christ. Amen.

I received a letter from the brethren who went up to the land of Zion, stating that they had arrived at Independence, Missouri, in good health and spirits, with a printing press and a store of goods. They also sent me the prospectus for the monthly paper agreeably to the instructions of the fall Conference; it read as follows:—

“THE EVENING AND MORNING STAR,

WILL BE PUBLISHED AT

Independence, Jackson County, State of Missouri.

As the forerunner of the night of the end, and the messenger of the day of redemption, the Star will borrow its light from sacred sources, and be devoted to the revelations of God as made known to His servants by the Holy Ghost, at sundry times since the creation of man, but more especially in these last days, for the restoration of the house of Israel. We rejoice much because God has been so mindful of His promise, as again to send into this world the Holy Ghost, whereby we are enabled to know the right way to holiness; and, furthermore, to prove all doctrines, whether they be of God or of man; for there can be but one, as Christ and the Father are one. All of us know, or ought to, that our heavenly Father, out of all the peoples which He had planted on the earth, chose but one people to whom He gave His laws, His revelations, and His commandments, and this was Jacob His chosen and Israel His elect. All know too, or might, that for disobedience, or not keeping His commandments to do them, God had this people carried away captive into all countries, and scattered among all nations, but promised that He would gather them and bring them again unto their own lands; then the land should yet yield its increase, and at that time He would take away the stony heart and give them a heart of flesh, and



write His law in it, that all might know Him from the least of them to the greatest of them: so that the knowledge of Him might fill the whole earth, as the waters cover the sea. At which time it shall no more be said, the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them. And it shall come to pass in the last days, the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And it shall come to pass in that day, the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

Seeing these things so plainly foretold, we have great confidence in declaring to all flesh, that, not only the day but the hour is at hand for all to be fulfilled: when the earth shall be transfigured, and return to the same beauty and goodness, as at the morn of creation; when the righteous shall rise, and flow together, to inherit the earth, until the children of Israel become as numerous as the stars in the sky, or the sand upon the sea shore—Wherefore, we beseech all that have ears to hear, or eyes to see, to beware; for God, at all times, when He was about to visit the children of men for their wickedness, hath sent angels, or prophets, to warn them of what was about to take place. As before the flood He sent Enoch and Noah; before the destruction of Sodom and Gomorrah, two angels; before He took Israel out of Egypt, Moses and Aaron, and so down to the coming of our Saviour: and can less be expected before the great day of the Lord? Will God neglect to blow the trumpet in Zion, and sound an alarm in His holy mountain; or refuse to pour out His Spirit upon all flesh that will serve Him in truth, before the wicked shall be turned into hell, with all the nations that forget Him? No; heaven and earth shall pass away but not a jot or tittle of His word shall ever fail. Therefore, in the fear of Him, and to spread the truth among all nations, kindreds, tongues and people, this paper is sent forth, that a wicked world may know that Jesus Christ,

the Redeemer who shall come to Zion, will soon appear unto them who look for him, the second time without sin unto salvation, to make a full end of all nations whither he hath driven Israel, but will not make a full end of him, because he cometh to make restitution of all things which he hath spoken by the mouths of all his holy Prophets since the world began.

The Book of Mormon, having already gone to the world, being the fulness of the Gospel to the Gentiles according to the promises of old, we know that the blessing of Joseph is near at hand. For his glory, the firstling of his bullock, and his horns the horns of unicorns: with them he shall push the people together from the ends of the earth, to the place of the name of the Lord of Hosts, the mount of Zion: for in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering over all people, and the vail that is spread over all nations: wherefore it is now made known and published to the world, by the authority of the beloved Saviour, that the gathering of the house of Israel hath commenced upon the land of Zion; and that the Church which is called the Church of Christ, is an ensign to all nations, that the children of God are returning from their long dispersion, to possess the land of their inheritance, and reign with Christ a thousand years, while satan is bound.

We know there are many lying spirits abroad in the earth, to withstand the truth and deceive the people, but he cannot be called a disciple of the humble Jesus who doth not know the language of God from the language of man. The Saviour declares: He that will not believe my words, will not believe me, that I am; and he that will not believe me, will not believe the Father which sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. Come unto me O ye house of Israel, and it shall be made manifest unto you, how great things the Father hath laid up for you from the foundation of the world; and it hath not come unto you, because of unbelief. Behold, when ye shall rend that vail of unbelief which doth cause you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, then shall the great and marvellous things which have been hid up from the foundation of the world from you; yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the



Father hath remembered the covenant which He made unto your fathers, O house of Israel; and then shall my revelations which I have caused to be written by my servant John, be unfolded in the eyes of all the people. Remember when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed; and those endowed with power from on high shall do miracles by faith, and signs shall follow them that believe, until the Son of man cometh in the clouds of heaven with power and great glory.

To a man of God who looks upon the world as it now is, with nation against nation; kingdom against kingdom; rumour against rumour; revolution against revolution; war against war; robber against robber; persecutor against persecutor; sharper against sharper; society against society; sect against sect; and one against another over the face of the earth; the fear of judgment will rest upon him, and while he is silent as heaven, he will hear the groans of eternity over the corruption of the world, and, with a thrill of compassion which might jar the earth from the sides to the centre, he will watch the angels receive the great command—*Go reap down the earth!*

The Evening and the Morning Star, besides the secret of the Lord, which is now with them that fear Him, and the everlasting Gospel, which must go to all nations, before the Holy One shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion, to destroy the wicked with the brightness of his coming—will also contain whatever of truth or information that can benefit the Saints of God temporally as well as spiritually, in these last days, whether in prose or poetry, without interfering with politics, broils, or the gainsayings of the world. While some may say this paper is opposed to all combinations under whatever plausible character, others will know, that it is for an eternal union whose maker and supporter is God: thus all must be as they are, inasmuch as they that plow iniquity, and sow wickedness, reap the same—but wisdom is justified of her children.

From this press also, may be expected as soon as wisdom directs, many sacred records, which have slept for ages.

*N.B.—Terms.*—The Star will be issued monthly on a royal sheet quarto, at one dollar a year, till it shall be deemed proper to publish it oftener. (A supplement will be published weekly, if required, containing the advertisements of Jackson County, &c.) Letters to the editor must be paid—and

subscriptions, in specie or United States' bills.

W. W. PHELPS.

February, 1832.

February 22, 1832.

According to previous calculations, we now began to make preparations to visit the brethren who had removed to the land of Missouri. Before going to Hiram to live with father Johnson, my wife had taken two children, (twins) of John Murdock, to bring up. She received them when only nine days old; they were now nearly eleven months. I would remark that nothing important had occurred since I came to reside in father Johnson's house in Hiram; I had held meetings on the Sabbaths and evenings, and baptized a number. Father Johnson's son, Olmsted Johnson, came home on a visit, during which I told him if he did not obey the Gospel, the spirit he was of would lead him to destruction; and then he went away; he would never return or see his father again. He went to the southern States and Mexico;—on his return took sick and died in Virginia. In addition to the apostate Booth, Simonds Rider, Eli Johnson, Edward Johnson and John Johnson, jun. had apostatized.

On the 25th of March, the twins before mentioned, which had been sick of the measles for some time, caused us to be broke of our rest in taking care of them, especially my wife. In the evening I told her she had better retire to rest with one of the children, and I would watch with the sickest child. In the night she told me I had better lay down on the trundle bed, and I did so, and was soon after awoke by her screaming *murder!* when I found myself going out of the door, in the hands of about a dozen men; some of whose hands were in my hair, and some hold of my shirt, drawers and limbs. The foot of the trundle bed was towards the door, leaving only room enough for the door to swing. My wife heard a gentle tapping on the windows which she then took no particular notice of, (but which was unquestionably designed for ascertaining whether we were all asleep,) and soon after the mob burst open the door and surrounded the bed in an instant, and, as I said, the first I knew I was going out of the door in the hands of an infuriated mob. I made a desperate struggle, as I was forced out, to extricate myself, but



only cleared one leg, with which I made a pass at one man, and he fell on the door steps. I was immediately confined again; and they swore by God, they would kill me if I did not be still, which quieted me. As they passed around the house with me, the fellow that I kicked came to me and thrust his hand into my face, all covered with blood, (for I hit him on the nose,) and with an exulting horse laugh, muttered; "ge, gee, *God damn ye, I'll fix ye.*"

They then seized me by the throat, and held on till I lost my breath. After I came to, as they passed along with me, about thirty rods from the house, I saw Elder Rigdon stretched out on the ground, whither they had dragged him by the heels. I supposed he was dead.

I began to plead with them, saying, you will have mercy and spare my life, I hope. To which they replied, "*God damn ye, call on yer God for help, we'll show ye no mercy;*" and the people began to show themselves in every direction; one coming from the orchard had a plank, and I expected they would kill me, and carry me off on the plank. They then turned to the right, and went on about thirty rods further; about sixty rods from the house, and thirty from where I saw Elder Rigdon; into the meadow, where they stopped, and one said, "Simonds, Simonds" (meaning, I supposed, Simonds Rider,) "pull up his drawers, pull up his drawers, he will take cold." Another replied: "*a'nt ye going to kill'im, a'nt ye going to kill'im?*" when a group of mobbers collected a little way off, and said: "Simonds, Simonds, come here;" and Simonds charged those who had hold of me to keep me from touching the ground, (as they had done all the time) lest I should get a spring upon them. They went and held a council, and as I could occasionally overhear a word, I supposed it was to know whether it was best to kill me. They returned after a while, when I learned that they had concluded not to kill me, but pound and scratch me well, tear off my shirt and drawers, and leave me naked: one cried, "Simonds, Simonds, *where's the tar bucket?*" "I don't know," answered one, "*where 'tis, Eli's left it.*" They run back and fetched the bucket of tar, when one exclaimed, "*God damn it, let us tar up his mouth;*" and they tried to force the tar-paddle into my mouth; I twisted my head around, so that they

could not; and they cried out, "*God damn ye, hold up yer head and let us give ye some tar.*"—They then tried to force a vial into my mouth, and broke it in my teeth. All my clothes were torn off me except my shirt collar; and one man fell on me and scratched my body with his nails like a mad cat, and then muttered out:—"*God damn ye, that's the way the Holy Ghost falls on folks.*"

They then left me, and I attempted to rise, but fell again; I pulled the tar away from my lips, &c. so that I could breathe more freely, and after a while I began to recover, and raised myself up, when I saw two lights. I made my way towards one of them, and found it was father Johnson's. When I had come to the door, I was naked, and the tar made me look as though I had been covered with blood, and when my wife saw me she thought I was all mashed to pieces, and fainted. During the affray abroad, the sisters of the neighbourhood had collected at my room. I called for a blanket, they threw me one and shut the door; I wrapped it around me and went in.

In the mean time, brother John Poorman heard an outcry across the corn field, and running that way met father Johnson, who had been fastened in his house at the commencement of the assault, by having his boor barred by the mob, but on calling to his wife to bring his gun, saying he would blow a hole through the door, the mob fled, and father Johnson seizing a club ran after the party that had Elder Rigdon, and knocked one man down, and raised his club to level another, exclaiming, "*what are you doing here?*" when they left Elder Rigdon and turned upon father Johnson, who, turning to run towards his own house, met brother Poorman coming out of the corn field; each supposing the other to be a mobber, an encounter ensued, and Poorman gave Johnson a severe blow on the left shoulder with a stick or stone, which brought him to the ground. Poorman ran immediately towards father Johnson's, and arriving while I was waiting for the blanket, exclaimed, "I'm afraid I've killed him." Killed who? asked one; when Poorman hastily related the circumstances of the rencounter near the corn field, and went into the shed and hid himself. Father Johnson soon recovered so as to come to the house, when the whole mystery was quickly solved concerning the difficulty



between him and Poorman, who, on learning the facts, joyfully came from his hiding place.

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among those came also the mobbers; viz: Simonds Rider, a Campbellite preacher, and leader of the mob; one McClentic, son of a Campbellite minister; and Pelatiah Allen, Esq., who gave the mob a barrel of whiskey to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals.

The next morning I went to see Elder

Rigdon, and found him crazy, and his head highly inflamed, for they had dragged him by his heels, and those too, so high from the earth he could not raise his head from the rough frozen surface, which lacerated it exceedingly; and when he saw me he called to his wife to bring him his razor. She asked him what he wanted of it? and he replied to kill *me*. Sister Rigdon left the room, and he asked *me* to bring his razor; I asked him what he wanted of it, and he replied he wanted to kill his wife, and he continued delirious some days. The feathers which were used with the tar on this occasion, the mob took out of Elder Rigdon's house. After they had seized him, and dragged him out, one of the banditti returned to get some pillows; when the women shut him in and kept him some time.

(To be continued.)

#### THE WORD AND WILL OF THE LORD,

*Given at the Winter Quarters of the Camp of Israel, Omaha Nation, West Bank of Missouri River, near Council Bluffs, January 14th, 1847.*

The Word and Will of the Lord concerning the Camp of Israel in their journeyings to the West.

Let all the people of the Church of Jesus Christ of Latter-day Saints, and those who journey with them, be organized into companies, with a covenant and promise to keep all the commandments and statutes of the Lord our God. Let the companies be organized with Captains of Hundreds, Captains of Fifties, and Captains of Tens, with a President and his two Counsellors at their head, under the direction of the Twelve Apostles; and this shall be our covenant, that we will walk in all the ordinances of the Lord.

Let each company provide themselves with all the teams, wagons, provisions, clothing, and other necessities for the journey that they can.

When the companies are organized, let them go to with their might, to prepare for those who are to tarry.

Let each company with their Captains and Presidents decide how many can go next spring; then choose out a sufficient number of able-bodied and expert men, to take teams, seeds, and farming utensils, to

go as Pioneers to prepare for putting in spring crops.

Let each company bear an equal proportion, according to the dividend of their property, in taking the poor, the widows, the fatherless, and the families of those who have gone into the army, that the cries of the widow and the fatherless come not up into the ears of the Lord against this people.

Let each company prepare houses and fields for raising grain, for those who are to remain behind this season, and this is the will of the Lord concerning His people. Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion; and if ye do this with a pure heart, in all faithfulness, ye shall be blessed; you shall be blessed in your flocks, and in your herds, and in your fields, and in your houses, and in your families.

Let my servants Ezra T. Benson and Erastus Snow organize a company; and let my servants Orson Pratt and Wilford Woodruff organize a company. Also, let my servants Amasa Lyman and George A. Smith organize a company; and ap-



point Presidents, and Captains of Hundreds, and of Fifties, and of Tens, and let my servants that have been appointed go and teach this my will to the Saints, that they may be ready to go to a land of peace.

Go thy way and do as I have told you, and fear not thine enemies; for they shall not have power to stop my work. Zion shall be redeemed in mine own due time, and if any man shall seek to build up himself, and seeketh not my council, he shall have no power, and his folly shall be made manifest. Seek ye and keep all your pledges one with another, and covet not that which is thy brother's.

Keep yourselves from evil to take the name of the Lord in vain, for I am the Lord your God, even the God of your fathers, the God of Abraham, and of Isaac, and of Jacob. I am He who led the Children of Israel out of the land of Egypt, and my arm is stretched out in the last days to save my people Israel.

Cease to contend one with another, Cease to speak evil one of another.

Cease drunkenness, and let your words tend to edifying one another.

If thou borrowest of thy neighbour, thou shalt return that which thou hast borrowed; and if thou can'st not repay, then go straight way and tell thy neighbour, lest he condemn thee. If thou shalt find that which thy neighbour has lost, thou shalt make diligent search till thou shalt deliver it to him again.

Thou shalt be diligent in preserving what thou hast, that thou mayst be a wise steward; for it is the free gift of the Lord thy God, and thou art His steward. If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.

If thou art sorrowful, call on the Lord thy God with supplication, that your souls may be joyful. Fear not thine enemies, for they are in mine hands, and I will do my pleasure with them. My people must be tried in all things, that they may be

prepared to receive the glory that I have for them, even the glory of Zion, and he that will not bear chastisement, is not worthy of my kingdom. Let him that is ignorant learn wisdom by humbling himself and calling upon the Lord his God, that his eyes may be opened that he may see, and his ears opened that he may hear, for my spirit is sent forth into the world to enlighten the humble and contrite, and to the condemnation of the ungodly. Thy brethren have rejected you and your testimony, even the nation that has driven you out; and now cometh the day of their calamity, even the days of sorrow, like a woman that is taken in travail; and their sorrow shall be great, unless they speedily repent; yea, very speedily; for they killed the Prophets, and they that were sent unto them, and they have shed innocent blood, which crieth from the ground against them: therefore marvel not at these things, for ye are not pure; thou canst not yet bear my glory; but thou shalt behold it if ye are faithful in keeping all my words that I have given you from the days of Adam to Abraham; from Abraham to Moses; from Moses to Jesus and his Apostles; and from Jesus and his Apostles to Joseph Smith, whom I did call upon by mine Angels, my ministering servants; and by mine own voice out of the Heavens to bring forth my work, which foundation he did lay, and was faithful and I took him to myself. Many have marvelled because of his death, but it was needful that he should seal his testimony with his blood, that he might be honored, and the wicked might be condemned. Have I not delivered you from your enemies, only in that I have left a witness of my name. Now, therefore, hearken, O ye people of my Church; and ye Elders listen together; you have received my kingdom, be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you.—So no more at present. Amen, and Amen.

### CHASTITY.

Chastity is a most lovely and precious gem: it will adorn the diadem of its possessor, and sparkle on his brow with celestial glory while eternal ages roll.

The bare idea of chastity is inexpressi-

bly beautiful and elevating to a virtuous mind. There is a germ of true nobility and divine majesty in the chaste man or woman, which impart a conscious dignity to the character, and command the ho-



mage of respect and high esteem. The grand and lofty sentiment—death before pollution—which, according to historians, once pervaded the ancient Roman community, has won the admiration of the pure-minded of all succeeding generations.

Signal blessings are conferred upon and promised to the faithful observers of the law of purity, and in an awful manner are its violators denounced and punished.

The Patriarch Joseph resisted temptations to impurity, though tried severely, and because of his faithfulness received a greater blessing than his brethren, or his father's progenitors.

The Lamanites, (North American Indians,) who are a remnant of the tribe of Joseph, are the heirs of splendid promises, because of the purity of their social relations. The Prophet Jacob addresses the Nephites upon this subject in the following manner:—"O all ye that are pure in heart, lift up your heads and receive the pleasing word of God, and feast upon his love; for ye may, if your minds are firm, for ever. But wo, wo, unto you that are not pure in heart; that are filthy this day before God; for except ye repent, the land is cursed for your sakes; and the Lamanites, which are not filthy like unto you, (nevertheless, they are cursed with a sore cursing,) shall scourge you even unto destruction. And the time speedily cometh, that except ye repent, they shall possess the land of your inheritance, and the Lord God will lead away the righteous out from among you. Behold, the Lamanites your brethren, whom ye hate, because of their filthiness and the cursings which hath come upon their skins, are more righteous than you; for they have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife; and concubines they should have none; and there should not be whoredoms committed among them. And now this commandment they observe to keep; wherefore, because of this observance, in keeping this commandment, the Lord God will not destroy them, but will be merciful unto them; and one day they shall become a blessed people. Behold, their husbands love their wives, and their wives love their husbands; and their husbands and their wives love their children; and their unbelief, and their hatred towards you, is because of the iniquity of their fathers; wherefore, how much better are you than

they, in the sight of your great Creator? O my brethren, I fear that unless ye shall repent of your sins, that their skins will be whiter than yours when ye shall be brought with them before the throne of God."—Book of Mormon, page 119.

Whoredoms and licentiousness were punishable with death by the Mosaic law. Exclusion from the congregation of the Lord to the third, and even to the tenth generation, was the curse upon illegitimacy.

In the Doctrine and Covenants the following instructions are given concerning adultery:—"Thou shalt not commit adultery; and he that committeth adultery and repenteth not, shall be cast out; but he that has committed adultery and repents with all his heart, and forsaketh it, and doeth it no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out."—Section xiii., par. 7.

According to the Apostle John the most part of the inhabitants of all nations upon the earth in the last days will be filled with the spirit of licentiousness, and will be visited with righteous retribution for their fornications and abominations. Rev. xvii. and xviii. And can we not see the fore part of this prophecy fulfilling before our eyes in the present state of society? Do not licentiousness and debauchery stalk through the land with unblushing front, and revel unchecked from court to cottage, and from prince to peasant? Are not the proudest cities in Christendom besieged by prostitutes? Is not the world full of intrigue and seduction? Are not heads restlessly plotting, and passions shamelessly pandering, for the gratification of unbridled lusts?

In what light is this gross lewdness considered among modern Christian governments? Is it considered a crime of such fearful magnitude as to threaten the dismemberment and destruction of society, and, consequently, worthy of condign punishment? Alas, no! It is not even considered a transgression of the law; but, on the contrary, houses are actually licensed for the perpetration of this filthiness!

Hundreds and thousands of human beings are annually ushered into this world destitute of legitimate parentage. Such beings cannot possibly entertain much natural affection for the immediate authors of their existence: it is not to be expected,



and we do not see it. Many of these persons grow up to maturity without any apparent link to unite them to the great family of man. This sets the hearts of the children against the fathers, and the hearts of the fathers against the children, and the curse of degeneracy is the doom of both. These things are crying evils, and call loudly for vengeance from on high.

Upon the plea of the artificial state of modern society, there may be many extenuating circumstances adduced in behalf of individuals overtaken in these faults, but it can hardly be denied that the genius of Christendom, as a whole, is compatible with licentiousness, corruption, and abomination. Truly we can scarcely expect to see things otherwise, while millions of our fellow-creatures are stowed away in confined corners of the earth, and miserably sustained by the fluctuating favours of commerce, instead of spreading upon the face of the earth, replenishing it, and rejoicing in the bounties of a kind Providence and the fruits of their own industry.

Marriage is an ordinance of the Lord, and was instituted to authorize, consecrate, seal, and celebrate the union of the

sexes for the procreation of the human species, and for the uniting of society in the bonds of love and affection; thus forming the foundation upon which the social superstructure is reared, and at the same time serving for the key-stone by which it is held together. It is a most sacred ordinance, and cannot with impunity be trifled with. Man and woman are joined together by the law of God, in view of their interests blending together and becoming one, never more to be divided. An infringement of the marriage contract creates a social breach, proportionably weakening the social fabric, and providing a means whereby peace, confidence, and the blessings of Almighty God are sure to leak out.

It should, then, be the highest ambition of the Saints of God to preserve their bodies and spirits pure and spotless from the abominations which are practised amongst the Gentiles; to be chaste in thought, word, and deed; to marry, and regulate their passions by the law of the Lord, and so secure to themselves the favour of God, the approbation of a clear conscience, and the inestimable blessing of a godly posterity.

JOHN JAKUES.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, MAY 1, 1852.

**EAST INDIA MISSION.**—By the politeness of Elder William Cook, of London, we are enabled to lay before our readers the following interesting items concerning the East India Mission, being extracts of a letter from Elder William Willis, who, our readers will recollect, is on a mission to Calcutta. On Sunday, Dec. 21st, 1851, Elder Willis baptized nine natives—five Christian, and four Pagan. He was expecting to baptize four natives and three Europeans on the 7th of January, 1852. Four stations were open for preaching, and prospects were very encouraging for a good work being done. Elder Willis was also busily engaged in translating the “Ancient Gospel Restored,” by Elder Lorenzo Snow, into Bengalee and Hindoostanee. Thus are the glad tidings of salvation wending their way in the dark regions of the earth; the energy of the Elders of Israel is rapidly causing Zion’s glorious standard to be lifted up among the nations, whilst the Holy Spirit of God inspires the scattered sons and daughters of Israel to flee to the hope set before them.

**BOOK OF MORMON IN WELSH AND ITALIAN.**—The Book of Mormon (*Llyfr Mormon*) is now out of press in the Welsh language. Much praise is due to Elder John Davis, Counsellor to Elder William Phillips, the President of the Welsh Churches, for his unwearied diligence and unremitting exertions in translating and publishing the Book of Mormon and the Doctrine and Covenants in the Welsh language. We



trust the English Saints will appreciate and second Elder Davis's efforts by purchasing copies of these works, and thus strengthen his hands, and encourage and support him, that he may be abundantly blessed in his arduous labours and commendable endeavours to advance the interests of the Work of God.

We have also much satisfaction in being able to announce that the Book of Mormon (*Il Libro di Mormon*) is now in print in the Italian language.

It is quite refreshing to our spirits to witness the appearance of the standard works of the Church of Jesus Christ in the various languages of the nations: truly the intelligence of Truth is bursting upon the inhabitants of the earth, and as the light of heaven through the fulness of the Everlasting Gospel shines upon them, those who love righteousness will come to the light, that their works may be manifest, but those whose deeds are evil will avoid the light, lest their deeds be made manifest, and they stand rebuked before God and man. Nevertheless, this is the salvation or condemnation of this generation—the true light now shineth. It will be salvation to those who receive it, and walk in it, and condemnation to those who reject it, and refused to be illuminated by its refulgent rays.

Both the above translations are on sale at our office.

ELDER John Taylor and company arrived at Halifax, Nova Scotia, on the 17th of March, all well and in good spirits.

Elder George B. Wallace landed at Boston, U.S., March 31st, also in good spirits.

We are also enabled to state that the *Kennebec* arrived at New Orleans on the 11th of March.

## ADDRESS TO THE YOUNG SAINTS.

BY ELDER J. W. YOUNG.

"Just as the twig is bent, the tree's inclined,  
"So early habits lead the human mind."

Being myself a young man I take the liberty of writing a few words to my young brethren and sisters. You are now at that period of life when the character of every man and woman is formed. If in youth you acquire foolish habits, you will find it hard to break them off in times to come. Many otherwise great men have been the slaves of some foolish habit or other which they had acquired in youth, and which they could not muster sufficient energy in riper years to renounce. Sir Isaac Newton was a slave to his pipe; Bonaparte to his snuff-box; Dr. Johnson to the dinner-table; and the majority of our statesmen in England and America drink, take snuff, and smoke; which are all highly pernicious habits.

The Young Saints should aspire to become great and honourable among the people of God, and when they sit, as they will do if faithful, in the council of the just, they will certainly wish to be free from these filthy habits. Ere long the

responsibility of rolling on this work will rest upon your shoulders, in connexion with your young brethren, in America and other countries, and now is the time to prepare yourselves for this work. You should become conversant with all the writings of the Church, which you possibly can obtain; and particularly with the Stars; for in them you will find much useful information. You should study all good books, and seek for knowledge in every honourable way. Let your researches be in wisdom, imbibing as little Gentile superstitions as possible. When a man of a fruitful mind, well stored with knowledge, speaks under the influence of the spirit of God, he instructs and edifies all that hear him. Every faithful young man in this Church will eventually be called to the Priesthood, and many, like Paul, will have to stand before the great men of the earth to defend the faith; and perhaps they may be called to test the power of their Priesthood with that of the servants



of Satan, even as Elijah did. This will require great faith; and the only way to come into possession of *this faith* is "to live by every word that proceeds from the mouth of God."

I would exhort you, my young brethren, to avoid bad company, for the spirit of man assimilates, more or less, to the likeness of those with whom he associates. If we mingle with master spirits, men of intelligence and integrity, their every word will be a pearl of great value to us; and in such company we can learn wisdom and true refinement, and form habits of virtue. On the other hand, if we associate with the vile and low, we shall learn low things and acquire vicious habits.

As I have before stated, youth is the time to frame the mind; and if in youth we learn to govern our passions, we can do it as we grow older. We should never contend in anger with any man, for "angry words stir up strife;" so says the Scripture; again, it says, that "soft words turn away wrath." I have seen men contend, and I always notice that if both were not in fault when they began, they generally were when they ended. Perhaps some may say,—oh, I *can't* govern my passions,—if I hear any one railing against the Church, or abusing my friends, I must speak, I *can't* help it. Now it is all nonsense to talk in this manner. I was once of that mind; but I find I must govern myself, and that I *can* do it too. All things are possible to them that believe. Our Saviour was "reviled, but he reviled not again;" he was smitten on one cheek, and he turned the other. When Peter smote off the ear of the High Priest's servant, Jesus told him to put up his sword. Peter, like many of our young brethren, had not learned that, though "all things are lawful, all things are not expedient." But brethren you will be placed in situations when, if you *don't* keep cool, it will go hard with you. One thing, my young brethren, I would have you remember, viz., that it is better to suffer wrong, than to do wrong. There is not a young man or woman in the Church of Jesus Christ, of Latter-day Saints, but what can govern him, or herself, if they will set about it in the right manner. In the first place they should form a resolution that they will subdue their stubborn temper, and then ask God to give them power to carry it out. When they begin to feel

angry they should call to mind their vow, and all will be well; then passion will leave them, and instead of the condemnation which a man always feels after an evil contention, they will feel free and calm as the summer morning. Again, you should learn the principle of obedience, for that is the grand principle of salvation. The cause of all our afflictions and privations, and the present condition of man, may be expressed in one simple word, *disobedience*; and the hope, or plan of salvation, which is to bring us back to God and exalt us in His kingdom may also be concentrated into one word—obedience. Obedience to what? Why, to the Holy Priesthood, and no other means can save either Jew or Gentile. We must not only go down into the water and be baptized for the remission of our sins, but we must be obedient in all things, both temporal and spiritual. Brethren, do you want to know how Brigham Young came to be the President of the Church? I will tell you; it was by doing as he was told by the Prophet Joseph, without asking useless questions, or making foolish objections. And if Jesus had not observed this order of obedience to the will of the Father, he would not have been the "*be-loved Son*." No matter how contrary to our views counsel may come, it is our duty to obey it, as long as it comes from the right source. And it is not our business to judge those whom God has placed over us, nor to counsel them: if they do wrong, they will be removed out of their places unless they repent. It is not an uncommon thing for Saints, when they hear a principle spoken of for their good, to say, I never saw that in the Bible; I shall not receive it till I hear more about it. For instance, I have heard of individuals saying they could not find it written in the Bible that "strong and hot drinks, and tobacco" are not good for man; and they should use them. What kind of Saints are these? Brethren, the Holy Priesthood is the oracle of God, and those who hold it have as much authority to speak to us as Peter and Paul had to speak to the generation in which they lived; and now is the time when you are young to learn these things, and to get rid of the superstitions and absurd notions of our forefathers. Brethren and sisters, it will not be the words of ancient Prophets and Apostles that will judge you; but the words of modern ones. If your parents



are in the Church, and are themselves obedient to counsel, it is your duty to obey their counsel in all things, through all your lives, and in fact through all eternity. And if your parents are not in the Church, or if they have the *name* and not the *principle*, it is your duty to be governed by them while in your minority; and if they prevent you from keeping the commandments of God, they will have to answer for the sin. But, when you are from under their jurisdiction, according to the law of the land, it will then become your duty to "forsake father and mother for the Gospel's sake." I think I have said sufficient on these principles, and if you will observe them you will be blest.

"Be ye clean that bear the vessels of the Lord." Brethren always bear in mind this saying, for though short it is very important. God has permitted us through his mercy to come and take these bodies, that we may become perfect; and how great is the favour to us my young brethren, for many of us will live to see Zion fully established, and a reign of righteousness brought in. Seeing then that we have been permitted to come forth in a day fraught with such great events; how great will be our condemnation, if we pollute our tabernacles. There are to be a certain number of Priests standing on Mount Zion who have not defiled themselves with women. Shall we be of that number? If we are, we must live accordingly. How determined then we ought to be to overcome temptation, for if we once give way to it, after becoming acquainted with the doctrines of Christ, though the sin may be forgiven by the Lord and our brethren, still the spot remains; and how can it be said of us, that we are of those who have not polluted themselves. The path of youth is indeed a slippery one, and how many fall while passing through it. This being the case, let me exhort you, brethren and sisters, to fortify yourselves, by striving to do all the

will of God, by watching and by prayer, that you may have much of His Holy Spirit to rest upon you. Shun every appearance of evil, and live every day as though you expected it to be your last; and whether you sing, or pray, or preach, or work in the cotton mill, or in the bowels of the earth, or in whatever condition you may be placed, do all things to the glory of God. Shun the evil doer, as you would a poisonous serpent.

Finally, brethren be humble, be prayerful, be meek and patient, and long suffering towards all men, love one another, not with the cold *lip* love of the world, nor yet with that love which springs from lust, but with a pure and holy love. A love that would die for the sake of our brother or sister; that would shield the character of a brother and the virtue of a sister from the polluting touch of wicked men, even to the last drop of blood. What more shall I say? Brethren, if you will give heed to these things, simple as they are, you shall be greatly blessed; and shall grow wise day by day; you shall become great and honourable among the sons of God; and shall be enabled to solve the deep things of God, and to understand the great principles by which worlds are governed and made to perform their revolutions around their great centre, even KOLOB. You shall have health of body, and vigour of mind; and shall have power to overcome every evil, and to keep yourselves pure before God; and in the resurrection you shall rise pure and holy, and receive immortal lives. You shall live and reign with Christ on the earth for a thousand years, during which time you shall be instructed by those who have been in the society of the *Gods*, even the Prophets and Patriarchs of old, and by Christ himself. And then you will be prepared for greater works than ever have been performed on this earth. Your kingdoms and dominions will be like that of Christ's, progressive, eternal, and never ending.

#### DISGRACEFUL SCENE IN THE U. S. HOUSE OF REPRESENTATIVES.

(From the New York Herald.)

Washington, March 12, 1852.

Mr. BROWN, (S. R. dem.) of Miss., made a party speech, taking a retrospect of the rise, progress, &c., of the Southern rights movement, which went down from

the time the first Union convention was held in Mississippi. If he was called upon to write the epitaph, it would be:—"Requiescat in pace." He would not make



merry over the tomb of an old friend. He believed that the movement was made in a patriotic spirit, and was calculated to preserve the rights of the States—that, in the language of a facetious friend, like Peter Pringle's pig:—

When it lived, it lived in clover,  
And when it died, it died all over.

(Laughter.)

He then passed on to speak of Mississippi. His colleague (Mr. Wilcox) had, in rather bad taste, spoken of the old line democrats as trying to sneak back into the democratic party; they were never out of the party; but Mr. Wilcox and his associates put themselves outside the pale of the democracy by joining the Union party, which, being composed of men of the whig and democratic parties, had no right to appoint delegates to the democratic convention.

Mr. WILCOX, (Union dem.) of Miss., rose and said—I was informed that I was to be denounced, this morning, by my friend,—for I hail him as such, and he is such—but, really, the storm has passed. His missiles are weak, and have fallen harmless at my feet. My colleague says that a secession party in Mississippi existed in a chimera, and that there was no party in favour of secession. I had thought that the gentleman had too high a regard for truth to make a declaration so baseless of truth. (Sensation throughout the house.)

Mr. BROWN—I desire to ask my colleague, does he mean to say I have been guilty of a falsehood? The inference may be left on the minds of some gentlemen.

Mr. WILCOX—I have spoken boldly; my language cannot be misunderstood on that point.

Mr. BROWN—Do you mean to say that what I have stated is false? (looking sternly at his colleague.)

Mr. WILCOX—If you mean to say there is nobody in Mississippi in favour of secession, it is false.

The last word was scarcely uttered, before Mr. Brown drew off and planted a blow in Wilcox's face.

Wilcox returned Brown's blow, and both clenched.

In a moment, the House and galleries were thrown into the wildest alarm and confusion,—those in the galleries stretching over to see the fight, while the members jumped from their desks, and flew to the scene of conflict.

Several moments elapsed before the belligerents were separated. Mr. Brown, with difficulty, was removed fifty feet from his antagonist.

Wilcox jumped upon his desk, crying, “I can whip him! let me go!” brandishing his arms in the air.

FIRST VOICE—(very excited)—“Where's the Sergeant-at-Arms?”

SECOND VOICE—(quite tremulous)—“Stop the fighting!”

THIRD VOICE—(decidedly frightened)—“My God! has Wilcox got a knife?”

A HUNDRED VOICES—(strong and clear) “No! no!”

In the confusion—calling for the Sergeant-at-Arms, the officers, &c., several of the runner boys were knocked over.

During the alarm and excitement, the Speaker hurried in and resumed the chair, knocking, and demanding order.

Mr. Bayley's voice was heard above the din, saying, “I demand the Sergeant-at-Arms to take those persons into custody.”

The Speaker continued knocking, saying in the intervals:—“The Chair (knock) will hear (knock) no proposition until order is restored.” (knock, knock.) He then requested the Sergeant-at-Arms, and other officers, to perform their duty.

Mr. McLANAHAN, (dem.) of Pa.—Let the Chairman of the Committee make his report.

Cries—No, no! Order.

The SPEAKER—The report will be received when order is restored. He earnestly appealed to gentlemen to take their seats.

Mr. RICHARDSON, (dem.) of Ill.—I was going to make that request.

Five minutes or more elapsed, when, amidst comparative quiet, the Chairman of the Committee reported progress.

Mr. CLINGMAN, (whig) of N. C., offered a resolution to close the debate in one hour after the House shall again go into committee.

A question of order arose, when

Mr. McMULLEN, (dem.) of Va., moved to lay the resolution on the table; but the question was negatived.

Mr. BROWN asked the general consent of the House to make a personal explanation.

CRIS—“Agreed, agreed.” “Nobody objects.”

The SPEAKER requested gentlemen to resume their seats.



Mr. BROWN then said—During the six years I have occupied a seat on this floor, I am not sensible of having violated decorum, or committed any breach in the rules of the House. I deeply and painfully regret that there should have been a necessity for my doing so now. I shall not recur to the circumstances under which I was induced to perpetrate the act in the presence of the House, which I know was a breach of its rules—a violation of parliamentary decorum, and a thing I would not have been guilty of, except under a very pressing and extraordinary necessity. I apologize to the House sincerely, earnestly, from my heart—I apologize to the representatives of the people, and express to them my deep and heartfelt regret that I engaged in any transaction which, by possibility, can cast discredit on the councils of the nation. More than this I cannot say. The House, I trust, will receive the apology. I throw myself on the indulgence of the country, and ask its pardon. I offer the guarantee which a past life in the service of my country affords, that a like occurrence will not again take place, unless under some other very extraordinary and unusual provocation. I am the last man wilfully to violate decorum in the smallest particular—much less violate it in so flagrant a manner as to attract the attention of the House.

Mr. WILCOX said—It is a matter of regret that I rise so soon after having become identified with this body, to make an apology for a breach of its rules. During the time I have been a member of this

House, I have endeavoured, so far as in me lies, to discharge all the duties devolving upon me as a representative, and to comply strictly and rigidly with the rules and regulations governing this House. That the quiet and repose of this deliberative body has been disturbed, is to me a matter of heartfelt sorrow. I tender an apology. I mean what I say, as the language of my heart. I intended no disrespect to the representatives of this nation, and enter my disclaimer to this effect; but as my honourable colleague alluded indirectly to the unpleasant difficulty, permit me to say;—I consider the wrong and outrage offered justified me in the course I pursued. I have nothing further to say, except to claim the indulgence and forgiveness of you, who are magnanimous and generous.

Mr. JOHNSON, (dem.) of Ark.—I move that the gentlemen be excused. Do I understand they have been arrested by order of the House?

Mr. CLINGHAM said there were no proceedings yet, and he hoped none would be found necessary.

The SPEAKER said the Sergeant-at-Arms was called, but there had been no arrests.

Mr. JOHNSON—I withdraw the motion.

The resolution to terminate the debate in one hour after the House shall go into committee, was then adopted.

Several ineffectual motions were made to adjourn until Monday; and after much confusion, the House adjourned till to-morrow.

[Truly the Lord is rapidly withdrawing the light of His Holy Spirit from the midst of the American nation. The halls of Congress, instead of being sanctified by the purity of wise and temperate legislation, are disgraced by the party squabbles and pugilistic rencounters of those who are considered to be the representatives of the national character. Having rejected the Lord's anointed—the man who would have reformed and saved the nation, having shed the blood of Saints and Prophets, and banished the Holy Priesthood from their midst, they must themselves now drink the cup of indignation to the dregs. Division, variance, and strife distract their councils, and the nation will surely be wasted by these things. In contemplating the declining greatness of the American nationality, the ejaculation involuntarily escapes us, "How is the gold become dim; how is the most fine gold changed!"—Ed.]

#### VARIETIES.

It is not unworthy of remark that the late advices from the Pacific bring no confirmation of the report brought by a previous arrival, of a rebellion in the Territory of Utah. It may therefore be presumed that our original conjecture as to the origin of this story was correct.—*Cincinnati (U.S.) Atlas.*



WE should always endeavour to blend instruction with amusement.

MANY pant for the prize, but will not run in the race.

THERE is a silent eloquence in the morality of a whole life which is irresistible.

SPANISH MAXIM.—He who loseth wealth, loseth much; he who loseth a friend, loseth more; but he who loseth his spirits, loseth all.

PROPERTY to the value of one million of dollars was consumed by fire in Philadelphia (U.S.) on Sunday morning, March 28th.

TRUE freedom consists in this—that each man shall do whatever he likes, without injury to another.

LAY your designs with wisdom, carry them on with resolution, and, let the result be what it may, you will have discharged your duty.

A CARRIAGE firm in Concord, N.H., has received an order from Mr. Vanderbilt for the manufacture of eighteen omnibusses, to be used on the San Juan route across the Isthmus.—*Cincinnati (U.S.) Atlas*.

OUR physical well-being, our moral worth, our social happiness, our political tranquillity, all depend upon the control of our appetites and passions, which the ancients designated by the cardinal virtue of Temperance.—*Burke*.

BRASIDAS, the famous Lacedemonian general, caught a mouse; it bit him, and by that means made its escape. "O Jupiter," said he, "what creature is there so contemptible, but that it may have its liberty, if it will contend for it?"

It is doing some service to humanity to amuse innocently, and they know very little of society who think it can bear to be always employed, either in the exercise of its duties, or in high and important meditations.

"MA," said an inquisitive little girl, "will the rich and poor people live together when they all go up to heaven?"

"Yes, my dear, they will be all alike there."

"Then, ma, why don't rich and poor Christians associate together?"

"Sally had better put you to bed, my love, you are getting sleepy."

DANCING.—It is to be desired, that this accomplishment should be extended to the labouring classes of society, not only as an innocent pleasure, but as a means of improving their manners. Why should not gracefulness be spread through the whole community? The philanthropist and Christian must desire to break down the partition walls between human beings in different conditions; and one means of doing this is, to remove the conscious awkwardness which confinement to laborious occupations is apt to induce. An accomplishment, giving free and graceful movement, though a far weaker bond than intellectual or moral culture, still does something to bring those who partake it nearer each other.—*Dr. Channing*.

EARNESTNESS IN PUBLIC SPEAKING.—*Earnestness* is the main element in the impressiveness of public speaking. It carries conviction to the minds of the hearers with a power that nothing else can give. Its absence is an irreparable defect. Sincerity is not enough; desire to be useful is not enough. Men must have that ardent impulse, which, breaking through every barrier, attests to the world their sincerity, by urging those to the most devoted efforts in the diffusion of truth. They must be distinguished by peculiar energy; they must have moral power to compel respectful attention. Their whole soul must be thrown into the work sympathetically. So spake Paul, Peter, Luther, Knox, Whitfield, Wesley, Joseph Smith, and so speak Brigham Young and the Twelve Apostles of this last dispensation.

## W A T E R.

(Selected.)

Wine, wine, thy power and praise  
Have ever been echoed in minstrel lays;  
But Water, I deem, hath a mightier claim  
To fill up a niche in the temple of Fame.  
Ye who are bred in Anacreon's school  
May sneer at my strain as the song of a fool:  
Ye are wise, no doubt, but have yet to learn  
How the tongue can cleave and the veins can burn.



Should you ever be one of a fainting band,  
 With your brow to the sun, and your feet to the sand,  
 I would wager the thing I'm most loath to spare  
 That your Bacchanal chorus would never ring there:  
 Traverse the desert and then ye can tell  
 What treasures exist in the cold deep well;  
 Sink in despair on the red parched earth,  
 And then ye may reckon what Water is worth.

Famine is laying her hand of bone  
 On the ship becalmed in a torrid zone;  
 The gnawing of Hunger's worm is past,  
 But fiery thirst lives on to the last.  
 The stoutest one of the gallant crew  
 Hath a cheek and lips of a ghastly hue;  
 The hot blood stands in each glassy eye,  
 And, "Water, oh God!" is the only cry.

There's drought in the land, and the herbage is dead,  
 No ripple is heard in the streamlet's bed;  
 The herd's low bleat and the sick man's pant  
 Are mournfully telling the boon we want.  
 Let heaven this one rich gift withhold,  
 How soon we find that is better than gold;  
 And Water, I say, hath a right to claim  
 The minstrel's song and a tithe of fame.

ELIZA COOK.

## THE GOSPEL.

Sweet is the peace the Gospel brings  
 To seeking minds, and true;  
 With light refulgent on its wings,  
 It clears the human view.

Tradition flees before its power,  
 And unbelief gives way;  
 The gloomy clouds that used to lower  
 Submit to reason's sway.

Yea, reason of celestial kind,  
 Above a mortal's ken,  
 Till by the sacred fire refined,  
 Faith realizes then.

Its laws and precepts are divine,  
 And shew a Father's care;  
 Transcendent love and mercy shine  
 In each injunction there.

Luton.

May we who name the sacred name  
 From every sin depart;  
 Then will the Spirit's constant flame  
 Preserve us pure in heart.

Ere long the tempter's power will cease,  
 And sin no more annoy;  
 Nor differing sects disturb our peace,  
 Or mar our heart-felt joy.

That which we have in part received  
 Will be in part no more;  
 For He in whom we have believed,  
 To us will all restore.

In patience, then, let us possess,  
 Our souls, till He appear;  
 On to our mark, of calling press,  
 Redemption draweth near.

M. A. MORTON.

NOTICE.—The "List of Monies received," will appear in our next.

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UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 11.—Vol. XIV.

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Price One Penny.

## HISTORY OF JOSEPH SMITH.

(Continued from page 150.)

During the mob, one of the twins received a severe cold, and continued to grow worse till Friday, and died. The mobbers were composed of various religious parties, but mostly Campbellites, Methodists and Baptists, who continued to molest and menace father Johnson's house for a long time. Elder Rigdon removed to Kirtland with his family, then sick with the measles, the following Wednesday, and, on account of the mob, he went to Chardon on Saturday, April first. Sunday, April second, I started for Missouri, in company with Newel K. Whitney, Peter Whitmer, and Jesse Gauze, to fulfil the revelation. Not wishing to go by Kirtland, as another mob existed in that neighbourhood, (and indeed, the spirit of mobocracy was very prevalent through the region of country at the time,) brother George Pitkin took us in his wagon, by the most expeditious route to Warren, where we arrived the same day, and were there joined by Elder Rigdon, who left Chardon in the morning; and proceeding onward, we arrived at Wellsville the next day, and the day following at Stubenville, where we left the wagon; and on Wednesday, the fifth of April, we took passage on board a steam packet for Wheeling, Virginia; where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife, (in connection with Bishop Whitney,) to have her go to Kirt-

land and tarry with his family till our return. She went to Kirtland, to brother Whitney's, and sister Whitney's aunt, Sarah Smith, (who was then living with her,) inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them; accordingly sister Whitney invited my wife to leave, which she did immediately; having enjoyed about two hours' visit. She then went to brother Reynolds Cahoon's, and father Smith's, and doctor Williams,' where I found her very disconsolate on my return.

From Wheeling we took passage on board the steamer Trenton. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage the boat went on in the morning; and when we arrived at Cincinnati, some of the mob which had followed us all the way round, left us, and we arrived at Louisville the same night; Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville we were joined by Elder Titus Billings, who was journeying with a company of Saints from Kirtland to Zion, and we took passage on the steamer Charleston for St. Louis, where we parted with brother Billings and company, and by stage arrived at Independence, Missouri, on the twenty-fourth of April, a distance of about three hundred miles from St. Louis. We found



the brethren generally enjoying health and faith, and extremely glad to welcome us among them.

On the 26th, I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a Conference of High Priests, Elders and members, held at Amherst, Ohio, on the 25th of January, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive, and delightful. During the intermission, a difficulty or hardness which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following:—

*Revelation, given April, 1832, showing the order given to Enoch, and the Church in his day.*

Verily, verily I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you; nevertheless there are those among you who have sinned exceedingly; yea, even all of you have sinned, but verily I say unto you, beware from henceforth and refrain from sin lest sore judgments fall upon your heads: for unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation. Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings which I give unto you, ye become transgressors and justice and judgment is the penalty which is affixed unto my law; therefore, what I say unto one I say unto all, watch, for the adversary spreadeth his dominions and darkness reigneth: and the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you; or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation. I, the Lord, am bound when ye do what I say, but when ye do not what I say, ye have no promise.

Therefore, verily I say unto you, that it is expedient for my servant Alam, and Ahasdah, Mahalaleel, and Pelagoram, and my

servant Gazelam, and Horah, and Olihah, and Shalemanasseh, and Mehemson, be bound together by a bond and covenant, that cannot be broken by transgression except judgment shall immediately follow, in your several stewardships, to manage the affairs of the poor, and all things pertaining to the Bishoprick both in the land of Zion and in the land of Shinehah, for I have consecrated the land of Shinehah in mine own due time for the benefit of the Saints of the Most High, and for a stake to Zion: for Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments: therefore I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord. Behold here is wisdom also, in me for your good. And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just: and all this for the benefit of the Church of the living God, that every man may improve upon his talent, that every man may gain other talents; yea, even an hundred-fold, to be cast into the Lord's storehouse, to become the common property of the whole Church, every man seeking the interest of his neighbour, and doing all things with an eye single to the glory of God.

This order I have appointed to be an everlasting order unto you and unto your successors, inasmuch as you sin not: and the soul that sins against this covenant, and hardeneth his heart against it, shall be dealt with according to the laws of my Church, and shall be delivered over to the buffetings of Satan until the day of redemption.

And now, verily I say unto you, and this is wisdom, make unto yourselves friends with the mammon of unrighteousness, and they will not destroy you. Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you, for even yet the kingdom is yours, and shall be for ever if you fall not from your steadfastness. Even so. Amen.

On the 27th, we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavour to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.



On the 28th and 29th, I visited the brethren above Big Blue river, in Kaw township, twelve miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th, I returned to Independence, and again sat in council with the brethren, and received the following:—

*Revelation, given April, 1832.*

Verily thus saith the Lord, in addition to the laws of the Church concerning women and children, those who belong to the Church, who have lost their husbands or fathers: women have claim on their husbands for their maintenance until their husbands are taken; and, if they are not found transgressors, they shall have fellowship in the Church; and, if they are not faithful, they shall not have fellowship in the Church: yet they may remain upon their inheritances according to the laws of the land.

All children have claim upon their parents for their maintenance until they are of age; and after that they have claim upon the Church; or, in other words, upon the Lord's storehouse, if their parents have not wherewith to give them inheritances. And the storehouse shall be kept by the consecrations of the Church, that widows and orphans shall be provided for, as also the poor. Amen.

Our council was continued on the first of May, when it was ordered that three thousand copies of the book of Commandments be printed, the first edition; that William W. Phelps, Oliver Cowdery, and John Whitmer, be appointed to review and prepare such revelations as shall be deemed proper for publication, for the press, and print them as soon as possible at Independence, Missouri; "published by W. W. Phelps and Co." It was also ordered that W. W. Phelps correct and print the hymns which had been selected by Emma Smith in fulfilment of the revelation.

Arrangements were also made for supplying the Saints with stores in Missouri and Ohio, which, with a few exceptions, were hailed with joy by the brethren. Before we left Independence, Elder Rigdon preached two most powerful discourses, which, so far as outward appearance is concerned, gave great satisfaction to the people.

On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana; and from thence to New Albany, near the falls of the Ohio river. Before we arrived at the latter place, the horses became frightened, and while going at full speed Bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel, and had his leg and foot broken in several places; at the same time I jumped out unhurt, and we put up at Mr. Porter's public house, in Greenville, for four weeks, while Elder Rigdon went directly forward to Kirtland. During all this time, brother Whitney lost not a meal of victuals or a night's sleep, and doctor Porter, our landlord's brother, who attended him, said it was a d—d pity we had not got some Mormon there, they can set broken bones or do any thing else. I tarried with brother Whitney and administered to him till he was able to be moved. While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner-table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw was dislocated in a few moments. This I succeeded in replacing with my own hands, and made my way to brother Whitney, (who was on the bed,) as speedily as possible; he laid his hands on me and administered in the name of the Lord, and I was healed in an instant, although the effect of the poison had been so powerful, as to cause much of the hair to become loosened from my head. Thanks be to my heavenly Father for His interference in my behalf at this critical moment, in the name of Jesus Christ. Amen.

Brother Whitney had not had his foot moved from the bed for near four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry-boat in waiting which would take us quickly across, where we would find a hack which would take us directly to the landing, where we should find a boat in



waiting, and we will be going up the river before ten o'clock, and have a prosperous journey home. He took courage and told me he would go. We started next morning, and found every thing as I had told him, for we were passing rapidly up the river before ten o'clock, and landing at Wellsville, took stage coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June, and I found my wife as before mentioned.

As soon as I could arrange my affairs, I recommenced the translation of the Scriptures, and thus I spent most of the summer. In July, we received the first number of the "Evening and Morning Star," which was a joyous treat to the Saints. Delightful indeed, was it to contemplate that the little band of brethren had become so large, and grown so strong, in so short a space as to be able to issue a paper of their own, which contained not only some of the revelations, but other information also,—which would gratify and enlighten the humble enquirer after truth.

So embittered was the public mind against the truth, that the press universally had been arrayed against us; and although many newspapers published the prospectus of our new paper, yet it appeared to have been done more to calumniate the editor, than give publicity to the sheet. Editors thought to do us harm, while the Saints rejoiced that they could do nothing against the truth, but for it.

The following are extracts from the "Evening and Morning Star;" Independence, Missouri, June, 1832, first Number:—

#### "TO MAN.

"With the help of God, the first Number of the Evening and Morning Star, comes to the world for the objects specified in its prospectus, which was published last winter. That we should now recapitulate some of its leading objects, and briefly add a few remarks, will naturally be expected; and we cheerfully do so, that this generation may know, that the Star comes in these last days as the friend of man, to persuade him to turn to God and live, before the great and terrible day of the Lord sweeps the earth of its wickedness. That it comes not only as the messenger of truth, to bring the revelations and commandments of God which have been, but to publish those that God gives now, as in days of old, for He is the same God yesterday, to-day, and for ever;

and if, after He was taken up, as mentioned in the first chapter of Acts, He through the Holy Ghost had given commandments unto the Apostles whom He had chosen, what possible reason is there to suppose that He would neglect to do likewise now—before He comes in His glory; before He gathers His elect, (the house of Israel, see Isaiah, xlv, 4;) and even before John the Revelator must prophecy again before many peoples, and nations, and tongues, and kings? (see Rev. x.) We know of no reason in the Bible. That it comes as the harbinger of peace and good will to them that serve the Lord with a determination to have a part in the first resurrection, and finally become Kings and Priests to God the Father in the celestial kingdom, where God and Christ is, and where they will be for eternity; and where will be also, the General Assembly of the First-born, the Church of Enoch, who walked with God and built up Zion in the first days, which Zion and Enoch the Lord translated to paradise before the flood; but Isaiah says: Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring AGAIN ZION. That it comes according to the will of God. From those who are not ashamed to take upon them the name of Christ, and walk lowly in the valley of humiliation, and let the solemnities of eternity rest upon them: knowing that the great day of the Lord will soon usher in the Sabbath of creation, for the rest of the Saints: that the Saviour may reign his thousand years of peace upon the earth while Satan is bound. That it comes in meekness and mercy to all mankind, that they may do works meet for repentance and be saved in the first resurrection, and afterwards dwell with the spirits of just men made perfect in the celestial kingdom, which transcends the glory of the terrestrial as much as the terrestrial transcends the telestial, or the telestial transcends the prison of the imperfect. That it comes to bring good tidings of great joy to all people, but more especially the house of Israel scattered abroad, that the day of their redemption is near, for the Lord hath set His hand again the second time to restore them to the land of their inheritance; ready to receive the Saviour in the clouds of heaven. That it comes to show that the ensign is now set up unto which all nations shall come, and worship the Lord, the God of Jacob, acceptably. That it comes when war, and the plague or pestilence, as it is called, are sweeping their thousands and tens of thousands, to show that the day of tribulation spoken of by our Saviour, is nigh at hand, even at the doors. That it comes to repeat the great caution of Paul:



Beware lest any spoil you, (the disciples of Christ,) through philosophy and vain deceit, after the traditions of men and the rudiments of the world. That it comes to prepare the way of the Lord, that when He comes He may have a holy people ready to receive Him. That it comes to show that no man can be too good to be saved, but that many may be too bad. That it comes to declare that goodness consists in doing good, not merely in preaching it. That it comes to show that all men's religion is vain without charity. That it comes to open the way for Zion to arise and put on her beautiful garments and become the glory of the earth, that her land may be joined, or married, (according to the known translation of Isaiah,) to Jerusalem again, and they be one as they were in the days of Peleg. Thus it comes.

"Man, being created but little below the angels, only wants to know for himself, and not by another, that, by obeying the commands of his Creator, he can rise again, after death, in the flesh, and reign with Christ a thousand years on the earth without sin; be changed in the twinkling of an eye, and become a King and a Priest to God in eternity—to forsake his sins, and say: Lord I am thine! The first words of which we have account, that Jesus Christ spake concerning the things of eternal life, were: Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he was baptized: and truly, if it became the Saviour of the world, holy as he was, to be baptized in the meridian of time, to fulfil all righteousness, how much more necessary is it for man to be baptized upon the very eve of the Sabbath of creation, to be saved? Let the heart answer the head, that the body may save the soul. As this paper is devoted to the great concerns of eternal things and the gathering of the Saints, it will leave politics, the gainsaying of the world, and many other matters, for their proper channels, endeavouring by all means to set an example before the world, which, when followed, will lead our fellow-men to the gates of glory, where the wicked cease from troubling, and where the weary will find rest. There may be errors both in us and in the paper, we readily admit, and we mean to grow better, till, from little children, we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ, which we pray may be the happy lot of thousands, before he comes with the hundred forty and four thousand that are without guile.

W. W. PHELPS.

June, 1832."

## " TO THE CHURCH OF CHRIST ABROAD IN THE EARTH.

"It is the duty of the Church of Christ, in Zion, to stand as an ensign to all nations, that the Lord hath set His hand the second time to restore the house of Israel to the lands of their inheritance, &c., and it behoves the members of this Church, to manifest before the world by a godly walk; by a noble example, as well as by sterling precept; by prudence in living; by plainness in dress; by industry; by economy; by faith and works, and above all, by solemnity, humility and patience, that this is a day of warning and not a day of many words.

"This being the order in Zion, how much more necessary is it, that the Churches of Christ, which have not yet come up to this land should show the world, by well ordered conduct in all things, that they are the children of the living God! It is all-important, and the salvation of many souls depends upon their faultless example. They will therefore, knowing that the Lord will suddenly come to His temple, do their part in preparing the way, by observing the Sabbath day, and keep it holy; by teaching their children the Gospel, and learning them to pray; by avoiding extremes in all matters; by shunning every appearance of evil; by studying to be approved, and doing unto others as they would have others do unto them; by bearing trouble and persecution patiently, without a murmur, knowing that Michael, the Arch-angel, when contending with the Devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. They will not only set an example worthy of imitation, but they will let their light so shine as that others, seeing, may go and do likewise. Example is the great thing that defies the world with all its vain glory; by letting their moderation be known unto all men, both in dress and in living; in words and deeds; in watching and in praying; in love and in labour, and in works as well as in faith, they preach the world a lecture, they set the enquirer a sample, and teach all Christendom a lesson, that studied preaching and pulpit eloquence have failed to accomplish."

## "COMMON SCHOOLS.

"The disciples should lose no time in preparing Schools for their children, that they may be taught as is pleasing unto the Lord, and brought up in the ways of holiness. Those appointed to select and prepare books for the use of schools, will attend to that subject as soon as more weighty matters are finished. But the parents and guardians in the Church of Christ need not wait—it is all important that children to become good



should be taught so. Moses, while delivering the words of the Lord to the congregation of Israel, the parents, says, And these words which I command thee this day, shall be in thy heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. If it were necessary then to teach their children diligently, how much more necessary is it now, when the Church of Christ is to be an ensign, yea, even a sample to the world, for good? A word to the wise ought to be sufficient, for children soon become men and women. Yes, they are they

that must follow us, and perform the duties which, not only appertain to this world, but to the second coming of the Saviour, even preparing for the Sabbath of creation, and for eternity.

"*The Star Office* is situated within twelve miles of the west line of the State of Missouri; which at present is the western limits of the United States, and about 120 miles west of any press in the State, in about 39 degrees of north latitude, and about 17 1-2 degrees of west longitude; two and a half miles south of Missouri river; 280 miles by land, or 500 by water, west of St. Louis; nearly 1200 miles west of Washington; 1300 miles from New York, and more than 1500 miles from Boston.

(To be continued.)

## SINCERITY.

BY ELDER JOHN HYDE, JUN.

The world is an arena of dissension, division, and strife. In religion, men are continually strengthening their own positions, and endeavouring to demolish those of their antagonists. In philosophy, men are constantly discovering some new principle in science, or some new arcana in nature; establishing some new school, or attacking some long-received theory. In politics it is the same; new circumstances are continually developing some new feature, and men are unceasingly professing some new creed, creating some new party and new strife; and each party believe that they are more right than all the rest.

We are naturally inclined to think well of our own opinions; but our thinking this alone will not make them a whit more true or more beneficial. It is an axiom in philosophy that no two opposites can agree, and two men who deny each other's statements cannot be both true at the same time. Apply this principle to the world; it presents one great picture of antagonism; but there can be only one party right. All parties may be equally sincere; each individual may be convinced that his party is philosophically, theologically, or politically true; but some must be wrong, and if so, all the sincerity in the world cannot make them right.

It is quite possible to be sincere in error as in truth. The Hindoo is thoroughly sincere when he hurls his child into the Ganges, offers his wife a sacrifice to Kalee,

and afterwards precipitates himself beneath the bloody wheels of the car of Juggernaut. The Fakir is thoroughly sincere when he lifts his clenched hand to heaven till his nails pierce through the palm, and the power to withdraw his arm is lost; or roasts before a fire till the skin cracks upon his agonised frame. The Bhuddist is really sincere when depicting the beauties of his god, Gaudama, who can touch his nose with his tongue, or his knees with his hands when standing erect; or when he is describing the glories of his expected god, whose eyebrows shall be fifteen feet long. The Mahommedan is thoroughly sincere while narrating the marvellous travels of his prophet; or speaking of his winged horse, his seven heavens, and his mighty angels; or of the bridge, Al Sirat, stretching from time to eternity, sharper than the edge of a razor, with sixteen hells gaping horridly beneath. We hear and see all this told and acted with the greatest possible sincerity; but does the sincerity make many of these actions other than disgustingly barbarous, and the principles strange compounds of folly and enthusiasm.

Thousands of children have been offered to Moloch—thousands of men and women have been immolated to the shrines of so-called deities; and, probably much of this has been done in perfect sincerity, and with a conviction that it was right. With all sincerity Paul persecuted the ancient Saints, inspired with hatred for their persons,



contempt for their principles, and abhorrence for their Lord and Saviour. Sincerity has lit the fires of intolerance, burned martyrs, and driven Apostles to premature graves, their enemies rejoicing and thinking they were doing God service. Has all this sincerity appeased the wrath of a just Jehovah, or averted the judgments that he had promised? Rome is fallen—its power is a past dream—its greatness is levelled with the dust—its pomp trodden under the feet of northern barbarians, and has only left a few tottering monuments to tell its tale.

The cosmogony of the ancients, and the mythology of the heathens, were taught and credited by many in all sincerity. Does their sincerity make them true? No. We are told, by the ancient Peruvian, that the sun has made all things; by the Hindoo, that an elephant sustains the earth; and by the ancient Canadian, that the great rabbit is the father of the world. One will trace man's origin to a shell-fish, another to the creations of wooden gods. These things were and are taught and received by many with perfect sincerity.

The increased light and intelligence of the nineteenth century is constantly exposing the darkness and fallacy of the theories of the past. The religions of antiquity have lost their influence with their priests; Apollo is fallen with Delphos, Baal with Babylon, Seraphis with Thebes, Jupiter with the Capitol; many of their favourite dogmas are now regarded as the erratic reflections of old men, whose only virtue was fortitude; but all these things were taught, and believed by many, in sincerity the most perfect and complete.

If sincerity be a sufficient test of truth, the departed Greek is in his Elysian fields, wasting his time in idleness; the Scandinavian is in his Walhalla, quaffing his nectar, and fighting his battles over again; the Mahomedan is in his paradise, by the side of the Acawtar, with his women and his friends; the Indian is in his hunting grounds, with his horse and rifle; and the Bhuddist has attained the lofty apex of his sublime aspirations, after migrating from form to form, he has been annihilated and entered into his glorious Nic Ban. If sincerity is sufficient to save, then all these are saved; and if so, what advantageth it to believe and obey the Gospel?

If a principle be radically false, it is no matter how firmly we may believe, how entirely we may conform to it, or how

faithfully we may preach it, it is false still, and all the sincerity in the world cannot make it true. If certain blessings have been attached to obedience to certain commands, it is unimportant how sincerely we may think the reverse, we can never obtain the blessings without obeying the commands. Age may follow age, change may succeed change, men and manners may pass away to be replaced by others, but so long as the commands remain unchanged by their author, sincerity cannot move them.

In this age, men differ widely, yet in a great measure perhaps, sincerely. One man will affirm the truth of the Scriptures, assert his readiness to receive and willingness to obey them; others as sincerely deny their veracity, and call them the most infamous forgeries ever attempted to be palmed on the credulity of man. If sincerity is sufficient to save one, sincerity is sufficient to save the other also. One man will tell you there is a God to obey, a heaven to obtain, a devil to resist, a hell to shun; another will style these ideas the most gigantic hallucinations fanatics could conceive, or the silliest bugbears, invented by designing priests to frighten humanity; he will tell you that nature is his deity, annihilation his paradise; that this majestic form, fashioned in the image of God, bearing in its noble proportions the impress of dignity, beauty, and power, shall fatten worms, or fertilise the earth for eternity; and that this glorious spirit, resplendent with burning aspirations, sublime visions, and glorious conceptions, shall be destroyed for ever. They are equally sincere; and, if sincerity can save, then the departed infidel and Christian are in heaven together, and perhaps continue their disputes there.

If sincerity be all that was required, why did God give a law? Man could be as sincere in ignorance as in knowledge. Why has he attached penalties to that law, if they can all be evaded by sincerity? If sincerity was sufficient to save, why did Jesus Christ come on earth to dissipate the darkness of systems that have shrouded the minds of men in ignorance and woe? The Jews were sincere—they had Pharisee scribes, Sadducee doctors, Essinee teachers, and Herodian professors; they listened to the instructions of these men with awe and reverence. The world was equally sincere; one part received the polished speculations of the Greeks, others the barbaric fancies



of the Scandinavian mythology. One subscribed to the authority of Jupiter, and prayed for success in their battles to the warrior Mars; others extolled the majesty of Odin, and relied on the assistance of the martial Thor; while others, also, around altars of stone, with Druid priests, sacrificed to other gods, had other emblems, adored other objects, and had other creeds. Here was much sincerity; and, if sincerity was sufficient, these were safe—Jesus was not required, his gospel was a nonessential, and his sufferings and death were only the mad fanaticism of an enthusiast, fitting interludes to a change so useless and great in the method of salvation. But who cannot see the fallacy of this position?

The position that sincerity can save, proves too much; any man may establish any system, no matter how radically false and rotten it may be, all those who believe in it sincerely must be saved, no matter how contradictory in its ordinances and laws to those of the Gospel; the man that believes he has descended from a species of tailless monkey, and the man who makes himself the equal of Jesus Christ by taking away his divinity, are both saved. If this position be true, the happiness of heaven is an absurdity, and the peace of heaven a falsehood, for what a combination of folly might then be found there.

The laws of a country are given; if any transgress those laws, they must receive the penalty, no matter how sincerely they believed the reverse; and shall man be more just than God? Sincerity alone is a miserable sand-bank to build one's hopes upon. The Lord has said that man shall be rewarded according to his works; if his works are not in obedience to the commandments of the Lord, sincerity will be of little avail.

We learn, then, from the preceding, that it is necessary, as Paul has said, to have *sincerity* and *truth*. Sincerity without truth cannot save, for a man may be as sincere in error as in truth.

We are justified by faith, say some; but it must be the *true* faith, and surely the true faith will not justify us in disobeying the commandments of God. It is impossible to be sincere without some faith, true or false; *false faith* can never obtain *true happiness*, for a tree is known by its fruits. If we have not the true faith, we shall not gain true happiness; for a false faith, whether sincere or not, can only end in misery and woe.

It is necessary to search for the true faith—the faith of Apostles and Prophets—the faith of Former-day and Latter-day Saints—that we may obtain salvation and happiness in the kingdom of God. The Saints anciently manifested their faith by their works of obedience, repenting, being baptised in water for the remission of their sins, and having hands laid upon them for the gift of the Holy Ghost. A sincerity that leads to obedience comes from God; a sincerity that teaches to disobey comes from God's enemies, and will lead to them. In the true sincerity angels rejoice; it gives a peace that none can take away—a conviction that nothing can shake—and a knowledge that no power can demolish or remove.

The true faith and sincerity united form a crown of rejoicing and full of glory. He who receives it knows he is a child of God, an inheritor of the kingdom of heaven, and is led by the spirit into spheres radiant with light, glowing with knowledge, and overflowing with bliss for ever and ever. May he who has not receive, and he who has retain, in the name of Jesus Christ. Amen.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, MAY 8, 1852.

VALEDICTORY.—With the issue of this Number devolves upon our successor the duty of managing the publication of the STAR—a very important and highly responsible duty. The tens of thousands of Saints who dwell in the four quarters of these islands—and, we may say, in the four quarters of the whole earth—do and will look to its pages for a portion of meat to nourish and strengthen them in the way of their toilsome life, and for a ray of light to illuminate their path while they journey out of the dark maze of Babylonish confusion.



How careful, then, should he be who deals out spiritual food to the flock of the Lord, to know that he deals out none but that which is healthful in its kind, and in such varied portions of quality and strength as shall feed the sheep and nourish the lambs, that all may derive their portion of nourishment and support in due season—that all may abound with life, and be vigorous to perform their varied duties.

It was under a vivid sense of the vast importance of these duties that we entered upon them at the commencement of the thirteenth Volume. Just previously the circulation of the STAR had been quadrupled by the united energy of the Conferences, under the masterly management of Elder Orson Pratt; and it was an object of deep solicitude on our part that the interest and merit of its columns should be so far maintained as that the circulation might become equalised, and the increased number continued. It is now a source of unmeasured joy that our feeble efforts have been so blessed of God, and owned of His people, that frequent calls were being made for its enlargement or a more frequent issue. This was made a subject of deliberation by the Council lately held in London, when it was unanimously agreed that the demands of the Church and the interests of the cause called for its weekly issue, and that the Conferences would sustain the measure.

How cheering and encouraging to every Saint it must be to reflect that, in less than two years, the circulation of their Organ has been increased from about six thousand fortnightly to twenty-three thousand five hundred weekly, and at a reduction from two and a half pence to one penny per number. This has been effected very much by the general efforts of the Elders and Saints, each family of whom can lay by copies for their rising dutiful children, which, in a day to come, will prove more valuable to them than fine gold.

During the period of our labours in your midst, other important duties pertaining to the Presidency, the revision and publication of the hymn-book, the general and P. E. Fund Emigration, getting out another edition of the Book of Mormon, and stereotyping the same, &c., &c., have prevented the appropriation of so much of our time and attention to the interests of the STAR as we should have liked to have done; but having good editions of most of the standard works on hand—having the Churches in a more efficient state of organization than heretofore—and having the aid of a talented and worthy man of God in the discharge of his editorial functions, it may be justly expected that your future President will be more eminently successful, by the blessing of the Holy Spirit, in imparting the rich treasures of light and life to those who, in every clime from Iceland to Australia, are the readers of the MILLENNIAL STAR.

Pursuant to the suggestions of the First Presidency, contained in the final clause of their last general epistle, that the Twelve arrange the affairs of their several missions, so as to spend a short time in council with them, and attend the General Conference, in April, 1853, we have endeavoured so to do, by completing the organization of the Church, as far as possible, in the British Isles. I also felt it important to consult the Pastors and Presidents of Conferences upon some matters,—inasmuch as our union is our strength—and accordingly called them together on the 6th day of April, when we enjoyed a season of refreshment, which rendered it an occasion that will long be remembered with gratitude and pleasure. There with songs of praise, with prayer and thanksgiving we felt the Holy Spirit more abundantly poured out upon us, we took the Supper of the Lord, and sweet counsel together, as to the best means of promoting the cause of truth in these Islands, and also of establishing manufactories in Zion.

At this Council, the appointment of Elder Samuel W. Richards to the Presidency



of the British Conferences, was confirmed by unanimous expression of all present. We therefore exhort you, dear brethren, to give unto brother Samuel your faith and prayers, sustain him in the fellowship of your spirits as you have us, and his words shall be to you the words of Life. He will take charge of, and preside over all the affairs of the Church in the British Isles, whether of administering doctrine, counsel and advice, or publishing, or emigrating, or whatever else can in any wise affect the welfare of the Saints in Britain. The Spirit of the Lord is richly with him, to qualify him for his high and holy trust, and he will have power to administer unto you every needful blessing.

Counsellor Levi Richards was in like manner appointed to be his Counsellor, as he has hitherto been to us; and should brother Samuel feel that he needs another, he will appoint one, but if otherwise, he will feel that in the Pastors he has a body of counsel that will always take pleasure in rendering him any aid in his ministerial duties which he may signify to them.

The pressure of other duties just at the eve of our departure, prevents our communicating with you at greater length at this time, but we shall do ourselves the pleasure of a more convenient and deliberate communication after we get on ship-board, if the Lord will. Probably, ere this reaches you, we shall have left your shores, and will be hastening to receive the affectionate smiles of our beloved family and brethren in the vallies of the lasting hills.

Dear brethren and sisters, shall brother Erastus and brother Franklin be the objects of your faithful prayers while they perform the long and tedious journey which separates them from their homes?—their's will be offered for you unceasingly. May the aid of the Holy Spirit be continuously extended to all the faithful.

Henceforth all letters, upon any manner of business of this Office, must be addressed prepaid, to SAMUEL W. RICHARDS. FRANKLIN D. RICHARDS.

BELOVED SAINTS AND READERS OF THE STAR.—Having our name presented before you, in taking the Editorial department of the STAR, in connection with the Presidency of the Church in the British Isles, we feel sensibly the responsibility of such a position. When we look upon the refulgent rays, which are being emitted almost to the ends of the earth from the MILLENNIAL STAR, we can scarcely cherish a hope, however much we may desire it, that the anticipations of our predecessor can be realized, in the increase of its brilliancy, unless by its more frequent appearance, which we hope may favourably attract the attention of the observer.

Through its columns we hope, by the grace of God, to form a happy acquaintance with many of its readers; so that our visits, though WEEKLY, may be considered by none too often, or less interesting. The retreat of so many luminous bodies, to the mountains, from whom it has heretofore derived much light, will make room for others, who are hereby invited to contribute to its columns, that it may become as a lamp newly trimmed, brightly burning as a beacon to the world, which shall light the weary pilgrim's path to the haven of eternal rest.

We enter upon the arduous duties now before us, with a fervent desire to be remembered in the prayers of the faithful everywhere, and shall endeavour in all our labours to subserve the cause of God and His Saints on earth; and as we are now called upon to take farewell of brother FRANKLIN, whose labors have been so efficient both as an Editor and President in this land, we feel to bid him God speed; not only for a safe and speedy journey to the bosom of his family and the Saints in Zion, but upon his heavenly career through life, which is so well begun; and may he long live to enjoy the fruit of his labours, and wear the laurels so nobly won.



With his blessing, and the promise of a faithful remembrance, we trust that the Spirit of God will brood over our labors as it has over his, and enable us to build wisely upon the foundation now laid, for the deliverance of a great and good people, who shall inherit the seal of Eternal Life, being the redeemed of God.

SAMUEL W. RICHARDS.

APPOINTMENTS.—Elder Jacob Gates has been appointed to the pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Robert Campbell has been appointed to the pastoral charge of the Glasgow, Edinburgh, and Dundee Conferences.

Elder Isaac C. Haight, who is now aiding Elder Smoot in out-fitting the emigrating Saints for their journey over the plains, has been appointed to the pastoral charge of the Birmingham, Cheltenham, Worcestershire, Herefordshire, and South Conferences, but on his return to this field of labor, he will be expected to substitute Bedfordshire for Herefordshire Conference.

Elder Cyrus H. Wheelock has been appointed to the pastoral charge of the Manchester, Liverpool, and Preston Conferences.

Elder Joseph W. Young is appointed to preside over the Preston Conference.

Elder Alexander F. McDonald, of the Dundee Conference, is appointed to preside over the Liverpool Conference.

Elder Jonathan Midgley, of the Bradford Conference, is appointed to preside over the Manchester Conference.

Elder Appleton M. Harmon has been appointed to the pastoral charge of the Newcastle-upon-Tyne, Hull, and Carlisle Conferences.

Elder Moses Clawson is appointed to the pastoral charge of the Lincolnshire, Bradford, Derbyshire, and Warwickshire Conferences.

Elder John Carmichael is appointed to succeed Elder Clawson in the Presidency of the Lincolnshire Conference.

Elder Graham Douglas, who has been laboring for some time past in the Channel Islands Conference, is appointed to labor under the direction of President William Speakman in the Warwickshire Conference.

Elder Dorr P. Curtis is appointed to labor in the South Conference, under the direction of President George Halliday.

FRANKLIN D. RICHARDS.

WE have to apologize for the non-appearance of the minutes of the Special General Conference. We have not received a transcript of the report in time for this Number. We hope to give them in our next.

## THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

*A Translation from the Coptic.*

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

*(From the Jewish Chronicle.)*

Blessed be the memory of my father, Amron, and of his father, Pithom, and of his father Zalapheel! I have built their sepulchre; I have anointed it, perfumed it, and sealed it with the seal of Osarsiph. The dragon, the falcon, and the crocodile, shall guard it from the hand

of man. It shall remain for ten thousand years. Egypt shall be dust and ashes, and again she shall be glorious; again Egypt shall be dust and ashes; she shall again be clothed in purple, and wave the sceptre over the land, from the stormy and ever-rolling sea of the north, to the



hills where the sun looks down upon the crystal caverns and fathomless gold-mines of Ethiopia, and the moon sows the soil with opals and emeralds; and again Egypt shall be dust and ashes, before the hand of man shall unseal the triple guard of the sepulchre of my fathers.

In the chest that contains the mummy of my lord and honoured father, Amron, I have laid the papyrus which tells of the fate of his son in the most awful transactions of my country. It is not written for the eye of mortal man; but when the ten thousand years of the sepulchre are fled like a dream, and the sages and warriors, the priests and kings of Egypt, whom our love embalmed, shall come forth from the places of their rest, and unswathing their immortal limbs from the mantles of silk wrought with the words of wisdom, and the golden net-work, alone worthy to preserve the holy and the renowned, shall again behold the sun, and rejoice in the coming of the days of glory, and lead the nations of the earth to the oracles of wisdom—then shall I sit beside the waters of the Nile, in the circle of my forefathers and my children, even to the hundredth generation, and read the records of our fame and our terrors under the lotus-tree of immortality.

\* \* \* \* \*

I was sitting in my tent, at the close of one of those lovely days which usher in the spring of our matchless land, when I was roused by the intelligence that a great tumult had begun among the slaves who worked in the fields. I listened with disdain to the idea that those hereditary beasts of burden, those tillers of the soil, those hewers of wood and drawers of water, the abject Hebrews, could lift their eyes against the shining of the spears of Egypt. General of the fourth army of our illustrious kingdom, the army of the golden shield-bearers, who had conquered all the tribes of Nubia and Ethiopia, from the edge of the desert to the highest ridge of the mountains which form the girdle of the world. I only demanded a word from the footstool of the king, the son of a hundred kings, to crush those sons of rebellion like the ants of the desert, or scatter them wide, like the ashes of the furnace, to all the winds of heaven. I had just brought back the army from our conquest. It now lay encamped before me, a magnificent sight, spreading to the horizon, with its plunder, its prisoners,

and the forest of waving and bright-coloured banners torn from the diamond-turbaned kings of the mountains. Zaraph, the ancient prince of the dwellers in the East Oasis—that spot of living fountains, which looks green in the ocean of sand and fire never passed by man, and whose shores are marked only by the circle of eternity—was sitting at my feet, bound with a silver chain. He was the bravest of our enemies, and at the head of the bravest tribe; but what could withstand the shield-bearers of Egypt? His horsemen were overthrown, his tent was reduced to ashes, and his brazen-headed spear was as a willow in the hands of a child. In the scorn of the hour, I demanded of my royal captive what he thought of the hopes of those Hebrews to break their chains.

“There is no human hope,” said the ancient man, “while such an army as that before us lies ready to consume them, as flame consumes the chaff of the harvest-floor.”

But he pronounced the words with a solemnity unsuited to my scorn; so I again addressed him.

“No *human* hope,” said I, “Prince of the Oasis of Zophir? And what other hope have they? Are they magicians? Can they call up spirits from the fire or the water? Can they bring the thunder and the hail to fight for them? Can they call the great god, Apis, to drive his people with his horns into the fathomless surges of the western sea?”

Zaraph was silent, but his eye was fixed above with a calm intensity, as if he gazed into the highest heaven, and gazed less with his eye than his mind.

“Mighty chieftain of the mighty,” he at length said, and bowed his ancient brow before me, “invincible warrior, favoured pillar of the eternal throne of Mizraim, how shall thy servant open the weary lips of age before the son of power and wisdom?”

I honoured the old man for his valour and his years, and, taking him by the hand, bade him speak all that rested on his soul.

“Prince,” said he, “I am this day ninety years old; and it is not from the lips of him who longs to be silent for ever that the words of falsehood should flow. But you are a warrior, and you cannot know fear; you are a sage, and you must love truth. Then let the truth be told. The day of the evil of Egypt is at hand.”



I involuntarily half drew my scimitar. Disdain of the slaves, whose eyes should never have dared to lift themselves from the dust of Egypt, and even resentment at the rashness of the prisoner, who could offer this intolerable insult to the majesty of a kingdom as old as the stars and as imperishable as the foundations of the earth, flashed from my eyes and quivered in my frame. But the laws of Egypt made the prisoner sacred. Reluctantly I checked my wrath, and dashing the scimitar back into its sheath, bade him go through his whole tale of rebellion.

The old man saw my wrath, and thrice bowing his turban to the ground, proceeded in an unchanged voice:—

“Let the pleasure of my lord be done upon his servant; but since it is his command that I speak the truth, the truth shall be spoken. The forefathers of Zarahph—may they rest in the shadow of the stars until the light of the last morning summons them to glory!—were lords of the dwellers in the mountains beyond the sand of Arabia. There they worshipped the lights of heaven. But a stranger came among them from beyond the Euphrates\*—a man of years, of great wealth, and of exceeding wisdom. He was rich in flocks and herds, yet our hand was held back from him. He was bold in his indignation at our altars, yet no man’s spear was raised against him. He declared that the time should come when our altars should be thrown down, our tents turned into coals of fire, and our tribe scattered like the leaves of the date-tree when the fruit has fallen.”

“And was there no warrior among you,” I exclaimed, “to slay the teller of those evil tidings?”

“All were warriors among us,” said the old man, with a look that reminded me of his countenance when I saw him fighting at the head of his fierce horsemen; “but there was a power round the stranger that blunted the edge of our wild fury. He told us of things beyond the thought of man, and of the beginnings of the heavens and earth; of the happiness in which our first ancestors dwelt—lovely as the spirits of heaven, and pure as the dew before it reddens in the dawn—the sovereigns of the earth, crowned with more than the gold and jewels of earth’s kings, crowned with the supremacy of

beauty, of eternal youth, of unclouded wisdom, of the heirship of glories to which the moon in her midnight splendour and the sun in his noon-day strength is pale. The altars of my fathers were smitten down by his hand; the wisdom of our wise men was turned into folly before his mighty words. He was filled with the dark knowledge of things not yet conceived in the womb of the ages of the world. All wondered, many worshipped, and some followed his footsteps through the borders of the land. We would have made him our king, but he declared he was to be a pilgrim, to wander from land to land, telling the high mysteries of times past and times to come, till at length, having reached the spot where his course was to be finished,\* he would there become the father of a nation,† vast as the leaves of the forest for number, powerful as the storms of the desert for strength,‡ and bright as the stars of heaven for glory.”

The old Arab remained moving his lips in secret prayer, his hands uplifted, and his fading eye fixed, as if he saw some of those descending shapes in which the gods once visited our fathers. It was impossible to look upon him without reverence; and I felt awed by the solemn sincerity of the silver-haired enthusiast. But was I, the chief of warriors, to be overcome by the superstition of slaves?

“Prince,” I said, after a pause, “yours is the land of strange things. The man was a Chaldee, he was a sorcerer, he laid his spells upon your senses. Here we should not have been so willing to listen, and thus not so easily deceived. If the

\* Canaan.

† “Go from thy fatherland, etc., and I will make thee a great nation,” (Gen. xii. 1, 2.)

‡ A wind in the desert is very dangerous to the traveller. It raises the sand into the air with such violence that the air almost becomes a sea of sand. This storm produces also a burning heat, which makes the traveller so thirsty, that not finding water he must die. No other animal is fit to travel in the desert but the camel, it having a separate recess for water in its body. This he fills before going into the deep desert, and when thirsty he takes a draught from it. Travellers, therefore, take two or three camels with them, and on an emergency, such as described, kill one, and drink the water; and the carcasses serve at the same time as the traveller’s landmarks through the desert.

\* Abraham.



slaves have rebelled, their rebellion must be punished; if their sorcerers attempt to mislead them, they must be convicted by the wisdom of our wise men, and then put to the death that they deserve."

Our conference was broken off by the sound of the trampling of cavalry. The beating of their shields and the braying of their trumpets announced a messenger from the king. The royal chamberlain was the bearer of the king's message, wrapped in its case of purple. It was a

command to march straight for Memphis. The old prince of the Oasis cast a look of sorrow around him as I read the order, while I inwardly smiled at the coming disappointment of his prediction. "Not for myself, mighty chieftain," said he, "do I grieve, but for my lord Pharaoh, in whose hands is the life of his people; not for the rebellious sons of the Hebrews, but for the wise, the wealthy, and the prosperous, the sons of Egypt."

(To be continued.)

#### ADDRESS TO LITTLE GIRLS.

My dear little Sisters,—I am permitted to write you a letter in the "STAR"—it is nice to have a letter all our own, is it not? Well, this is to be your own, for I write it on purpose for you. I was a little girl once, and I have all my life been much with little girls, and I know they are dear, good, useful little creatures, if rightly trained, and add greatly to the happiness and comfort of our "Hearts and Homes." It is astonishing what a deal of good may be done by insignificant means if rightly applied, and a little girl of ten years of age, or even younger, may, by judicious training, be her mother's right hand woman! Well now, I shall take it for granted that you are all *good* girls, and desiring to *do* good as far as your age and strength permit, and I am going to give you a few hints how you may carry out your desires. First, you must ever pray to God to help you to be good; to keep you good, and teach you how to do all the good you can; and remember, *order* is heaven's law, and even little girls may imitate it; first in their own persons, keeping themselves very clean, and their hair very smooth and bright, and repairing their clothes when torn, &c. Some may think it nonsense to suppose a girl of ten years of age, or even younger, can be very useful; but I *know* that at that early age they may fill a place in a household, that shall cause happiness and satisfaction to all around them. I knew a little girl, not ten years of age, who took the management of her little brother of three years of age. She washed and dressed him every morning, heard his little prayers, and his little hymn, and prepared his breakfast, attended to his little ward-

robe, and kept all in order, never allowing a string or a button to be off, but kept all in good repair. Her word was enough to obtain obedience, for she ruled him in love and gentleness, teaching him his letters, and keeping his little mind cheerful by singing to him, and reading or telling him pretty tales that instructed his mind; this was in a house where two servants were kept, and she might be supposed to be exonerated from such duties, but it was the opinion of her mother that every member of the household should *fill* a position of their own for the general good of the whole, and by this means the servants had time to do their portion of work, attend to the repair of their own wardrobe, and had time to read and write if they wished to do so.

Another sister in this family, only thirteen years of age, though she had to spend a large portion of her time in studies, both useful and ornamental, had acquired even at this early age a thorough knowledge of domestic affairs, and was called upon daily to make herself generally useful. Well, now, my little sisters, of eight, nine, and ten, let me entreat you to ask your mother to give you an allotted portion of the duties of her household; tell her you will be very steady,—which, remember, you *must* be—and would like to do it all yourself, no one interfering with you. After *she* has laid down *her* rules for you, you must ever remember to OBEY them. If there is a baby, would you not like to attend to its little wardrobe; prepare all in the morning ready for its bath, putting all its things ready against the time your mother comes to dress it, so that every thing may be ready to her hand



—then you can stand by and fetch her any thing she may want, and play and talk to the baby, to divert its mind while under the *operation* of washing and dressing—you must not talk loud or noisy to it, but gently and cheerfully. It is but a short time since its little spirit left its heavenly home, and it has even now heaven around and about it, and noise and harsh sounds frighten it. You will be quite strong enough to make its crib bed, and lay it open ready for it to be laid down, as it will sleep after being dressed and fed. Little girls can set the table for dinner, or breakfast; wait upon their father, set his slippers ready for him of an evening; and, when you get older, brush his clothes, and mend his stockings, and always be ready to show him a kindness in your power. These seem very trifling things, my little sisters; but remember, “Trifles make the sum of human things;” and by acquiring such like habits, as I have laid down, it will give you a *readiness* in after life that will make you fit for the multitude of duties that devolve upon

a woman. I have said nothing about sewing, and reading and writing, and improving your mind, but do not for a moment suppose, I mean you to neglect these.—Oh! no. You *must* have your minds cultivated, and let me tell you to carry out the few hints I have here thrown out, you will need—Order,—Observation,—Industry,—Patience,—Obedience,—Management of Time, and many other qualifications that make up a good character;—so that you will find I have given you plenty of employment, both of mind and body.

You must ever be kind to your younger sisters and brothers, as you must remember the *eldest* of the sisters fills a responsible situation,—the younger ones looking up to her in most things,—and she stands next to her mother in responsibility and command, not in word but in example. Well, if I am permitted, perhaps you will hear from me again some day. I have got some little brothers to write to, so I must say good bye—God bless you.

Your affectionate sister, H. K.

## VARIETIES.

MY son, eat the bread of Industry.—*Bickersteth's Mother.*

MANY of the empty pots in an apothecary's shop are as gaudily decorated, and neatly marked, as those that are full.

WHEN certain persons abuse us, let us ask ourselves what description of characters it is they admire; we shall often find this a consolatory question.

WOMAN.—There is nothing by which I have thought life more profited, than by the just observations, the good opinion, and the sincere and gentle encouragement of amiable and sensible women.—*Sir Samuel Romilly.*

DON'T STAND STILL.—If you do you will be run over. Motion, action, progress,—these are the words which now fill the vaults of heaven with their stirring demands, and make humanity's heart pulsate with a stronger bound. Advance, or stand aside; do not block up the way and hinder the career of others. There is too much to do now to allow of inaction anywhere, or in any one.

PURE rain water is said to be an infallible cure for sore eyes, and cases are reported to the writer by persons who have tried and fancy they have proved its efficacy. The rain water must be collected in a clean open vessel, in the month of June, and must not be contaminated by being previously collected by any other means; it will then remain pure for any length of time, if preserved in a bottle.—*Expositor.*

PITCH.—The substance so called (Gen. vi. 14) is the same as the “slime,” mentioned Gen. xiii. 3, and xiv. 10, and is generally supposed to be the inflammable mineral called *asphaltos*, from the lake *Asphaltites*, or Dead Sea in Judea, on the surface of which it is found. When first obtained, it is soft, viscous, and pliable, but soon acquires a hardness and tenacity superior to our pitch. It was therefore excellent for smearing the ark (Ex. ii. 3), or for building the tower of Babel (Gen. xi. 3.) The Arabs still use it for the bottoms of boats; and in the ruins of Babylon, large masses of brickwork cemented with it have been discovered. *Naptha, Petrobeum, Barbadoes tar, &c.*, are different varieties of this substance.—*Jewish Chronicle.*



A HARD HIT.—“I am glad,” said a reverend missionary gentleman to an Indian chief, “that you do not drink rum; but it grieves me to know that your people use so much of it.”

“Oh! yes,” said the red man, and he fixed his impressive eye upon the preacher, which communicated the reproof before he spoke it, “we Indians make use of a great deal of rum, *but we do not make it.*”

### THE ANCIENT OF DAYS..

The “Ancient of Days”—and pray who can this be?  
Some right-worthy personage truly is he;  
He sways a bright sceptre—his mandates are fear’d:  
His Priesthood is endless—his name is rever’d:  
Of minist’ring thousands he sits at the head,  
If we can rely on what Daniel has said.

His raiment is white as the clear driven snow:  
His hair like pure wool on his shoulders does flow:  
His throne is most gorgeous: a flaming stream-fire  
Forth issues before him—whilst millions admire.  
To earth he will come when beneath the whole heaven  
The Kingdom and Judgment to Saints will be given.

Ye doctors—ye lawyers—say who can this be  
That Daniel the Prophet in vision did see?  
Some *guess* it is Jesus, and give him the praise;  
But I ask—*Before* Christ were *none* number’d by days?  
The doctor, the lawyer, the preacher, the clerk,  
On this simple subject are *quite in the dark!*

But thanks to Jehovah, His Saints do not doubt;  
For Joseph this “myst’ry” has plain pointed out.  
The “Archangel Michael”—The “Ancient of Days”  
Is—“OLD FATHER ADAM!”—The “Prince” of his race!  
Yes! “OLD FATHER ADAM,” Than *he* the “Book” says  
No person *more ancient* has e’er lived in days!

Liverpool.

JOHN JAQUES.

ADDRESSES.—J. V. Long, Askey’s Buildings, Chesterton, Cambridgeshire.  
Robert Menzies, 28, Terrace Street. Holbeck, Leeds, Yorkshire.

ERRATA.—In the “List of Monies Received,” in No. 9, for “John Memmott, £10,” read  
“John Memmott, £5.”

### LIST OF MONIES RECEIVED FROM THE 10TH TO THE 20TH OF APRIL, 1852.

Richard Tilt.....	£1 10 0	Brought forward .....	£27 18 4
T. C. Armstrong .....	20 0 0	Thomas Clarke .....	20 0 0
David Williams .....	2 0 0	Thomas Squires.....	6 11 0
George P. Waugh.....	2 0 0	William Cartwright.....	2 0 0
A. R. Wright, (Springfield, U. S.) .....	0 8 4	Job Smith .....	3 10 0
John Price .....	2 0 0	John Taylor .....	5 0 0
Carried forward .....	£27 18 4		£61 19 4

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MINUTES OF SPECIAL GENERAL COUNCIL.

# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 12.—Vol. XIV.

Saturday, May 15, 1852.

Price One Penny.

## MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS  
CHRIST OF LATTER-DAY SAINTS,

*Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th,  
and 9th days of April, 1852.*

TUESDAY MORNING, APRIL 6TH:

*Officers Present:—*

OF THE TWELVE APOSTLES,

Erastus Snow, Ex-President of the Danish Mission, and Franklin D. Richards,  
President of the British Churches.

COUNSELLORS TO THE PRESIDENT OF THE BRITISH CHURCHES,

Levi Richards, and Samuel W. Richards.

PRESIDENT OF THE DANISH MISSION,

Willard Snow.

PRESIDENT OF THE FRENCH MISSION,

Curtis E. Bolton.

PRESIDENT OF THE WELSH CHURCH,

William Phillips.

COUNSELLORS TO THE PRESIDENT OF THE WELSH CHURCH,

Thomas Pugh.

PASTORS,

Jacob Gates, Cyrus H. Wheelock, Robert Campbell, Appleton M. Harmon, and  
Moses Clawson.

PRESIDENTS OF CONFERENCES,

James Marsden, John Lyon, Abraham Marchant, John Hyde, sen., George Halliday, Claudius V. Spencer, John Albiston, Joseph W. Young, Thomas Squires, William Speakman, John O. Angus, Henry Savage, Vincent Shurtleff, James F. Bell, John V. Long, James Mc. Naughton, Robert C. Menzies, William Brewerton, William G. Mills, Job Smith, William Mc. Ghie, Matthew Rowan, George Kendall, Richard Rostron, John Carmichael, James T. Hardy, John W. Lewis, Edward Frost, Charles Derry, and Martin Slack.

TRAVELLING ELDERS,

James W. Works, and Dorr P. Curtis.



At half-past ten o'clock, President F. D. Richards called the Council to order, and requested Elder J. V. Long to act as Reporter.

The Council was opened by singing the 227th Hymn, "Come all ye sons of Zion;" after which President F. D. Richards offered up the following prayer:—

O God, the Eternal Father, in the name of Jesus Christ thy Son, we desire this morning to appear before Thee, and with humble supplication ask for the forgiveness of all our sins and follies which thou hast discovered in any of us. We pray that Thou wilt bestow upon us Thy royal favour, and the approving influence of Thy Holy Spirit, that we may feel that spirit copiously poured out upon us: for this purpose we come together, that we may be the better qualified to carry on Thy work in this region of country, and we humbly pray that Thou wilt look in mercy upon us. We are sensible that Thou knowest us altogether. Do Thou grant that we may have holy boldness in our meeting together, that our prayers may come up before Thee. Wilt Thou make the Holy Spirit to overshadow us while in this place, that every man who may speak, may speak in the power of Thy Holy Spirit, that Thy blessings may be upon us and upon all our devices, that the Conferences in these lands may be strengthened through our counsels and assembling together this morning. We feel to give unto Thee the glory for Thy blessings already conferred upon us; Thou hast given unto us many people who love us; Thou hast made them to feel that our counsels are of Thee, and that they have life when they abide in them. We pray that we may ever be worthy of these blessings from thee: may Thy Holy Spirit in us be as a well of living water, springing up unto everlasting life; that hundreds and thousands may be brought to a knowledge of the truth through our instrumentality. We humbly pray also that Thou wilt bless our brethren on foreign missions, and all those who are not with us of the Presidents of Conferences and Branches; do Thou make them to feel the weight of responsibility that rests upon them, that they may seek to enjoy Thy Spirit, and be sufficiently qualified to fill their important stations with honour before Thee, that they may not have the name of Presidents and be incompetent to discharge the duties which

pertain thereto. Do Thou send forth Thy Spirit into our hearts to teach us in what manner to officiate in Thy work, that while the enemies of this cause are reporting slander, and heaping contumely upon it, we may be able to shew that we are Thy children, that we may be enabled to magnify our callings whereunto we are called. We pray that Thou wilt cause those who try to frustrate Thy designs to be put to silence. Notwithstanding the anathemas that have been poured out upon them, Thou hast sustained Thy servants and people, and Thou hast opened up the way by which they have been preserved, so that they are now getting into notoriety in the world. We pray that Thou wilt pour out thy Spirit upon Thy servant Brigham: we thank Thee that Thou hast made his voice terrible to evil-doers, insomuch that those who have designed to injure Thy people have fled before Thy power, manifested through Thy servant Brigham. Continue to bless him we pray Thee, that Thy mind and will may come forth; even from him whom Thou in Thy goodness hast placed to teach Thy people in all the world. We also pray that Thou wilt bless each of us now before Thee with health and spirit and power, that in all places we may, in connexion with all Thy servants, be a terror to evil-doers, that we may rejoice together in Thy goodness. We pray for thy Spirit to be more abundantly given unto thy Saints in these lands, that they may grow and increase in the knowledge of the truth. We thank Thee for the liberality that Thy Saints have manifested in regard to the temple which thou hast commanded to be built, that Thy Saints may enter therein and receive their blessings according to Thy promises. Bless those, O Lord, who are rendering their ready responses towards establishing various kinds of manufactories in Zion; prosper them in their important and laudable undertakings.

And we pray Thee likewise to bless Thy servants Brother Smoot and Brother Haight, who are on their way with a company of Thy people to the home of the Saints; may they be successful in keeping Thy Saints together who are under their charge until they get to the vallies of the mountains.

And now, O Lord, as we are together, and some of our families in the vallies, do Thou bless them with all blessings needful, and preserve them from all evil, and grant



that they may live to rear up generations yet to come. We ask Thee to bless Thy Saints in foreign parts,—in Denmark, and in Germany. Bless Brother Forssgren, and we pray that Thou wilt bless Thy servant Brother Willard Snow, who is about to repair to Denmark, to take charge of that important mission: grant that he may feel Thy spirit richly to dwell with him, that he may realize the spirit of his mission. And bless Thy servant Brother Bolton in his labours in France, grant that although there are many difficulties to put up with in that land, that he may be enabled to do much towards establishing Thy work there upon a safe and sure footing.

We ask Thee to bless Brother Parley P. Pratt, in South America: wilt Thou give him Thy royal favour, and grant that he may be enabled to publish Thy Gospel in the Spanish language, and thereby lay the foundation for a great and mighty work among the children of Joseph. Bless our brethren in Australasia and on the South Sea Islands, may they likewise be eminently successful in bringing about Thy purposes on those distant islands.

We would not forget Thy servant Lorenzo Snow, who has a very important mission to fulfil; preserve him from all the dangers to which he may be exposed, and may he be the means of establishing Thy Church in Malta, and also among the various Hindoo nations which he may visit; and may blessings be with all who are called to be co-workers with him. We thank Thee for what Thou hast done by Brother Willis in the East Indies, and grant that he may continue to prosper and bring many to know Thee, the true and living God.

We pray that Thy servant Brigham, with his Counsellors, Heber and Willard, may be blest more abundantly, that success may attend their every effort for the promotion of Thy truth, and the up-building of Thy kingdom. O Lord do Thou bless me, Thy servant before Thee; Thou hast blest me in my weakness, and for this I feel to praise Thee in the midst of these my brethren. And now we feel to commit ourselves into Thy hands: we dedicate ourselves and our little meeting to Thee; and when we separate, may we have to exclaim, It has been good to wait upon Thee. We ask all in the name of Jesus Christ. Amen.

The congregation sung the 5th Hymn,

“Great is the Lord,” &c.; after which, President Richards delivered the following address:—

I feel very happy that we have so full a number of the Presidents of Conferences, and the leading authorities of the Church in these lands present with us, that we may be enabled to come to a definite and clear understanding of the state of the Churches. My particular object in calling this meeting is to bring out your feelings freely, and I will promise that you will feel, before you leave, that you have friends, and that your friends are here in this meeting. If any of the brethren feel to differ with me, or if any of my brethren have suggestions on any of the subjects that may come before us, they must speak out, for they can do it here. If we can get rid of our imperfections and be united in all things, we shall be greatly refreshed by our assembling together.

I shall take this opportunity of laying before you the general business which is to be considered during this Council. There are two or three Conferences without Presidents, and I shall endeavour, before we close, to find out some of the best men in the kingdom to preside over them. Some of you have applied to me for Travelling Elders, this will be the most favourable opportunity of making known your minds in relation to these things; and whatever we are agreed upon, will be pleasing in the sight of God.

Another very important item that will come before us, is the appointment of my successor to the Presidency of the Churches in these lands, and, brethren, I wish you to exercise the privilege which you have of expressing your feelings upon this highly important question.

We want also to know if there are a number of brethren to be found who can form themselves into a company to go to the Valley, and commence the manufacture of Iron.

We must also take into consideration the propriety and expedience of enlarging the “STAR!” This is a subject of the highest importance to you and to the British Churches. The life of the Prophet Joseph is coming out in the “*Deseret News*.” We have quantities of it in the office at Liverpool, and Elder Willard Richards has promised to give us continuous pieces on this subject, and I am of opinion, that this matter will take well among the Saints generally, and unless



the STAR be enlarged, we shall not be able to publish it. But I did not feel to enlarge the pages of the paper, but instead of a SHEET in each Number, I thought to publish a *sheet* and a *half*; and therefore I name the matter here for your consideration, and brethren this is the place where you can speak freely upon this, and all other subjects that may come before you: therefore speak out upon this important subject when we come to it, in order that we may ascertain what will best suit the Conferences generally.

Another item is this, during our sitting I shall endeavour to have every President and every Pastor to represent the condition and the prospects of their respective fields of labour, not only as regards the work of the Lord, but the work of the devil also, that we may be prepared to stand against every thing which may come in opposition to the work of God. And when you are called upon to do this, I wish you to be as brief as possible, and yet feel that you can do it in the dignity and strength of your calling.

And in order that all business pertaining to this Council may be done the more profitably, I shall call upon Elder Erastus Snow to throw in his wisdom and intelligence, that we may be blest more abundantly, also Elder Levi Richards, who has been travelling among you as a Counsellor to the Presidency, and my Brother Samuel, who has been with me in the office of late, more particularly to assist in the business of this day.

There is another thing, brethren, to be brought before you, and for which I called you together. When Brother Joseph was alive, he used to submit himself to the brethren, and say, "Do you feel that my way is right, and that I am what I ought to be." Well, brethren, I feel to take your expression, and see if you are satisfied with me, and the course I have taken during my Presidency in the British Isles, for you are the men, in connection with my Counsellors, to feel after me, to know my course, and to say what you really feel about it. Although Brother Joseph was under no obligation to the people, because God, and not they, appointed him, but when he had their confidence, he felt that his brethren supported him; and if I can feel this, I shall go to Zion rejoicing before the Lord. If any of you differ from me in your views, make that difference known, and your feelings and views shall

be regarded in my bosom as mine would be in yours. And I feel to pray that the blessings of the Lord may be with us while we are here. And if you feel desirous to have *bread* and *wine* brought in, and partake together, you shall, and we will rejoice together, and not go away until we feel disposed. I shall give way for the brethren to express their feelings upon the subject.

Erastus Snow said—I shall not take from the Presidents of Conferences their prerogative of supporting President Richards, because they know his course, and will desire to express their feelings in relation to him; but it is a pleasure, and imparts feelings of great satisfaction, to be with him, and to hear his counsels and instructions. There is no man in the room that does, more than myself, despise empty puffing; but although President Richards is the youngest member of the quorum of the Twelve, yet, from the commencement, I have derived much pleasure and comfort from his counsel, and have derived much benefit from him. I have felt, while in Denmark, a measure of strength and support in consideration of Brother Richards standing so near me. Would it be the pleasure of the Conference here to express their feelings in regard to his manner and course, (I don't know that it would be agreeable to Brother Richards,) in a motion that would convey the real and spontaneous feelings or expressions of your hearts? And if you are not prepared now, you will be before you separate, to present it in such form as you would like the best.

Elder Jacob Gates rose and said,—My heart has been made to rejoice in the course that has been taken by President Richards. Every movement, so far as I can recollect, has been delightful to my soul. I have known him for some time, and his course has always been the same. I had the privilege of being associated with him some years ago, on a mission to the State of Indiana, and I saw then that he was upward; and although he has outstripped me, yet I rejoice that I am right by his side; and I feel that what he has been deficient of, the Spirit of Revelation has made up. \* \* \* I feel that some brethren should be appointed to draw up a memorial to be presented to President F. D. Richards, as an expression of our esteem and high regard for him. I pray that the *Spirit of Revelation* may rest



upon those who draw up the memorial. Amen.

Elder Cyrus H. Wheelock said,—I have pleasure and feel thankful for the privilege of speaking for myself, and the Conferences over which I have the honour of presiding. As President Richards wishes to know their minds, I believe that there has been no man in England who has had more of the feelings of the people than Franklin D. Richards. I recollect crossing the sea with him in time gone by, and, although I had no idea of him being in this position, yet I saw his faithfulness, and when he thought no eye saw but the eye of God. And since he has been set apart to the quorum of the Twelve, I have prospered by adhering to his counsels and instructions; and so it is with the Conferences over which I preside; and it is a satisfaction to me, and to him, to know that I have never heard a man, woman, or child offer prayer without naming him. I have heard many speak of him in different parts, both in public and private, and they all express their sorrow at his having to go. He is a man that I have ever found deep and refulgent in counsel, sharp in reproof, when needed, and it has been for my good. I pray that heaven's choicest blessings may rest upon him, in the name of Jesus Christ. Amen.

Elder John Hyde, sen., said,—If you will permit one so young as I am to make a few remarks, I will say a few words in reference to this subject. I recollect hearing Elder Banks speak of the prophecies of Elders F. D. and Samuel W. Richards, delivered some years ago in this city, with reference to the future prosperity of the work of the Lord in the London Conference; and I have seen those prophecies fulfilled. I have loved Elder Pratt, and when I have read his pamphlets, I have felt that he taught us deep, yet glorious principles of truth. And I have loved F. D. Richards; I feel, brethren, that he has

taught us practically the principles of life and salvation, and my feelings are those already expressed by my brethren, viz.—that the Lord has greatly blessed us through the instrumentality of Elder Richards.

Elder James Marsden said,—Brethren, I feel anxious to express my mind on this subject. I have been acquainted with the career of Elder Richards ever since he first came to this country. I have laboured for years in the Liverpool Conference, and in the Bradford Conference; I have also laboured in Scotland; and now I have travelled through the London Conference, and it is a pleasure to me to say that I have never heard any man say a word against our beloved President, either in or out of the Church. For my own part, I should like us to get up a suitable memorial, and have it written on vellum, or something of a neat, durable character.

Many others verbally adopted the sentiments already expressed, only they stated that words could not sufficiently express the deep regard for President Richards; in short, this was the spontaneous feeling of every heart.

On motion of Elder Gates, it was unanimously resolved,—

1st. That this Council express their unqualified approval of the course and conduct of Elder Franklin D. Richards, during his Presidency over the Church of Jesus Christ of Latter-day Saints in the British Isles, and as Editor of the *MILLENNIAL STAR*.

2nd. That Elders Marsden, Lyon, and Hyde constitute a Committee, for the purpose of inditing a Memorial, expressive of the above sentiment.

3rd. That Elder John Lyon compose a Piece of Poetry, to be attached to President Richards' Memorial.

(To be continued.)

THE question of slavery is being once more agitated in the Senate of the United States. Slavery is a grand bone of contention amongst the American people, and many prognosticate most serious results from its discussion, some fear that it may lead to a disruption of the Union.

THE whole area of India is estimated at 1,366,438 square miles, and its population at 155,804,179 souls, of which Britain has 676,177 miles, with 102,862,916 inhabitants; so that our Indian province has about six times the extent, and near four times the population, of the country of the conquerors. The Roman empire, in its largest extent, certainly never contained so numerous a population of subjects and dependents as Britain now possesses in India.



## HISTORY OF JOSEPH SMITH.

(Continued from page 166.)

In August we were again delighted to receive the *Star*. The following is extracted from the second number.

**"THE ELDERS IN THE LAND OF ZION, TO THE CHURCH OF CHRIST SCATTERED ABROAD.**

"Brethren, we think it proper to give you some general information respecting the present state of the Church in Zion, and also the work of the gathering. Notwithstanding that nearly all christendom doubt the propriety of receiving revelations for the government of the Church of Christ in this age, and generally adopt the Scriptures of the Old and New Testament as the only rule of faith and practice, yet we believe, from the Scriptures of truth, that to every Church in the past ages, which the Lord recognized to be his, he gave revelations wisely calculated to govern them in the peculiar situations and circumstances under which they were placed, and to enable them by authority to do the peculiar work which they were to perform. The Bible contains revelations given at different times to different people, under different circumstances, as will be seen by editorial articles in this paper. The old world was destroyed for rejecting the revelations of God, given to them through Noah. The Israelites were destroyed in the wilderness for despising the revelations given to them through Moses; and Christ said that the world, in the days of the Apostles, should be condemned for not receiving the word of God through them: thus we see that the judgments of God in the past ages have come upon the people, not so much for neglecting the revelations given to their forefathers, as for rejecting those given immediately to themselves. Of the blessings of heaven it may be said, they have always rested upon the heads of those to whom they were promised. Therefore, seeing that it not only was, but as long as God remains the same, always will be the privilege of the true Church to receive the revelations, containing blessings and cursings, peculiarly adapted to itself as a Church, we conclude that it is a mistaken notion that the Scriptures of the Old and New Testaments are the only rule of faith and practice; nevertheless, inasmuch as the precepts and examples contained in them are truly applicable to us under our particular circumstances, we are bound to be governed by them; and we also can receive much benefit

from such prophecies as point out the events that shall take place in our day and age: of these there are many, both in the Old and New Testaments. They speak plainly of great things that shall be accomplished in the last days;—such as preaching of the everlasting Gospel to all nations; the gathering of the elect from the four winds of heaven; the building up of Zion and Jerusalem, or the ingathering of the remnants of Jacob, and the planting them in the lands of their fathers' inheritance: the necessary preparation to meet the Saviour at his second coming, with all his Saints to dwell with them in the millennium reign. And now, who, with the Bible in his hand, can suppose that these great and marvellous works can be accomplished by the Church without more revelations from the Lord? We cannot, for we worship the God of Israel, in whom there is neither variableness nor shadow of turning;—consequently as in days of old, so in these last days, he has given us revelations by which we may know how to organize the Church of Christ, and by his authority to perform the work which he has enjoined upon us. And now brethren, if we wish for blessings upon this Church, we must walk humble before the Lord, and observe to keep all His commandments. Notwithstanding the work of the gathering will be accomplished, we believe, in a speedy manner, yet the Lord has commanded that it shall not be done in haste, nor by flight, but that all things shall be prepared before you; and for this purpose He has made it the duty of the Bishop or Agent in the land of Zion to make known, from time to time, the privileges of the land, to the Conferences, which may determine and make known how many can be accommodated. And the Saints will remember that the Bishop in the land of Zion, will not receive any, as wise stewards, without they bring a recommend from the Bishop in Ohio, or from three Elders. The Elders therefore, will be careful and not recommend and send up Churches to this place, without first receiving information from the Bishop in Ohio, or in the land of Zion, that they can be accommodated when they arrive, so as to be settled without confusion, which would produce pestilence. Therefore, if a Church is desirous to come to the land of Zion, we would recommend, that first, by letter or otherwise, they make known their desires and their situation to the Bishop in Ohio or in the land of Zion, and receive in-



formation from them before they start. Brethren will perceive as well as we, that where Churches of fifty or a hundred souls each, are coming to the land of Zion from different parts of the nation, and, as soon will be the case, from different nations, without a knowledge of each other, they would, when they arrive, be in a state of confusion, and labour under many disadvantages which might be avoided by strictly observing the rules and regulations of the Church. Moreover by being in haste, and forcing the sale of property, unreasonable sacrifices have been made, and although this is a day of sacrifice and tithing, yet to make lavish and unreasonable sacrifices is not well pleasing in the sight of the Lord.

It is about one year since the work of the gathering commenced, in which time between three and four hundred have arrived here, and are mostly located upon their inheritances, and are generally in good health and spirits and are doing well. The expense of journeying and settling here, together with the establishing of a printing office and store, have probably exceeded the expectations of our brethren abroad, and although Zion, according to the Prophets, is to become like Eden or the garden of the Lord, yet, at present it is as it were but a wilderness and desert, and the disadvantages of settling in a new country, you know, are many and great. Therefore, prudence would dictate at present the Churches abroad, come not up to Zion, until preparations can be made for them, and they receive information as above. The prospect for crops in this region of country is, at present, tolerable good, but calls for provisions will undoubtedly be considerable, for besides the emigration of the whites, the government of the United States is settling the Indians, (or remnants of Joseph) immediately to the west, and they must be fed.

Brethren, we drop the above remarks for your benefit, until you can have the revelations to peruse for yourselves, which will be published as soon as they can be consistently. Although the Lord has said, that it is His business to provide for His Saints in these last days, yet, remember He is not bound so to do, unless we observe His sayings and keep them.

**"TO THE ELDERS OF THE CHURCH OF CHRIST, WHO PREACH GOOD TIDINGS TO THE WORLD.**

"Brethren, as stars of the ensign which is now set up for the benefit of all nations, you are to enlighten the world; you are to prepare the way for the people to come up to Zion; you are to instruct men how to receive the fulness of the Gospel, and the everlasting covenants, even them that were from

the beginning; you are to carry the ARK of SAFETY before the wondering multitudes, without fear, intreating and beseeching all men to be saved; you are to set an example of meekness and humility before Saints and sinners, as did the Saviour; and when reviled you are not to revile again; you are to reason with men as in days of old, to bear patiently and answer as the spirit of truth shall direct, allowing all credit for every item of good. You are to walk in the valley of humility, and pray for the salvation of all; yes, you are to pray for your enemies; and warn in compassion without threatening the wicked with judgments which are to be poured upon the world hereafter. You have no right to take the judgments, which fell upon the ungodly before the flood, and pour them upon the head of this generation; you have no authority to use the judgments which God sent upon Pharoah in Egypt, to terrify the inhabitants of America, neither have you any direction by commandment, to collect the calamities of six thousand years, and paint them upon the curtain of these last days to scare mankind to repentance: no; you are to preach the Gospel, which is the power of God unto salvation, even glad tidings of great joy unto all people.

Again, you are not to take the blessings of an individual, or of a Church, from the days of Enoch to the days of the Apostles, and place them upon an individual or a Church in these last days; but you are to teach all men that they are to be judged according to their works. For, if God is the same yesterday, to-day, and for ever, His reward is always with Him; and His revelations and blessings, and judgments, before the flood, were fitted for that people and that time; in the days of Abraham, for that man and that time; in the days of Moses, for that man and that time; in the days of David, for that man and that time; in the days of Paul, for that man and that time; and now, for this generation and this time. You therefore, must reason from the Bible and the Book of Mormon, with great care and not pervert the meaning of God's sacred word. If our heavenly Father saw fit to destroy Sodom and Gomorrah for their wickedness, Ninevah for its abomination, and Jerusalem for a transgression of His commandments, what have their destructions to do with the salvation of the world now? The Lord says, Vengeance is mine, and I will repay. Teach all men to trust in God and not in man, and do works meet for repentance. Again, teach all men that God is a God of the living and not of the dead. Finally, whatever you do, do it with an eye single to the glory of God. You are the light of the world in matters of pure religion, and many souls may be required at your hands. Let the idea not leave



you, that, not only the eyes of the world, but the eyes of the angels and of God are upon you."

#### "FOREIGN NEWS.

"It is a day of strange appearances. Every thing indicates something more than meets the eye. Every nation is opening events which astonish mankind. Even the heart of man begins to melt at the prospect before it. The unquenchable thirst for news; the continuity of emigration; the wars and rumours of wars, with many other signs of the distress of nations, from the old world,—as it is called across the ocean—whispers so loud to the understanding, that he that runs may read the label on the eastern sky—The end is nigh. France is filled with a spirit of rebellion, and when the cholera was sweeping its thousands, mobs were collecting to slay their tens of thousands. While the hospitals were crowded with the sick, and the groans of the dying filled the air, the fashionable French were holding cholera balls, and dancing at the judgments of the Almighty. In England, where an anxious multitude have been waiting for a reformation in government for years, disappointment is destruction. The house of lords has rejected the Reform Bill, and the proud-

hearted Englishman says—Reform or Revolution! No stop there: for the sound comes across the Atlantic. Reform or ruin! All the kingdoms of the east seem to be preparing to act the part allotted to them, when the Lord rebukes the nations. As on a morning of some great festival, the Church bell, the cannon, the small arms, the music, and the cheers of the multitude, arouse all to what is going on, and thunders to man—Behold the day! so also earthquakes, wars and rumours of wars, the distress of nations, the constant tide of emigration to the west, the wide spreading ravages of the cholera morbus, and the joy of the Saints of God as they come out of Babylon, alarm the world, and whisper to every mortal—Watch ye, for the time is at hand for the second coming of Jesus Christ, the Redeemer of Israel, with peace on earth and good will to man. Watch the signs of his coming, that ye be not deceived.

"In connexion with the *Star*, we publish a weekly paper, entitled the UPPER MISSOURI ADVERTISER. It will contain sketches of the news of the day, politics, advertisements, and whatever tends to promote the interest of the great west.

"*Independence, July, 1832.*"

(To be continued.)

### The Latter-day Saints' Millennial Star.

SATURDAY, MAY 15, 1852.

DUTIES OF THE SAINTS.—The primary duties devolving upon the British Saints as a people, appear to resolve themselves into three heads, viz.—to preach the Gospel, to emigrate to the land of Zion, and to build up a Temple to the Lord of Hosts.

When we realize that the Gospel is the power of God unto salvation to every one that believes it, and the power of God unto condemnation to every one that disbelieves it, and also that unto the Saints is committed a dispensation of the Gospel, with a portion of the Holy Priesthood, empowering them to officiate in all the ordinances of the Gospel, so that their fellow-men may obtain all the blessings resulting from obedience to those ordinances, we certainly must come to the conclusion that the responsibilities laid upon the Saints in this first part of their duties are of no trifling or ordinary character.

Mankind, by reason of the fall, are in a state of alienation to God, and subject to suffering and death. They can by no means of their own invention extricate themselves from the iron bondage of this most painful necessity. As it is written in the Scriptures, so is it in a degree borne out by our own experience, that "God hath made man upright, but they have sought out many inventions." The majority of the inventions of men do not tend to make men better nor their sufferings less; on the contrary, human inventions, whether exercising moral, social, political, temporal, or spiritual bearings and influences, are calculated rather to depress the standard of human



excellence, and increase the distance between mankind and perfection. With all the splendid discoveries of near six thousand years arrayed in imposing attitude before us, where is the man that has, through the force of his own genius, enunciated a principle sufficiently potent to triumphantly grapple with fell disease, to bid defiance to the king of terrors, to lay hold on eternal life, and to introduce mankind, blooming with the beauty, and glowing with the vigour of immortal youth, into the august presence of the Eternal? Alas! all human inventions and inventors are dark and silent upon this important point.

But thanks to our Father in heaven, Life and Immortality are brought to light through the Gospel; not by the inventions and discoveries of man, but by the atonement and righteousness of Jesus Christ, by the manifestations of the power of God, by the ministrations of Holy Angels, by the spirit of prophecy and revelation; and these glorious gifts are secured by unwavering faith and implicit obedience.

The first principles of the Gospel of Jesus are,—faith, repentance, baptism by immersion for remission of sins, and the laying on of hands for the gift of the Holy Ghost. This is the unchangeable order of salvation unto eternal life. Said Jesus, "Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God." No man will ever obtain salvation in the celestial kingdom of God unless he obeys these principles. Thousands in this as well as in former ages have obeyed this form of doctrine, and have received the promised gift of the Holy Ghost, and the manifestations thereof, in dreams, revelations, visions, tongues, interpretations, discernment of spirits, wisdom, extraordinary faith, joy, &c., thus proving for themselves that God is true, and the Gospel of Jesus Christ is the power of God unto salvation. This has caused their hearts to rejoice, and filled them with a peace of mind, and an unwavering steadfastness which the world can neither give nor take away!

Oh, ye Latter-day Saints who have rejoiced in these blessings, God has laid upon you the necessity of publishing these glorious principles to others who are yet in darkness and uncertainty, that they may rejoice also with you in these things. Behold, how great a responsibility rests upon your shoulders, to be ambassadors for Christ, reconciling the world unto God and heavenly things. Let not the blood of souls be found in your garments at a coming day, but work, and warn the people while it is called day, for most assuredly the night cometh when no man can work, even in these British isles. Oh, ye Elders of Israel and Priests of the Most High God, lift up your voices, cry aloud and spare not; proclaim repentance and remission of sins, and the gift of the Holy Ghost. Let all the people hear the warning sound of the Gospel witness, that they may learn to fear God, for the hour of His judgment is at hand upon all the ungodly, and will bring down the proud and haughty to lick the dust before the majesty of Jehovah.

Next comes the gathering of the people of God. When God performs a work upon the earth for the salvation of man, the principle of gathering is invariably associated with it. It is impossible to fit the Saints for the society of heaven, unless they are gathered out from the wicked. They cannot be organised after the fashion of the society in heaven whilst they are scattered upon the face of the earth; and if they are not organised upon and governed by the same principles as the inhabitants of heaven, they cannot enjoy the same blessings, glory, and exaltation, and consequently cannot be one with them. This latter-day gathering will be the most stupendous of all gatherings in the history of the world; for it will compass not only the earth, but the heavens and the spirit world also. Paul declared that it should gather together in one all things that are in Christ, both which are in heaven and on the earth.

Again, these are the days of vengeance, in the which all that do wickedly shall be



destroyed by the overwhelming judgments of the Almighty. Yet a little while, and it is the mind of the Lord to make inquisition for the blood of Prophets and Saints who have been slain for the word of the Lord and the testimony of Jesus. Will God destroy the righteous with the ungodly? The judgments will be so keen, that it is written, the Saints shall "hardly escape!" And, if they linger amongst the corrupt nations of Babylon, slighting counsel and opportunity, they may be overtaken with the anger of God in an hour they think not of, when the gate of opportunity to gather will be shut, and their hopes cut off. Then their bodies must mingle with the dust of the reprobate and refuse. The righteous can no more be secure from evil than the wicked, excepting so far as they keep the commandments and counsel of the Lord.

But, says the poor Saint, though my face is set Zionward as a flint, my way is hedged up; what must I do? He that cannot gather himself, let him help others to gather, and in the Lord's due time he shall be helped also, and if faithful he shall not be cast off nor left behind. Swell the Perpetual Emigrating Fund; this is the instrument ordained of the Lord for the temporal salvation and deliverance of His people—the Righteous Poor. The operations of this Fund will yet gladden the hearts of thousands, yea, millions, and cause the princes and great men of the earth to wonder and be astonished. The season of the year is come when labour is more plentiful, and let not the *hope of the poor* be forgotten; but let the ensuing emigration season reveal the abundance of your offerings and sacrifices to the Emigrating Fund. This is no ordinary or trifling subject, but is of that kind around which should be thrown all your energies as well as your prayers. What may not the faith and works of thirty thousand British Saints accomplish in emigrating their own poor in the Lord's appointed way, if they will only set their shoulders to the wheel in good earnest? We shall see. In the meantime, for the encouragement of the liberal and noble-minded, we are happy to inform the Saints that one single individual item on our donation list amounts to more than £200. We look upon this as an evidence of the interest that is felt, and a foreshadowing of the deep interest that will be felt, in the minds of many in relation to the increase of this Fund, and the blessings it will confer upon the worthy poor. Donations like this betoken what we may expect to see in the future, when the Lord opens the hearts of the rich to consecrate of their wealth a goodly portion for the upbuilding of Zion. O, all ye rich Saints, come and do likewise; and all ye poor ones, do the most you can, for the Lord accepted the widow's mite, and His blessing will rest upon it now, as well as upon the abundance of the wealthy.

Then there is the Temple of the Lord. Our heart swells with the most lively emotions when we think upon this subject. Those who have died without the Gospel, cannot, of course, attend to its ordinances personally. Yet our Lord said that no man could enter the kingdom without those ordinances being attended to. The dead must obey the ordinances by proxy—by their representatives upon the earth; and this is an ordinance of the Lord's House. Joseph declared that the greatest responsibility that the Lord has laid upon us, is to seek after our dead. Again, it is written that the Saints will reign on the earth as Kings and Priests to God. Will any one reign as King and Priest to God, without being first ordained to that power and authority? No; and these higher ordinations pertain to the ordinances of the Lord's House.

The Saints who are in Britain, we know, cannot give their labour towards the rearing of the Temple, the only way in which they can assist is, by their faith, prayers, and offerings, and we rejoice to see that this subject is taken in hand by the Saints with a spirit and energy that is in a degree commensurate with its high importance.

In the above three matters lies the salvation of the Saints, they should be their life and business, and all things else should be made subservient to their accomplishment.



## THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

*A Translation from the Coptic.*

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

*(From the Jewish Chronicle.)**Continued from page 174.)*

The trumpets of the army now sounded for our march without delay. I mounted my star-fronted charger, and was on the point of spurring, at the head of my ten thousand cavalry, across the plain, when Zaraph, with almost the vigour of youth, sprang to my foot, and, embracing it, said, "Chieftain, you have been generous to the vanquished, and the sorrows of the captive shall never fall in tears of doubled sorrow on your head. Hear me, then, for the last time. Shed no drop of Hebrew blood. Counsel your king as you will; hate, scorn, deride the rebellion as you will; but again I say to you, let not your scimitar redden with a drop of Hebrew blood. There is a man of wonders among the people. He has seen sights like those shown to the great pilgrim of my fathers. He has been where the foot of no other man could tread and live.\* He has walked in the furnace unconsumed, as the Hebrews have walked on the embers of affliction and yet survive. He comes alone, but he comes with more than armies. His strength is as the feebleness of second childhood, but vain will be the strength of thrones before him. He comes without silver and gold; but the silver and gold of Egypt will be before him as the dust that he tramples with his feet. He comes without his spear, or the shield upon his bosom; but before him the hosts of Egypt, the conquerors of the mountain, the desert, and the ocean, will be as the bramble of the mountain before the lightning, the sands of the desert before the whirlwind, and the weeds of the ocean before the storm."

His words were pronounced with a deep sincerity which sunk into my heart. But this was not the time for a soldier of Egypt to pause. The glittering squadrons of the royal guard now passed before me—a superb sight. All human feelings but those of glory were dimmed in the blaze of their armour and the tossing of

their dragon banners. I was all the warrior again. I gave the word, "Onward!" It was echoed by ten thousand voices. I gave the reins to my charger, and onward we sped, like a cataract let loose from its precipice, rushing splendid and irresistible.

\* \* \* \* \*

It was morning when the sound of the harpers and minstrels that salute the rising of the great lord of the heavens brought me with my horsemen before the city gates. I rode straightway to the palace, and prostrated myself before the footstool of the descendant of the conqueror of conquerors, the lamp of wisdom and brother of heaven—Pharaoh, the king of kings of the earth. But his countenance was troubled, and no words issued from his lips. All the lords of Mizraim stood before him, and all trembled at the tempest that gathered on his brow, and the fires that flashed from his eyes.

At length he burst forth, in a voice of scornful rage, "Let the rebel be brought before his king! Let the slave come and defy the throne of Egypt!"

From the footstool of the royal canopy, by which I stood, my view ranged over the vast plain which surrounded the palace. It was crowded as far as the eye could stretch its gaze, with troops and people. Under the brightness of the ascending sun this enormous extent of turbans and helmets, of spears gleaming in its rays, and of the scarlet and velvet-coloured robes of the people, looked like an immeasurable bed of tulips and roses, all animated with sudden life. The sight was such as Egypt alone could offer, and I exulted in its stateliness and beauty. I little dreamed then how soon all was to be shadowed with the colour of the grave.

But as I looked, the multitude seemed to be moved by some sudden yet deep impulse; it heaved to and fro, it shook wildly, and cries of wrath and shouts of contemptuous laughter came mingled even to the royal ears. But the cause remained a mystery, until the portals of the palace opened, and a band of the king's bearers of the bow came forward to the foot of the throne. As their circle opened out,

\* Abraham, as the Medrash tells us, was thrown into a furnace for breaking the idols of his father, from which he escaped unhurt, saved by Almighty God.



within it were seen two ancient men.\* The king burst into haughty laughter at the sight of these two heads of the revolt. He cast his eyes round the myriads of the troops of Mizraim, and on the bold and armed circle of his princes, and said, "Do they wage war against us with the winds, or the straws of their brick-kilns? Is it with the breath of children, or the white hairs of second childhood, that the eternal throne of the Pharaohs is to be confounded?"

The words were echoed and re-echoed round the circle; a smile was on every lip, and scorn in every heart. The two leaders of the rebellion seemed to all fitter for the grave than for the field. Both had reached that age when the body, though it were of iron, is melting under the influence of time in its original clay, and when the mind is but the memory of its former self. Yet there was a difference in their aspect. The younger was bowed by age; his locks, of a silver hue, were thin, and his limbs were feeble. The elder still retained somewhat of the appearance of a warrior. His port was erect, his step firm, and his eye like that of the falcon. Stately, bold, and endlessly gazing round the multitude, he looked like one of the princes of the desert. His brother looked like one of the sages that in Babylon sit, night by night, under the date-groves, interpreting the stars. When he spoke, his tongue seemed to refuse him utterance; he shrank from the king's presence, as if overawed by its lustre, and timidly gave up the office of speaking before the king to his more fearless brother; yet there was in his bowed form a dignity which threw the princes around me into eclipse, and in his faint and uncertain voice a tone which penetrated the bosom like the voice of an oracle.

The humility of their appearance saved them. A thousand axe-bearers stood behind the throne, who would have instantly sent their blood reeking into the earth, if Pharaoh had but given the sign. But what was to be done with two old men? Were the axes of the king to be dipped in blood that was now pale with years?

"Are these the rebels?" Pharaoh demanded contemptuously of the captain of the archers.

"We are not rebels, O king!" was the

undaunted answer of the elder of the slaves. "We are the subjects of Egypt; yet neither by war nor our law; neither by our will, nor by the will of Him in whose hands are all things."

The sound of his powerful voice, the aspect of his vigorous form, which seemed endowed with a sudden majesty, hushed every murmur of the vast assemblage. As if by some powerful spell, the words were borne to the remotest edge of the multitude, and their tumult sank instantly into a silence like that of the grave. Even from that moment the wisdom of Zaraph came to my mind, and I doubted. But the heart of the king was only as the fire while it still sleeps among the roots of the forest. Bending from the height of the throne, with a glance of mock humility, he asked what request those new freemen had to make to the king of Egypt. The answer was prompt and fearless. "We demand," said the ancient man, "that we shall be free; and that, as the first and noblest possession of freedom, we shall be suffered to worship the Lord of the Hebrews after the law of our fathers. And for this we demand to go forth with our people, our cattle, and our wealth, into the wilderness."†

My eyes were fixed on the countenance of Pharaoh as the words were spoken. It was as the burning fire of a furnace, Fury, hatred, and derision, were struggling in every feature of his fierce visage. With a cry, he unsheathed his scimitar; and starting down from his canopy, he rushed upon them, to take vengeance with his own hands on those who insulted his rights and his dignity. But this fate would have been too great a honour for them. We threw ourselves round the furious king, and restrained him from an act that would have polluted his sword. A sign from Pharaoh, as we led him back, brought the thousand axe-bearers into the midst of the multitude. All was flight and confusion at the flashing of those weapons which had laid low so many princes of Egypt in the brief duration of his merciless reign. The palace was instantly cleared of the multitude; but the two Hebrews remained, utterly unshaken, and as if waiting to make another appeal when the confusion should have subsided.

"Strike them to the earth! Let the rebels be killed, and their flesh given to

\* Moses and Aaron.

† Comp. *Exod.* vii. 16; iii. 18.



feed the fowls of the air!"\* was the command of Pharaoh.

The executioners rushed upon them at the word, like the bloodhound upon the deer. Yet still they stood, with their arms folded in their robes, and their calm eyes fixed upon heaven. A blaze of steel

flashed against the sun as the weapons were raised with one impulse to strike, but no blow fell; they all remained suspended, as if by some preternatural impulse. I looked round on the princes; all were mute in wonder. I looked upon Pharaoh; his countenance was as the countenance of a man overwhelmed with a sudden sense of the horrors that were soon to follow. His frame writhed with anguish, as if the arrow of affliction had gone through his soul. With a groan he cried out "Let the slaves be gone!" and fell on the ground, convulsed with agony never caused by man.

\* It was customary in Egypt, that those who were executed were not buried, but their bodies were left for the food of the fowls of prey (comp. Gen. xi. 10). To the abolishing of this custom, no doubt, refers the command, "Thou shalt not let the carcass [of the hanged] be on the tree over night," etc. (Deut. xxi. 23).

(To be continued.)

### ADDRESS TO LITTLE BOYS.

My dear little Brothers,—You belong to a privileged race of human beings, and I hardly know how to address the young "lords of creation;" but I feel I must say a word to you in conjunction with my little sisters. Well now, you must not feel "high and mighty" at the high-sounding title I have given you, for you will need *humility*, as much as your sisters, to keep you in the right place—perhaps more so,—for where much is given, much will be required; and, as God has given man far more than He has woman,—*far more* is required of him! There is an old adage, "The child is father to the man," and, I believe, there is much truth in it, and, if so, *how* careful you ought to be that you may be good, and useful, and intelligent *boys*, that your future manhood may not blush when it looks on the days of boyhood! A family is a little "state," in which you may *exercise* all your faculties and energies: your parents are the heads thereof, you must *obey* them as sovereigns of the "state." I will hope and presume their laws are wise and good; and remember, they *cannot* be infringed with *impunity*. I will hope you have mothers and sisters, for they will love you with a holy love, and call forth your love in return; and *such* love elevates and humanises man—softens down the *angles* of his rougher nature—teaches him that he has a *heart*, and helps him to *cultivate* it; if they train him aright, they teach him that *true* politeness which springs from the heart,

and the *only* politeness that is worth having; the world has a counterfeit, bright and beautiful to behold, but like the coin of the realm it has a large portion of *alloy* to render it current; the politeness I speak of makes, whoever possesses it, one of *Nature's gentlemen*, it requires a sacrifice of *self*, and this is a *test*, at all times, of intrinsic worth: it teaches him to be ready to aid and assist, particularly those who are near and dear to him, his mother and sisters in their multifarious duties, to defend them as far as he is able, and ever to be kind to them; he can comfort his mother if she is in trouble; and think you not she will be *proud* of her boy, if she can look to him, young as he is, for comfort and consolation? He can assist her in many ways, and do her good, and his sisters, too. When I hear a mother say—"I want to send to So-and-so, to ask how such an one is," and her son leaves his play and runs up to her saying, "Oh! Mother, let me go;" "Well, but will you carry the message steadily and correctly?" "Oh! yes, I will; tell me what to say, and I will remember it;" I love that boy! for I feel he has a loving heart, an obedient spirit, and a willing mind, that desires to be of use, and to do good; and I feel, if that boy is trained aright, he will be a good and great man, for the terms are synonymous. Oh! my boys, ever try to be good, to *do* good, and to be humble—to be the servants of God. You little think at the present moment what mighty *engines* you are, either for good, or evil.



Now you must choose—*now* you must sow the seed; if you sow tares you will reap the same; if you sow wheat, a golden harvest shall be yours. Oh! try to carry out the destiny God intended you for; “be not high-minded, but fear;” cultivate a meek and teachable spirit; lofty is your destiny; but you have a mighty ladder to climb before you attain the top: and you never will attain it, but by stooping “to the powers that be,”—first, your parents, then your teachers, governors, spiritual pastors, and masters; cultivate your minds

by every means within your power, and in after life may your acquirements be turned to the honour and glory of God, and your own comfort and exaltation in His kingdom; ever be kind and gentle to your sisters, and be ready at all times to render them any assistance in your power. “How good and joyful a thing it is to see children dwell together in unity and love.” I must leave these hasty hints with you, and can only say, God bless and keep you for ever, is the prayer of your sister,

H. K.

### INTERESTING HEBREW RELIC.

By the politeness of Colonel Lee, Commissioner of Indian Affairs, we have been shown a relic of great rarity and interest, left for a few days at the Bureau. It was brought from the Potawattamie Reservation, on the Kansas river, by Dr. Lykins, who has been residing there nearly twenty years out of thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartments of a little box or locket of about an inch cubical content. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense.

Dr. Lykins obtained it from Pategwe, a Potawattamie, who got it from his grandmother, a very old woman. It has been in this particular family about fifty years. They had originally two of them; but on one occasion, as the party in possession were crossing a rapid in some river in the lake country of the North, the other was irrecoverably lost. The one lost was belived by the Indians to contain an account of the creation of the world. That brought by Dr. Lykins has been kept for a long period in the medicine bag of the

tribe, used as a charm, and never allowed to suffer any exposure, until, by strong entreaty, and the great influence he had with Topinepec, the principal Potawattamie chief, he was permitted to bring it on to Washington, but under a firm pledge to restore it on his return. It has hitherto been most carefully kept from the rapacious vision of the white man. Pategwe had it in his possession many years before his curiosity prompted him to cut the stitches of the cover and disclose the contents. But this coming to the knowledge of old Billy Caldwell, chief of the Council Bluff branch of the tribe, he strenuously advised Pategwe to shut it up and keep it close, and say nothing about having it. Dr. Lykins came to a knowledge of the circumstance of its possession from a half-breed.

The wonder is, how this singular article came into their possession. When asked how long they can trace back its history, they reply they cannot tell the time when they had it not. The question occurs here, does not this circumstance give some color to the idea, long and extensively entertained, that the Indians of our continent are more or less Jewish in their origin?—*National (U.S.) Intelligencer*.

### VARIETIES.

BEHIND THE TIMES.—No street in Constantinople has a name; nor is there a lamp to it; yet there are 500,000 inhabitants. There is not a post-office nor mail-route in all Turkey, nor church bell, but there are at least two dogs to every inhabitant.



WHO waits and watches needs must win.

WHEN the heart is out of tune, the tongue seldom goes right.

IT requires nice stepping, for those who walk close together, to avoid jostling each other.

HAVE not to do with any man in a passion, for men are not like iron, to be wrought upon when they are hot.

ENVY is fixed only on merit, and, like a sore eye, is offended with everything that is bright.

ONE doubt solved by yourself will open your mind more, by exercising its powers, than the solution of many by another.

THE genius of the Gospel of Jesus Christ is to draw men from many societies, and unite them as one society. The genius of Protestantism is to draw men from one society, and divide them into many societies.

WHEN honest industry raises a family to opulence and honours, its very original lowness sheds lustre on its elevation. But its very glory fades when it has given a wound, and denies balsam to a man as humble and honest as its ancestors.

THE Feejee islanders are the most disgusting cannibals on the face of the earth they not only devour human flesh, but give it a preference over all other food. One moment they will converse with a man with frankness and friendliness, and the next they will imbrue their hands in his heart's blood. Among other revolting details at a late meeting of the Geographical Society, it was stated on the authority of Mr. Hunt, the Wesleyan missionary, that not less than 500 persons had been eaten within fifteen miles of his residence during the last five years. A common remark among them on seeing a fine man is, "What fine eating he would make."

WHAT MEDIOCRITY CAN DO.—It is not deep learning but mediocrity which is most commensurate with the exigencies of humanity, and, in consequence, by a wise provision, most amply provided. The abstractions of theorists, and the subtleties of metaphysicians, seldom avail for the practical uses of life. Projects and conceptions derived from such sources are only suited to the ideal world in which they originate. They are little more than the stuff that dreams are made of, and irrelevant, and out of keeping with actual realities. The individuals most celebrated, those who have made the most impression on their age, and given to it its shaping direction, have rarely been distinguished by high intellect. They possessed uncommon endowments no doubt, but they were endowments for action, not speculation—for the multitude, not a cloister. Of this description were Whitefield, John Wesley, Martin Luther, John Knox, and Mahomet. Extraordinary men they certainly were—men of great gifts, but they were gifts more of the heart than of the head, of zeal and enthusiasm, of an untiring body and spirit. In minds they were common-place, and sought to work out their ends by common-place appliances. They did not, in vulgar phrase, try to cut blocks with a razor, but shrewdly appreciating the wants and capabilities of the masses, framed accordingly the form and temper of their instruments. In this they shewed practical, if not abstract genius.—*Eliza Cook's Journal*.

UTAH LATTER-DAY SAINTS.—I noticed in a recent number of your excellent paper, a very inflated and incorrect account of Mormon disaffection and outrages at their settlement on Salt Lake, towards the federal government, &c., written by your Liverpool correspondent; gleaned no doubt, to some extent, from American papers. Much of what was there stated is erroneous and exaggerated, and tends improperly to throw undeserved odium upon that deluded and misguided, but industrious, thrifty, and prosperous association; for it has been clearly shown by more recent information, and hearing both sides of the question, that the judges and other officials sent out by the government at Washington, had conducted themselves in a supercilious and unbecoming manner, and were more to blame than the Mormons. It is beyond all question or doubt that the Mormons have been exceedingly prosperous, and on the whole contented and happy, in their settlement, and that their numbers are rapidly increasing. A deputation or exploring expedition, has lately been sent to California, with the view of finding and obtaining desirable locations for one or more new settlements, to be established in connection with, and form a part of, the parent organization. The object is understood to be to extend their territory, in order to meet the prospective wants of a vastly augmented population, and to establish a port to com-



municate with the Pacific Ocean; San Diego being the position likely to be fixed upon. Whatever moral and religious errors, eccentricities, and follies these people have adopted, believe in, and practice, and whatever evils may result from their system in these respects, their effective and associated labour, social and domestic economies, their zeal, and their untiring industry and perseverance, entitle them to praise and admiration.—Philadelphia Correspondent of the *Manchester Examiner and Times*.

### HOPE FOR THE BEST.

(Selected.)

Let us hope for the best—it is better  
To struggle than yield to despair;  
Hope breaketh each link of the fetter,  
And scoffs at the bondage of care;  
It lightens the hand of affliction,  
It smileth at shadows and fears,  
And with the warm rays of conviction  
It drieth the valley of tears!  
Then throw off the sorrowful bond,  
Dispel the dark yoke from your breast;  
Oh, who would submit and despond?  
Better struggle and hope for the best!

Let us hope for the best—never fear,  
Though lost in adversity's track;  
To sigh or to let fall a tear,  
Will do little in guiding us back,  
Meet misfortune as you would a stranger;  
Be cautious and quicken your pace,  
And shrink not in trial and danger,  
But meet the foe full in the face!  
Oh, who would turn off from the strife  
When the shafts of adversity pressed?  
Who would flee the great battle of life?  
Better struggle and—Hope for the best.

ROBERT H. BROWN.

#### LIST OF MONIES RECEIVED FROM THE 20TH TO THE 28TH OF APRIL, 1852.

Richard Tilt.....	£2 3 0	Brought forward .....	£18 15 6
William Richards .....	2 0 0	William Wells .....	3 10 0
William Soulsby .....	5 0 0	J. W. Boud.....	3 10 0
John Parkinson .....	3 12 6	William Parry .....	1 0 0
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			£26 15 6
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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 13.—Vol. XIV.

Saturday, May 22, 1852.

Price One Penny.

## MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS  
CHRIST OF LATTER-DAY SAINTS,

*Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th,  
and 9th days of April, 1852.*

*(Continued from page 181.)*

### TUESDAY MORNING, APRIL 6TH:

President F. D. Richards arose and made the following remarks:—Dear brethren, there is nothing upon earth that could create in my bosom more lively feelings of gratitude to God, than to hear the expressions of my brethren. I feel, when I hear my brethren approve of my course of procedure, that it is approved of God; and I feel to approve of it too. It is natural to me, brethren, to shrink from public life, and I have perhaps injured myself by giving way to my natural inclination for retirement; for always when I am speaking or writing, I feel that I am speaking to those who are inspired by the Holy Ghost. I am glad to find that what I have done is acceptable in your sight. I can now go home to the Presidency with this satisfaction, that I have the prayers of my brethren in this land; and the Presidency, if they do not say, will think—"Well done, good and faithful servant, sit down and rest a little, and counsel with thy brethren." I will then enjoy a short season in the genial air of the mountains in Zion, with my family and friends; but I do not expect to be there long; and that Elder who thinks of resting will be stirred up, for the Lord will bring circumstances together to stir him up; for we have a great and mighty work to accomplish in

this generation, and there is no time to be lazy.

If any good has accrued to the Churches in these islands, it is through the inspiration of the Holy Ghost. It is not all attributable to me; there have been Elders Wallace and Levi Richards, they have been with me in the work, and we have been one, although separate. After hearing your expressions of approval and entire satisfaction, I feel that I can now, more than ever, spend and be spent for this Gospel.

You have said that your people are in love with my teachings and Presidency. Well, brethren, this is your power and your privilege in the Holy Priesthood. And you will always find that the feeling which is enjoyed by you, will be reciprocated by the Saints. I have this confidence by the hearty response to the call made for the Temple, and other things which I have put to the Conferences. Let me here put a solid question to all of you: From whom do you get your honour? It is from those over whom you preside. I have mine from you over whom I preside; and what I want is, that you may be enabled to do your duties, and be worthy to receive honour and blessings from your brethren, and keys and powers and the



blessings of exaltation and eternal life in the presence of God; and that I may be more efficient in presiding and ruling in time to come. The Saints love you because you have loved them, and just to the extent that you love them will they love you. Thus your constant uprightness and purity before them, will cause them to love you as themselves, and it will be the means of cementing you together so strongly that nothing shall harm you, but you shall be like a threefold cord which cannot be broken.

This is a principle that the world have not found out. If they had this principle among them, they would not have to keep a standing army in order to preserve peace. When you see men put forth Laws to terrify and intimidate, that is not done by the Spirit and power of God. Then, brethren, seek to govern in love, and the Saints will love you. Seek to be good, for you may yet become great and have to stand in high places, and then if you are not good you will be sure to fall. Every man who wants to be great in this Church must lay a solid foundation, and have every part well cemented together, and if you have a good foundation, the rest of the building will sit firm upon it, and there will be every prospect of it standing; though the storms may beat furiously upon it, all will be right.

I am talking to men who are learning to build up kingdoms; but you must learn to do it in a wise and proper manner, for if you meddle with mortar that you do not understand, you will find it crack in the wall, and your building will give way, and your prospects will be blighted. Never seek to be great, but to be good! I never tried to be great, but many times have I cried mightily to the Lord, when alone, that he would support me in my weakness. Your prayers have held me up,—your faith and prayers before the Lord have greatly supported and sustained me. I feel to hang on to you, brethren, and if you will hold on, I will, if I get up, pull you up also. This is the principle on which we shall all be saved, if we ever are saved, by *holding on to each other*: the lesser being lifted up by the greater.

I did not think this morning, when I asked for an expression of your feelings, that you would get up a memorial, neither did I desire one; but as you have felt to act as you have, why it is right. The Lord bless you all. Even so. Amen.

The Council was then dismissed for one hour by Elder Erastus Snow.

#### TUESDAY AFTERNOON.

At 3 o'clock the Council met pursuant to adjournment, and was re-opened by singing the 18th Hymn, "Beloved brethren, sing His praise," &c.; after which, Elder Erastus Snow engaged in prayer.

President F. D. Richards, after a few preliminary remarks, said,—I shall present the business of appointing a President to take charge of the Churches in the British Isles when I leave, and to give you a clear idea of the subject, I shall read a letter signed by President Brigham Young, containing instructions on this subject. But before doing so, I shall for my own satisfaction call over the names of the Presidents, &c.

[It was ascertained, by calling over the names, that all the Presidents of Conferences, &c., were present, except the President of the Isle of Man Conference, and the Presidents of the Church in Ireland.]

In presenting this question before you, brethren, I shall read to you a portion of this letter from President B. Young, so far as it is connected with your public duties.

[President Richards then read from President Brigham Young's official letter.]

I have read you this, brethren, that you might know all that the Presidency have said in their letter concerning the appointment of my successor, and also the instructions that I have to go home this season. This is all the instruction I have received, except what is contained in the sixth General Epistle. I wish to leave you in such a position as to enable you to carry on the work, and then if I come back I shall be sure to find you all right.

I have endeavoured to introduce brother Samuel into all the business affairs of the office, according to the instruction of the First Presidency, and now the question is open for your consideration.

Elder Erastus Snow arose, and made the following remarks:—Beloved brethren, as it has been said by one of the speakers this morning, so I feel, viz., that the wisdom of the Lord has controlled, and His Spirit guided the *helm* of the ship in the British Isles in times past; and that each President who has been appointed, has seemed to have a special duty



to perform, and that the Spirit has seemed to be preparing the way for brother Franklin's successor. I take the liberty of expressing my mind upon this subject. I feel that the Spirit of the Lord signifies to us all who it shall be, and I presume that if each were left to vote in secret we should all vote one way. Well, when the Lord speaks who can help but prophesy. When the Spirit assures a thing to every one, that is right, for the unanimous voice of His servants is the voice of God. Whatever the people of God are, or have been, united in, has been for their good. It has been properly remarked, that whoever may be appointed to the Presidency of the British Churches, it is necessary that you should be united in all things, and that Spirit of union will rest upon the one who occupies the Presidential chair. It is the work of the Lord, and it has been built up, not by men, but by the Lord.

I feel that brother Samuel W. Richards is prepared by the Holy Ghost to tread in the footsteps of brother Franklin, viz., to take the oversight of the work in these islands. And although the Presidency have left the question open for the authorities in this land to decide, yet the Spirit seems to dictate wisely, and to dictate to our hearts who it shall be, it does to mine at any rate, and with all my heart I feel that there is no man, after the Twelve have left, upon this island who is more fitted to the task than brother Samuel W. Richards. And I feel this, if Brother Richards will allow me, to propose that he be sustained by this Council, &c. I feel full of the Spirit of prophecy respecting brother Samuel, and inasmuch as you support this, I feel full of the Spirit of prophecy towards you my brethren, in regard to the good work that shall be accomplished in these lands. I have been acquainted with brothers Samuel and Franklin for a long time, and have watched their course onward and upward in the Priesthood, and it is a source of great joy to me and to their friends, that they have been blest of the Lord so very abundantly, and that brother Samuel enjoys to so good a degree the same Spirit that rests upon brother Franklin; and I must say that while I have been in Great Britain, I have been pleased to see the Spirit and power of the Lord which is with brother Samuel, and I feel sure that it is the mind and will of the Lord that brother Samuel

W. Richards should fill the important place which Franklin has filled; yea, as sure as if the Lord had spoken from the heavens. They have been like Brigham and Heber from boys, and ever since they entered the Church they have been up to the mark!—always in the right track!—always in their proper places! Although all these, my brethren, are good men, and calculated to perform a great and mighty work in the earth, yet I feel that brother Samuel is the man whom the Lord has chosen to fill this important office.

Several of the brethren spoke in the highest terms of respect, brotherly love, and esteem of brother S. W. Richards, all expressing their desires that he should be their President.

Elder Samuel W. Richards arose and said,—I feel, my brethren, to make a few remarks, because I am particularly interested in the subject that is now before you. I was also particularly interested in that which transpired in the forepart of the day, for I realized that brother Franklin was soon going to leave, and his absence would be felt much, whoever might be called upon to fill his place.

When my name was presented, I felt that I had done but little to merit such confidence among my brethren, yet I feel to do that which is required of me; and with the blessing of God, to seek to carry out that which brother Franklin has begun.

Although I was the bearer of, and acquainted with, the instructions sent to brother Franklin, yet it did not even enter my heart for a moment that I should be the one appointed to preside, if it had I should have begged to have stayed at home, but I felt that brother Franklin was an Apostle, and I should be instructed by him; I have never thought myself equal to him—never thought that I had the understanding which he has, but I ever felt willing to be instructed by him. Inasmuch as I have been once appointed to follow him in the Presidency of the Scottish Saints, I hope God will give me grace to follow him in this capacity, that I may discharge my duties aright in His sight, if it be the feeling of my brethren that I should occupy this position. And I should now feel to shrink, were it not that I am sensible of the duties which are laid upon us by the authorities of this Church. If we do not attend to those duties which are laid upon us, we shall most assuredly be-



come dishonoured before God and the world. But I have decreed in my heart that whatever positions I may be placed in, I will pursue that course in which I can be justified before God and my brethren. I know that I have ever been blest in times past by submitting to their counsels, and therefore this gives me confidence for the future. And if I have the confidence of my brethren, I shall have the confidence and blessings of God and of angels! These are my feelings. I am not alone; but have men around me who are appointed to be co-workers with me, and blessed of God to that end. Truly the Lord is doing a great work in the earth, and it is He that is doing it, and not men, for were it not for the power of God, men could not accomplish His purposes.

My brethren, it is because of these things,—it is because of what I know of the things of God,—it is because of the obligation which I owe to God, that I am willing to take this responsible situation.

President Franklin D. Richards said,—Brethren, I rise to speak a few words in favour of brother Samuel. I have known him ever since he was a boy; and since we came into this Church, I do not know that ever I heard so much as a breath of opposition, but we have been of one heart and of one mind; and a principle has been in his mind which is necessary for all men to enjoy. Brethren, I have learned that no man is fit to rule, until he is fit to be ruled in this Church. When you see a man sway the power with omnipotence which is put into his hands, you may choose him and such like men to preside, and the people will be subservient to their counsels. Brother Samuel has ever manifested this Spirit; and this is not all, brother Samuel has the Spirit of revelation with him, and that too, to a great extent. You recollect our being in England at the time brothers Hyde, Pratt, and Taylor were here; and that at the General Conference, held at Manchester, we were appointed to preside over the Churches in Scotland. We had not been there long before he dreamed a dream, and said to me in the morning, "Brother Franklin, I dreamed that you were ordained into the quorum of the Twelve." Well, when we went over to America, we found that the same thing was under consideration by the First Presidency at that time. Although I had no faith in the dream, not

even considering it worth remembering, yet when I got home it was, with other important dreams, brought very forcibly to my mind.

[The following resolutions were then moved, and unanimously carried:—

1st. That this Council, as the representatives of the Church of Jesus Christ of Latter-day Saints in Britain, recognize and sustain Elder Samuel W. Richards, as the successor of President F. D. Richards, in all the business of his office, and as President of the British Churches.

2nd. That Elder Levi Richards be recognized and sustained as Counsellor to Samuel W. Richards.]

Brethren, you must have bowels of compassion toward the children of men, and particularly toward your brethren who are on foreign missions, and let them have your faith and prayers, that the Lord may prepare the way before them, for truly the human family are in a degraded condition. I contemplate it, and I ask myself,—Are these our brethren and sisters? are these the children of God? And if we can have such feelings of sympathy and compassion towards them, what must be the feelings of our heavenly Father? Brethren, the work that you are engaged in is worthy of the best exertions which you are capable of making, that you may be the means of bringing men from degradation, and that you may be the deliverers of many people.

I never have been acquainted with the Saints of the British Isles when I have been more satisfied than at the present time with the corps of Elders who have the management of the Churches in those lands, and I could not find the same number of men in any other part of the world with whom I could labour with greater satisfaction at the present time. I do not profess to prophesy, but I feel that the work of the Lord will increase more abundantly than heretofore. I felt rather uneasy when I looked over the returns and found that although we had baptized over eight thousand during the past year, yet the increase in the aggregate was only a few hundreds; but when I inquired into affairs in the different Conferences, I found that some Presidents had heretofore been representing hundreds of Saints who had not an existence: and hence when



these ceased to be counted, a material difference was made in our numbers. Presidents, generally, should stir up their Secretaries to a sense of their duties in relation to this matter, and where the records are incomplete, let them be attended to immediately. I want the Presidents of Conferences to have their members in such order, that they can at any time send a letter of particulars to any part of the world, and give a plain statement of their Conferences. Have your sheep well shepherded, and be able to lay your finger upon any of your members, and then you will have much less trouble than if you allow them to be in an indifferent state with reference to their several duties. The upper class have their eyes upon us, watching our proceedings and our increase, and I can tell you that the work of the Lord does not make such rapid strides without being noticed by those who hold important stations in society. The summer season is the time for you, brethren, to push your Tracts forward, and speak the truth, for I tell you that in every class of society there is some of the seed of Israel, and we are called upon to gather them out from among the Gentiles, and therefore we must embrace every opportunity to accomplish the work.

What shall we do about enlarging the STAR? About this I want to say a little. Brother Pratt accomplished a great work in the quadrupling of its circulation. The issue was increased to *twenty thousand!* Since then we have raised it from twenty to twenty-three thousand five hundred. The Editor of the *Deseret News* has promised to publish the History of Joseph, which the Saints in this country will doubtless feel great interest in; but as the STAR at present is too small for our increasing stock of information relative to the spread of the work of the Lord in foreign climes, we cannot publish it unless we increase the size of the STAR; therefore if you consider it best to publish a sheet and a half instead of only a sheet, we will have the history of Joseph coming out continually. Therefore I want to know, whether the Saints would rather have the STAR of twenty-four pages, or continue it as at the present time.

Several brethren spoke in favour of either increasing the size of the STAR or publishing it weekly; after which President Richards proposed closing for the day, and meeting again on Wednesday morning at 10 o'clock. The brethren then sang, "Hark! listen to the trumpeters," &c. Benediction by Elder Levi Richards.

(To be continued.)

## PROCLAMATION

FOR A DAY OF PRAISE AND THANKSGIVING FOR THE TERRITORY OF UTAH.

(From the *Deseret News*.)

It having pleased the Father of all good to make known His mind and will to the children of men in these last days; and through the ministration of His angels, to restore the Holy Priesthood unto the sons of Adam, by which the Gospel of His Son has been proclaimed, and the ordinances of life and salvation are administered; and through which medium the Holy Ghost has been communicated to believing, willing, and honest minds; causing faith, wisdom and intelligence to spring up in the hearts of men, and influencing them to flow together, from the four quarters of the earth, to a land of peace and health; rich in mineral and vegetable resources; reserved of old in the councils of eternity for the purposes to which it is now appropriated; a land choice above all other lands; far removed from the strife, contention, divisions, moral and physical

commotions, that are disturbing the peace of the nations and kingdoms of the earth;

I, Brigham Young, Governor of the Territory aforesaid, in response to the time-honoured custom of our fathers at Plymouth Rock, by the Governors of the several States and Territories, and with a heart filled with humiliation, and gratitude to the Fountain of all good, for His multiplied munificence to His children, have felt desirous to, and **DO PROCLAIM Thursday, the first day of January, eighteen hundred and fifty-two, A DAY OF PRAISE AND THANKSGIVING**, for the citizens of this our peaceful Territory; in honour of the God of Abraham, who has preserved His children amid all the vicissitudes they have been called to pass; for His tender mercies in preserving the nation undivided in which we live; for causing the Gospel of His kingdom to



spread and take root upon the earth, beyond the power of men and demons to destroy; and that He has promised a day of universal joy and rejoicing to all the inhabitants who shall remain when the earth shall have been purified by fire and rest in peace.

And I recommend to all the good citizens of Utah, that they abstain from everything that is calculated to mar or grieve the Spirit of their heavenly Father on that day; that they rise early in the morning of the first day of the new year, and wash their bodies with pure water; that all men attend to their flocks and herds with carefulness; and see that no creature in their charge is hungry, thirsty, or cold; while the women are preparing the best of food for their households, and their children ready to receive it in cleanliness and with cheerfulness; then let the head of each family, with his family, bow down upon his knees before the God of Israel, and acknowledging all his sins and the sins of his household, call upon the Father, in the name of Jesus, for every blessing that he desires for himself, his kindred, the Israel of God, the universe of man; praying with full purpose of heart and united faith, that the union of the United States may be preserved inviolate against all the devices of wicked men, until truth shall reign triumphant, and the glory of Jehovah shall fill the earth; then in the name of Jesus, ask the Father to bless your food; and when you have filled the plates of your household, partake with them, with rejoicing and thanksgiving; and if you feel to make merry in your hearts, sing a song of thanksgiving, and lift up your hearts continually in praise and acknowledgment of the unbounded mercies you are momentarily receiving. I also request of all good and peaceful citizens, that they abstain from all evil thinking, speaking, and acting on that day; that no one be offended by his neighbour; that all jars and discords cease; that neighbourhood broils may be unknown; that tattlers and strife may not be remembered; that evil surmising may be forgotten; that all may learn the truth, and have no need of Priests to teach them; that all may be well, and have no need of doctors; that all may cease their quarrels, and starve the lawyers; that all may do as they would be done unto, so that perfect love which casteth out all fear may reign triumphant, and there shall be nothing to

disturb the quiet of an infant in all the Territory of Utah; that there be no contention in the land; and that the same peace may extend its influence to the utmost bounds of the Everlasting Hills, and from thence to the habitation of every man and beast, to the ends of the earth, till the leopard shall lie down with the kid, the lion shall eat straw like the ox, and the babe shall lay his hand upon the cockatrice's den, and find peace to its soul.

I further request, that when the day has been spent in doing good; in dealing your bread, your butter, your beef, your pork, your turkeys, your molasses, and the choicest of all the products of the vallies of the mountains, at your command, to the poor; that you end the day in the same order, and on the same principle that you commenced it; that you eat your supper with singleness of heart, as unto the Lord, after praise and thanksgiving, and songs of rejoicing; remembering that you cannot be filled with the Holy Spirit, and be preparing for celestial glory, while the meanest menial under your charge or control, is in want of the smallest thing which God has given you power to supply; remembering that that menial is dependant on you for its comforts, as you are dependent on your God for your constant support. Retire to your beds *early*, that you may be *refreshed*, and arise early again, and so continue until times and seasons are changed; or, finally, I say unto you, let the same process be continued from day to day, until you arrive unto one of the days of Kolob, (where day is 1000 of our years) the planet nearest unto the habitation of the *Eternal Father*; and if you do not find peace and rest to your souls by that time, in the practise of these things, and no one else shall then present himself to offer you better counsel, I will be there, and knowing more, will tell you what you ought to do next.

{ L. S. }

Done at the Executive Office, Great Salt Lake City; in witness whereof I have hereunto set my hand, and caused the seal of the Territory to be affixed, this 19th day of December, A. D. 1851, and of the independence of the United States, the seventy-sixth.

By the Governor. BRIGHAM YOUNG.

W. RICHARDS, SEC. pro. tem.

Appointed by the Governor.



## HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

The August Number of the *Star* contained the following:—

## "THE CHOLERA.

"This desolating sickness is spreading steadily over the United States. The account of its ravages, in many places, we cannot give. The whole number of cases in New York, to July 31st, is 3731. Deaths, 1520.

"No man can stop the work of the Lord, for God rules the pestilence, and the pestilence rules men. Oceans, sentinels, and forts may hinder men, or money may bribe, but when the pestilence rides on the wings of the wind, the ocean is no barrier; the sentinel has no power; the fort is no obstacle, and money has no value; the destroying angel goes, waving the banner of death over all; and who shall escape his pointed arrow? Not he that could brave death at the cannon's mouth, but shrink at the sound of the cholera; not he that worshipped his God in some stately chapel, every Sabbath till the cholera comes, and then flees for his life; no; none but him that trusts in God, shall be able to stand when a thousand shall fall at his side, and ten thousand at his right hand, by the noisome pestilence."

## "TO THE HONOURABLE MEN OF THE WORLD.

"To the honourable searchers for truth, we, in a spirit of candour and meekness, are bound by every tie that makes man the friend of man, by every endowment of heaven, that renders intelligent beings seekers of happiness, to show you the way to salvation. In fact, we are not only bound to do thus for those that seek the riches of eternity, but, to walk in the tracks of our Saviour, we must love our enemies; bless them that curse us; do good to them that hate us, and pray for them that despitefully use us, and persecute us, or you and the world may know that we are not the children of God. Therefore to be obedient to the precepts of our divine master, we say unto you,—Search the Scriptures—search the revelations which we publish, and ask your heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory, nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependant on man for the knowledge of God; nor will there be any room

for speculation. No; for when men receive their instruction from Him that made them, they know now He will save them. Then again we say,—Search the Scriptures, search the Prophets, and learn what portion of them belongs to you, and the people of the nineteenth century. You, no doubt, will agree with us, and say, that you have no right to claim the promises of the inhabitants before the flood; that you cannot found your hopes of salvation upon the obedience of the children of Israel when journeying in the wilderness; nor can you expect that the blessings which the Apostles pronounced upon the Churches of Christ, eighteen hundred years ago, were intended for you. Again, if others' blessings are not your blessings, others' curses are not your curses; you stand then in these last days, as all have stood before you, agents unto yourselves, to be judged according to your works.

"Every man lives for himself. Adam was made to open the ways of the world, and for dressing the garden. Noah was born to save seed of everything, when the earth was washed of its wickedness by the flood; and the Son of God came into the world to redeem it from the fall. But except a man be born again, he cannot see the kingdom of God. This eternal truth settles the question of all men's religion. A man may be saved, after the judgment, in the terrestrial kingdom, or in the telestial kingdom, but he can never see the celestial kingdom of God, without being born of the water and the Spirit. He may receive a glory like unto the moon, or a star, but he can never come unto Mount Zion, and unto the city of the living God—the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and Church of the First-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, unless he becomes as a little child, and is taught by the Spirit of God. Wherefore, we again say, search the revelations of God; study the prophecies, and rejoice that God grants unto the world Seers and Prophets. They are they who saw the mysteries of godliness; they saw the flood before it came; they saw angels ascending and descending upon a ladder that reached from earth to heaven; they saw the stone cut out of the mountain, which filled the whole earth; they saw the Son of God come from the regions of bliss and dwell



with men on earth; they saw the Deliverer come out of Zion, and turn away ungodliness from Jacob; they saw the glory of the Lord when He showed the transfiguration of the earth on the mount; they saw every mountain laid low and every valley exalted when the Lord was taking vengeance upon the wicked; they saw truth spring out of the earth, and righteousness look down from heaven in the last days, before the Lord came the second time to gather His elect; they saw the end of wickedness on earth, and the Sabbath of creation crowned with peace; they saw the end of the glorious

thousand years, when Satan was loosed for a little season; they saw the day of judgment when all men received according to their works, and they saw the heaven and earth flee away to make room for the city of God, when the righteous receive an inheritance in eternity. And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves. Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.

(To be continued.)

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### The Latter-day Saints' Millennial Star.

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SATURDAY, MAY 22, 1852.

INTELLIGENCE FROM GREAT SALT LAKE VALLEY.—We have received files of the *Deseret News*, up to February 21st, with letters, and rejoice to learn that the course of the Saints of God in the lovely vallies of the mountains is onward and upward. Honourable business of all kinds, as far as introduced there, was exceedingly brisk. Explorations, settlements, buildings, and various kinds of enterprizes, particularly required by the necessities of the young and flourishing Territory of Utah, were occupying the most earnest and lively attention of the Saints. Home manufactures of all kinds of goods requisite for a new country were receiving a gratifying amount of consideration; some departments were being prosecuted with considerable success, whilst vigorous measures were in operation or in idea in other departments. The brethren in Iron County, and also in Pauvan Valley had succeeded in manufacturing cut nails. On this point the *Deseret News* remarks:—"We are told that forty of these nails are now made in a minute, which is at the rate of 2,400 per hour, or 24,000 per day, of ten hours each. What is the use of bringing nails from foreign countries, if we can make them so fast at home? Allowing sixty nails to the pound, the little factory at Iron County can now make 466 pounds every day, or ten hours; this multiplied by 300 days in a year, leaving sufficient for Sundays and holidays, and we have 139,800 pounds, or 1398 kegs of nails, of 100 pounds each, per annum."

Molasses, leather, knives, and crockery, were also being manufactured by the brethren. A saw-mill was erecting at Fillmore City. In the exploring tours, one delightful and fertile valley after another was discovered, and cotton-wood, and red and white pine timber in abundance.

The tithing business was vigorous: 14,000 bushels of grain, as tithing, were in hand; the general storehouse was not large enough, and it was resolved to add eighty feet to it, and also to build other storehouses in the settlements.

Education was also engaging the attention of the Saints, both in building, and teaching of schools for the young, and in delivering lectures for the adults. Four of the series of twelve lectures on Astronomy, &c., had been delivered by Professor Orson Pratt, and were numerously attended. The extensive knowledge and profound thought which the talented Professor brought to bear upon the subjects, combined



with his lucid manner of treatment, rendered the lectures exceedingly interesting and instructive. Professor G. D. Watt was also teaching and lecturing on Phonography.

The brethren engaged on the public works, with their families, enjoyed two days of festivity and rejoicing on the 25th and 26th days of December, ultimo.

The winter had been very mild and pleasant, and the health of the Saints remarkably good.

Truly the Lord is favouring Zion, and His people are endeavouring to serve Him, and establish His kingdom and government upon the face of the earth, in place of the kingdoms and governments of men. The vallies of Ephraim are resounding with the hum of industry, and the glad songs of praise and thanksgiving which are daily offered up before the great Father of mercies, by a once persecuted and afflicted, but now (temporally) redeemed and exalted people, fill the vault of heaven, and render the very atmosphere of those secret hiding-places of Israel holy unto the Lord. O ye poor and oppressed Saints, and ye rich ones too, in these lands do not your bosoms burn with the good spirit of God, which fills His Saints always with a desire to congregate together, and become a holy and peculiar people? Do you not long to gather to your brethren and sisters in the heights of Zion, where sinners cannot dwell? Do you not fondly wish to assemble with the Elders of Israel in the sacred resting-places of the excellent of the earth, and there inherit the earth, and enjoy the bountiful blessings of a munificent Creator? If you do, listen to the voice of the spirit—the word of the Lord from Zion :—

“There has never been means wanting in the Church of Jesus Christ of Latter-day Saints to accomplish any thing God wanted, if the Saints had been, one and all, ready to do the thing required at their hands. Do you believe this? No matter to us whether you do or not, we have done our duty in telling you the truth.

“If the 50,000 Saints now in England, felt as we feel, there is no need of one of them being absent from us, one year from this date. No! There is money and means enough in the Church to accomplish all that God requires of His people. And what does He require? That they gather, as soon as they hear the commandment. But what are those about who have means? They are thinking how they shall keep it; and those Elders who have charge of the flock, are afraid to tell them their duty, and fail to thunder the word of the Almighty to them, to arise and come to Zion, lest some of the rich should apostatize; but if they would think twice, they would know, that those concerning whom they fear would apostatize, the best they can do; and the sooner the better; just like Arthur Burroughs, of Preston, and many more we could name; whose money and wife are their gods, and they cannot be saved; and the quicker they are out of the Church the better; it will relieve the individuals of their hypocrisy, and the Church of a load it is poorly able to carry.

“But let every *Saint* in *England*, unite their means, under the direction of their Presidency, and no one soul need be absent from us one year; therefore, the responsibility of gathering rests upon the rich, in a great degree, and because they will not give heed to counsel, they will be destroyed, and that without remedy. And just so with the Saints who have gathered, and are in Deseret; if they will not open their purses to help the manufacturer, and producer, and mechanic, to bring forth the things that are wanted, needed, and must be had speedily, for the salvation of this people, they will go down to the pit, and no power on earth can stop them. They may keep their money and means, but it will prove a moth, a canker, that will eat their vitals; and they will call for help, like William and Wilson Law, when it is too late. Their Prophet will be in the pit where they cast him, and he cannot reach them.

“Why? Because they have neglected the voice of the Spirit, and treated lightly the



warning voice of the servants of the Most High. Designedly? No; but through carelessness, apathy, and doubt whether these things be so. This has been the destruction of the Saints in all ages, in all dispensations; but we say to all Bishops, and all Elders, and all presiding officers, and all who possess the Holy Priesthood—Raise the warning voice; cry aloud and spare not; if the Saints will not go to work and help themselves, *God will not help them*, and they must take their chance, whether to starve or go cold or naked; but such as will help themselves and others, with such means as they can command, God will help; and they shall prosper, no matter what their avocation or calling, if it be useful in building up the kingdom of God and promoting the salvation of His people.”

By letter from Elder Isaac C. Haight, we learn that the *Ellen Maria* arrived at New Orleans on the 7th of April, after a very pleasant and prosperous voyage. There were three births, four marriages, and one death, (sister Rolph, aged 89 years, of diarrhoea,) during the voyage. Captain Whitmore is spoken of as a very kind-hearted and considerate man.

## THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

*A Translation from the Coptic.*

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

(From the Jewish Chronicle.)

(Continued from page 189.)

The day of the greatest festival of the Nile came. The multitude poured out of all their cities to worship the god of the rivers—the glorious Nile—named in our sacred books, “the rival of the heavens,”\* the supplier of eternal waters, unborrowed from the fountain of the skies. I stood at the right hand of the throne, as was my place by virtue of my command. All was loveliness. Those days were when the infant year† blushes with the first flowers, and veils them with the first tender foliage. The pomps of our ancient worship were displayed with a grandeur that awed the heart, and the riches of our

people with a profusion that dazzled the eye. The royal maidens, the sacred tribe who claimed the hereditary right of first drawing the sacred waters in their golden urns, and offering this purest of all tributes to the king\*—the virgin daughters of the heads of cities, clothed in white, and bearing censers of burning perfumes, the princes of the provinces in their war-chariots, covered with precious stones—the whole dazzling and stately luxury of the most opulent land of the earth spread out before the eye on the banks of the Nile. The river (hallowed and honoured be its name throughout all generations!) the life-giver of my beloved and famous land, looked at that hour worthy of all the homage of its worshippers. In this season no flood from the Ethiopian hills rushed down to tinge its beauty with the pollutions of earth, no sands torn up by the

\* The Nile was called by the Egyptians “the rival of the heavens,” etc., because it does not rain in Egypt, but the Nile, at certain periods, overflows the land, and waters and fertilizes it.

† The spring was the beginning of the year, as Nisan, or the month of the spring **הַדֵּשׁ הָאֲבִיב**, is still named the first month of the year, when counting the months, **רֵאשׁ הַשָּׁנָה לַהֲדָשִׁים** **גִּיסָן**.

\* A similar custom is still prevalent in Russia. When the Neva, at Petersburg, is frozen, an ice-house is built upon it, and the Czar, with his court, repairs to it. After their arrival there, an officer fills a golden cup with the waters of the Neva, and presents it to the Czar.



whirlwinds of the desert stained its bosom. Its blue expanse looked as if it had sprung at the moment from the holy caves where the spirits of the dead drink the waters of immortality. It was one calm sheet of crystal, one broad pellucid mirror of the cloudless heaven, calm as the prosperity of our land of luxuriance, and perennial as the fate which had commanded Egypt to be the queen of nations for ever.

I felt like an Egyptian at this sight of beauty, to which the world had no equal; and when the king descended from his moving throne to throw the first garland—a garland of jewels, worth the ransom of kingdoms—into the stream, I instinctively raised my voice among the bursts of song of triumph, which hailed, from the whole horizon round, the supremacy of the God of rivers. Even the sullen countenance of Pharaoh was lighted up: he looked on the noble display with the pride of a king, and felt in that moment that his throne was mighty beyond the power of foreign evil or civil hatred to overthrow.

I followed his haughty and eager stride towards the border of the sacred stream; but there stood an obstacle which broke up all his visions. The two ancient Hebrews, the leaders of the rebels, stood on the verge of the Nile.\* The king, indignant at their presence, commanded them to be instantly slain, and their bodies burnt, as was the custom with those accused of insulting the dignity of our worship. But among the crowd of spearmen who rushed forward to perform his will, none could lay his grasp upon these feeble men. The spear-point hung helpless in the air, the uplifted arm was paralysed.

While all stood in astonishment, the Hebrews spoke. They boldly demanded once more that their countrymen should be suffered to take their journey into the desert. The king scorned an answer, or gave no other than a fierce gesture to his guards once more to seize them. At that instant the feeble of the two lifted his countenance from the earth for the first time. That countenance is before me still. It had an expression of loftiness and intense power, such as I had never seen in man. As he stood in silent prayer, his brother, without a word, waved his staff over the Nile. How shall I relate what

I then saw? My soul still faints and sickens at the recollection. I had been a soldier from my youth up, I had fought from the valley of Mizraim to the confines of India, I had seen armies stretched in their own slaughter, but, until that moment, I had never seen, I had never conceived, a whole unbroken flood of carnage. The Nile, our lovely, our resplendent Nile, instantly rushed down before our eyes a torrent of blood—of actual blood—red as if it had at that moment spouted from the heart of the warrior, as if the hearts of millions and empires had been poured into its channel. The stream, too, was filled with living pollution: it had burst over its banks, and all that it reached died, as if its touch were poison. All perished; and its surface was covered with corpses, all rolling down into the sea. The fish died; the wild beasts, caught in their thickets by the sudden inundation, died; the priests, who had taken their stand on the verge of the sacred stream, were struck with pangs, as if they had plunged into a stream of molten ore. A vapour, deadly as ever breathed from the charnel, uprose, and darkened the banks to the horizon.

All was terror. The priests, the minstrels, the royal maidens, the multitude, were all driven madly into flight across the plain. Even there death seemed to pursue them; and, in the agonies of their fear, they cried out that the final hour of the world was come. Some saw the gigantic shapes of our ancient kings bursting the tomb, and reaping the human harvest with the sword. Others saw the serpent-arms\* of the gods of Egypt stretched forth from their clouds, and grasping thousands and tens of thousands in folds of flame.

I turned to the king; he was still gazing on the Hebrew leaders with a look of idiotic wonder. They answered not his gaze. Wrapped in their mantles, from head to foot, they stood like statues, with their marble eyes upturned to heaven; they were holding high communion with their own thoughts, or perhaps, with mightier things than human thoughts. As I bore the king helpless and fainting from the field, I heard a voice exclaim, "This is for the blood of the children of the Hebrews!"

The voice rang round the plain, it filled the air, it echoed in the forest. I heard

\* Moses and Aaron. Compare Exodus v. 14—22.

\* The serpent is the god of evil. Compare Genesis iii.



it when the sun sank, and the moon shed her solemn light over the afflicted land. In the dead of the night, as I stood in my place by the door of the king's chamber, I heard that voice, and heard

it answered by a groan from Pharaoh, as if an Arab's shaft had passed through his bosom.

\* \* \* \* \*

(To be continued.)

## MARCH OF CIVILIZATION—BACKWARDS!

(From *Eliza Cook's Journal*.)

We have not yet arrived at the period of the Golden Age; no, not quite. We may ask the wolf to lie down with the lamb, but he won't. The old Adam is still uppermost. Ask Louis Napoleon, or King Bomba, or Kaizer Francis, or Czar Nicholas, or Constitution-promising Frederick, to convert their dragoons' swords into sickles, and their lancers' spears into pruning-hooks, and they will tell you the time is not come yet,—indeed it never will, if they can prevent its coming.

You remember how Commodore Truncheon picked up a gipsy girl on the highway, and sent her by Pipes to Lieutenant Hatchway, to have her cultivated into a polite, genteel young lady; but how the old inbred nature still survived, until on one occasion, at a first-class card party, it fairly broke out, and the "young lady," who fancied that foul play was going on, assailed the astonished fashionables of the party in the roughest possible style as a parcel of thieves and vagabonds! In fact, the gipsy nature was still uppermost.

You have possibly seen a parcel of trained dogs deporting themselves after the guise of a set of rational beings, dressed up as barristers, judge, and jury,—playing at cards, and doing many wonderful things,—when some mischievous rogue has thrown a beef bone amongst them, and instantly their high drill was forgotten, and they were like to worry each other to death for the possession of the beef! In fact, however you may disguise it, the dog-nature *will* get uppermost.

So, when the nations of Europe are all engaged in the most beautiful international discourse about the blessings of peace and the bond of human brotherhood, a bone of contention is suddenly thrown in among them; and lo, they are all at the old loggerheads again!

Strange, that the year of the Great Exhibition ends by the nations of Europe setting up their backs at each other;—

that the Great Peace Congress of nations should be followed by an increase in standing armies;—that the first grand result of it should be the adoption of "Colt's Revolver" by the British government, for the destruction of Caffres engaged in the defence of their native Africa! Thus does the old fighting propensity of man again and again come uppermost, even in the midst of advancing civilization and extending christianity.

What is the prominent topic of discussion in the public papers of England now? The comparatively non-destructive properties of the British Soldier's musket! Our troops are not properly equipped! "Lights" are found very heavy, and guns won't kill! The muskets want range, and the rounds of cartridge are too few,—only thirty for a whole year's practice,—and only forty for going into action! Only thirty-three out of every three hundred shots take effect, and "knock over" their object! *There* is a stain upon our boasted civilization!

Then, as to those great six-foot heavy dragoons, who are converted into "light" by merely changing their jackets from red to blue, and mounting them on Cape ponies,—did you ever hear of anything more unchristian? And yet the getting-up of these fellows costs at least £150 a-piece, or as much as any National Schoolmaster! The killing of those Caffres at the Cape is costing us at the rate of £1,350,000 per annum; or *nine times more* than the government is yearly expending in the work of educating the people!

And yet it is not enough! We must have our missionaries at the Cape clothed in grey coats and armed with Colt's Revolvers, else the Caffres may be able to make good their title to their own country yet! This would be horrible. We must kill 'em! We must have the fire of our soldiers made at least as deadly as that of the Tirailleurs of Vincennes, who so



cleverly shot down some hundreds of unresisting people along the Paris Boulevards the other day—"Louis Napoleon's Shambles," as they have since been called. Nothing but rifles will do! Sir Charles Shaw recommends the *carabine-a-tige*, by means of which a man can be "knocked over" at three-quarters of a mile off! Think of that! There's a mark of civilization for you. Here is Sir Charles Shaw's own account of the deadly weapon:—

"There are now in the French army a force of 14,000 men armed with this '1846 model rifle'—this unerring and murderous weapon, with its cylindro-conique hollow ball. This ball resembles a large acorn, with its point like the top of a Gothic arch (*Ogive*). It always enters with the point, and if fired at a distance of 1,500 yards, will penetrate two inches into poplar-wood. Until recently I myself was incredulous, but personal acquaintance with one of the earliest and best instructors in the *Ecole de Tir*, and I having gone over the practice-ground with him, make me feel quite certain of the truth of what I assert. The ground is marked out for the recruits, beginning at 200 yards from the target, and increasing by 100 yards, finishes at 1,150 yards. It is found by calculation that at 328 yards a man has the appearance of one-third his height, at 437 yards one-fourth, at 546 one-fifth. By a very simple instrument of the size of a pen-knife, called a *stadia*, distances can be measured accurately to 500 yards, and the sights of the rifle can be adjusted to the space indicated by the *stadia*. At a distance of 765 yards, this rifle would to a certainty knock down a life-guardsmen in spite of his cuirass, and a front of 10 men at 1,100 yards. I cannot pretend to give a scientific description of this *carabine-a-tige* and its ammunition. The barrel is about 2 feet 10 inches long. The breech is smooth, with a small piece of steel of cylindrical form screwed into its centre, and on the proper adjustment of this piece of steel (*tige*) depends the precision of the firing. When the bayonet is fixed, the length is about 6 feet, and its weight about 10lb. The interior of the barrel has four spiral grooves, deeper at the breech than at the mouth. The ball is of lead, of cylindro-conique shape, but hollow towards the thicker end, into which hollow is put a piece of iron (*culot*)

slightly fixed in the ball, and resting on the powder. When fired, this piece of circular iron (*culot*) is forced into the interior of the leaden ball, and consequently presses its parts outwards against the sides of the barrel, and produces a more certain aim than if the ball had been forced down with a heavy ramrod and mallet. This rifle can be loaded with the same quickness as the common musket. This hollow ball appears the great improvement. The efficacy of this arm is daily proved in Algeria, and at the late siege of Rome not an artillery-man could stand at his gun, and Garibaldi's officers in scarlet were regularly shot down without seeing or hearing from what quarter the shot came. On the practice-ground, on a very clear calm day, I could see the smoke at a distance of 1,150 yards, but could scarcely hear the report. At the late election of the President of France, on the Boulevards of Paris, one of these new balls entered the forehead of a Socialist Representative the moment he appeared on the barricade with his red flag; in short, disguise it as one may, 500 men so armed are more than a match for any 3,000 men armed with the present British musket."

There now! that is a proper text for our alarmists to preach about. And they have done so. Colt's arms are accordingly sought after, and a cargo has been sent out to the Cape. The man-killing properties of guns,—that is now the great question of the day. We have long been sending Bibles and Missionaries to the Caffres, but now Colt is in the ascendant, and everything else is to give place to his rifles, not the messengers of Life but of Death. Well! "It's a mad world my masters!"

Where the killing mania may break out next, no one can tell. But Europe looks anything but pacific at the present time. Not less than two millions of armed men are waiting to fall on,—men, whose profession and calling is fighting! Such is modern civilization!

Really, the triumph of the peace principles seems very far off. The olive-branch is hidden by a flight of war-eagles. But the people may grow wiser by-and-by; and then their chiefs will not dare to go to war. Possibly, when weapons have reached their maximum of destructive power, men will begin to look upon themselves as a pack of fools to rush upon certain death.



## LETTER TO PRESIDENT, S. W. RICHARDS.

Dear President S. W. Richards,—As vanity is light and popular, and consequently travels much faster than truth where it gets the start; I have thought fit to notice some of the vain imaginations of some wise ones in the town, in relation to the Saints of Liverpool. Surely the vanity of our enemies is very great when they can make themselves believe that “Mormonism” is dead here, or even sick or wounded, notwithstanding the hot blasts of popular indignation and pious fury that have recently been poured out upon it; but so it is, men will be vain enough to tell it, editors foolish enough to publish it, and no doubt many will be greedy enough to swallow the whole down, and think it real truth, because, forsooth, it is mixed up and dealt out by “Protestant Champions,” and advertised in “Protestant Lamps.” Well, now, I wish to clear away some of those murky vapours of vanities and lies by a little simple truth; it may not come so fast, or cause quite so much stir at first, but it will be sure to be first at the end of the race in spite of all odds.

To be short then, let me inform all who feel the least interest in the matter, that “Mormonism” still lives in Liverpool, and is in good health and spirits at the present time, never better since its birth in this town, never so strong, buoyant, and full of hope; never were the prospects of the Saints brighter here than now. Yes! health and peace, in rich abundance, have attended us since those have gone out from us, who were not of us, who were men of corrupt minds, and reprobate concerning the faith. Union is in our councils, the pure love of the Gospel is universally enjoyed by the Saints, their faith and confidence are daily increasing, the sick are healed, the weak are made strong, the widow and orphan are made to rejoice in the liberal and faithful administrations of the brethren, and we can say, with gladness, All is well, the Lord is with us to do us good.

What will Baal’s vain boasters say when they hear that the Saints have removed from the Music-hall, into a beautiful and commodious chapel in Bold-street, capable of accommodating from 900 to 1,200 people, which chapel is entirely under their

own control. Will they recant, and say that “Mormonism” is not dead? Or will they say it has come forth to a better resurrection? Something must be said, or they are in a fix, and what to them will be the worst of it, the people will find it out!

But the Saints have the chapel, and last Sunday opened it for public worship, when appropriate addresses were delivered by Elder F. D. Richards, late President of the British Churches, and editor of the *Millennial Star*, Elder Erastus Snow, late President of the Danish Mission, and editor of the *Skandinaviens Stjerne*, and others.

On the Monday evening following, the Saints held a Festival in the Chapel, in honour of, and as a token of respect to the before-mentioned brethren, (Apostles) previous to their departure for their homes in the west, after years of faithful labour in building up the Churches in these lands, and in Scandinavia. Could our friends have been with us on that occasion, they would have seen anything but symptoms of dissolution in our midst. A more respectable, intelligent, and happy company than was congregated upon that occasion, I have never had the honour to meet with in Liverpool. No man with a sound mind would have judged us dead or dying, but full of life, vigour, and a real substantial will to make others live also.

Having expressed my feelings, I shall be glad if you can allow the following notice to appear in the star:—

“To the Presidents, Priesthood, and members generally of the Manchester, Liverpool, and Preston Conferences, greeting:—

“You are hereby informed that a special meeting of the above-named three Conferences will be held in the Latter-day Saints’ (late Dr. Thom’s) Chapel, Bold Street, Liverpool, on the first Saturday (3rd day) and Sunday (4th day) in July next.

“The Presidents will come prepared with a full report of the condition of their respective Conferences made up from the reports of their quarterly Conferences.

“On the following Monday a Festival will be held in the same place, to which



as many as can make it convenient are invited.

“I might add, if any Elders or members of other Conferences feel a desire to associate with us on these occasions, they will

meet with a hearty welcome in our midst, for we shall be happy to see them.”

C. H. WHEELOCK,

Pastor of the Manchester, Liverpool,  
and Preston Conferences.

Liverpool, March 4th, 1852.

### VARIETIES.

A POOR spirit is poorer than a poor purse.

TRUE eloquence consists in saying all that is necessary, and nothing more.

EVERY thing has its snare: and even things lawful may be enjoyed in an unlawful and unwarrantable manner.

UTAH LIBRARY.—The Books of the Utah Library, purchased by the United States, and received as donations, through the agency of Dr. Bernhisel, have recently been removed from the boxes to the shelves, in the north-east room of the Council House, and are found in a high state of preservation; we have made very little examination, but we hear the selection spoken of, by learned gentlemen, as of the highest order. The catalogue, classification, and arrangement of the Library are not yet completed, neither have the Legislature established by-laws for the management thereof, as they probably will at this session. Mr. Wm. C. Staines, Librarian.—*Deseret News*.

NEW ROUTE TO CALIFORNIA.—Lewis H. Cormick and Co., of New Orleans, are about to propose to Congress to carry the mails from New York to San Francisco in fifteen and a half days, and from New Orleans to San Francisco in twelve and a half days. From New York to Vera Cruz, 1,800 miles, they will run by steam in six days, and from New Orleans to the Mexican port in three and a half days. From Vera Cruz *via* Puebla, to the navigable waters of the river Zacatula, 220 miles by coach, in thirty-six hours; to the mouth of the Zacatula, 460 (260?) miles by steamboat in 48 hours; from the mouth of that river to San Francisco, 1,600 miles, by steam, in 6 days. This will make but 26½ days travelling from Liverpool to San Francisco, supposing the trip across the Atlantic to be accomplished in 10 days. Supposing these promises to be fulfilled, it is evident that all the bullion and drafts sent between the respective points, as well as a very large proportion of the passengers, must pass over this route. The Company hold a contract with the Mexican Government, which gives them the right to transport foreign mails across the territory of that Republic, by paying a tax of 20 cents per lb. on letters, and 20 cents per cwt. on papers. The feasibility of this plan, especially for the important traffic from California eastward depends essentially on the question whether this Mexican river is navigable. The authorities say it is very rapid even at its mouth; but it is quite large, and it is possible that steamboats may, in the time given, 48 hours, ascend its impetuous stream, which is said in the published statement of the Company to be 460 miles long, but which the books say is less than 300. Another difficulty will be the danger of robbers in Mexico, on account of which the mails, as well as specie and passengers, will always require a strong and expensive escort. If the thing can be done, an immense benefit will be conferred on the public, but as at present advised, the project looks to us exceedingly doubtful.—*New York Tribune*.

### THE MILLENNIUM.

The dawning of the bright Millennial day  
Has burst the darkness that had vail'd our sight,  
And heaven-born truth with its refulgent ray  
Dispell'd the gloom of error's fearful night.

The Holy Priesthood with its power and might,  
Is in these latter days restored to men,  
And faithful souls when guided by its light,  
A great and rich reward are sure to gain.



All nations now a warning will receive;  
 God's servants lift their voices loud and long;  
 Proffer salvation;—come, who will believe,  
 And join the blessed, holy, blood-wash'd throng?

For Christ will come with thousands of his Saints,  
 And on the earth triumphantly will reign;  
 Mourning will cease, and also all complaints,  
 And verdure crown the once unfruitful plain.

Yea, earth will in her pristine beauty bloom,  
 As when the Lord pronounced it very good;  
 Lord of creation man again become,  
 And choicest fruits be given him for food.

The fruitful fig-tree and luxuriant vine,  
 To him shall yield their cool refreshing shade;  
 There worship God with all his powers of mind,  
 And none molest or dare to make afraid.

The wolf, the leopard, lion, and the lamb  
 Together dwell in union, love and peace;  
 Children with them shall play, nor will they harm,  
 For God's good Spirit will in them increase.

Islands and continents no more be found;  
 The sea roll back again unto the north;  
 Judah and Ephraim be together join'd,  
 And Israel from their banishment come forth.

All hail the day when peace shall rule the earth,  
 Shedding abroad her soul-reviving light;  
 Saints will rejoice—they are the sheaves of worth—  
 And walk with Christ on Zion's towering heights.

There Prophets who have stood the "test of age,"  
 And sealed their testimony with their blood,  
 Devoted victims of the wicked's rage,  
 Minister in the Temple of our God.

Buckland, Portsmouth.

MERCY KIRKWOOD.

LIST OF MONIES RECEIVED FROM THE 27TH OF APRIL TO THE 5TH OF MAY, 1852:

James Walker .....	£20 0 0	Brought forward .....	£43 2 6
David Roberts .....	0 2 6	James Linforth .....	3 15 2
Richard Morris .....	12 0 0	W. G. Mills .....	2 10 0
John Taylor .....	5 0 0	John Godsall .....	55 0 0
William Cartwright .....	2 0 0	William Eddington .....	10 0 0
John Memmott .....	4 0 0		
Carried forward .....	£43 2 6		£114 7 8

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MINUTES OF SPECIAL GENERAL COUNCIL

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 14.—Vol. XIV.

Saturday, May 29, 1852.

Price One Penny.

## MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS  
CHRIST OF LATTER-DAY SAINTS,

*Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th,  
and 9th days of April, 1852.*

*(Continued from page 197.)*

WEDNESDAY MORNING, APRIL 7TH.

The Council assembled at the hour appointed, and sung the Hymn on the 189th page, "Now we'll sing with one accord," &c. Prayer was then offered by Elder Levi Richards, after which, the Council sung "There is a land beyond the sea," &c.

President F. D. Richards arose and said,—Dear brethren, I am very happy with another opportunity which this morning presents to us, to consider together those important subjects which pertain to the work of God in this land. I hope every brother has come up with his heart full of the Holy Ghost, that we may be instructed and further prepared for the duties of life now before us, and however much we may realize it now, the time is not far distant when important duties and responsibilities will be laid upon us to perform, for great events are to be brought about in this generation. And we are the individuals on whom the Lord will lay the responsibility of carrying out these things. Now, it is an easy matter with us, while the work of the Lord is in a stable position, and while we are not in Zion, but are engaged proclaiming, as it were, the miniature principles of the Gospel in this land, increasing our knowledge and power in all good gifts, exercising ourselves in the duties of our calling; but this is only

an earnest of what we have in future to bear. If any of you have felt, when called upon to preside over Conferences, that it was a task to perform your duties, you must bear in mind, that we must grow with this work, or it will outgrow us and leave us behind, and then we shall get into that way in which we shall not be able to discern between truth and error. Every man who does not grow as this work grows, will lose the Spirit, and become dark in relation to the things of God. We want to be alive to the interests of the work of God, and to spread the truth far and wide, on the right hand and on the left; but our object in coming together this morning is, that we may be refreshed, and go home to our various fields of labour strengthened and prepared for those important duties which devolve upon us.

The subject that was before us last night was "the propriety of publishing the *Star* in an enlarged form." And you must understand the question is not whether we shall put two *Stars* into one, but whether we shall increase its size one-half and publish the same number. The question is now open again.

Twelve of the Elders then delivered short speeches upon this subject.



President F. D. Richards said,—Brethren, I feel glad to hear you upon this subject, and also upon all others. I will present the subject as it appears to me:—

1st. Shall we increase the number of pages in each Number of the *Star*, or shall we publish it weekly with the present number of pages?

2nd. Shall we put a cover upon it for the purpose of better preservation, and also for the insertion of advertisements?

This last idea has presented objections to me in this way—every person in this land who publishes a paper containing advertisements, has to give bonds to the crown. I think he has to find two sureties to the amount of five hundred pounds each, and if he advertizes anything illegal, he is liable to be fined very heavily, and of course, I wish to avoid everything which has a tendency to bring us in contact with the law of the land.

I am really satisfied that it will be well to either increase the *Star* by eight pages, or to publish it every week. What do you say brethren? I am in favour of just that which you think best.

Elder J. Marsden said,—President Richards, I say publish it every week.

Whereupon, “Hear,” “Hear,” and “That’s it,” reverberated through the room again and again.

President F. D. Richards said,—I want to make a few remarks, to excuse myself from what may appear to you and the Saints delinquencies in me; I have been busily engaged with the reprinting of the Hymn Book, and the Voice of Warning, and also the reprinting and stereotyping of the Book of Mormon. I have had to read them over and over, and correct them. I have begun to reprint the Doctrine and Covenants too. This book will be stereotyped also. Elder Samuel W. Richards will finish it, and then, when these things are finished and off his mind, he will have the opportunity of visiting more among you than I have done.

Several times the *Star* has not been issued so regularly as it ought to be; I hope you will excuse any shortcomings in this matter, which I may have been chargeable with, for I assure you, press of business has been the cause of them.

I feel that we have come to a period when the *Star* can be issued once a week, for the work of the Lord has increased with such rapidity, and it is spreading itself abroad on every hand, insomuch that

we are weekly receiving intelligence in relation to its progress; and all things in connection with the work seem to require this of us.—To issue the *Star* every week!

It was then resolved,—That the *Star* should be thenceforth published weekly instead of semi-monthly.

President F. D. Richards said,—Brethren, I will now present before you another item. I want to know which of you have men in your Conferences, who have *means*, and *minds* to use it, for the building up of Zion. Upon this subject I shall request Elder Erastus Snow to rise and speak to you.

Elder Erastus Snow arose and said,—When I was here last June, Brother Franklin, D. Richards and I had some conversation on these topics; and when we have had time to turn our attention to anything of that kind, our minds have been more or less occupied with the subject of the manufacture of *iron* in DESERET. Brother Lorenzo Snow and I talked upon the subject somewhat; but we all seemed to have our hands so full with things pertaining to our missions, that we could not give our minds to it. But when we saw the last General Epistle of the First Presidency, in which they urge that subject upon our attention so particularly, it has been more impressed upon our minds, and we have felt that we shall hardly do our business right, and finish our missions, without accomplishing that object which was so strongly recommended by the First Presidency.

The subject of manufacturing in Zion, was presented before the General Conference in Manchester, although I had not the pleasure of being present, and I was sorry for it; yet I saw by the minutes, which were printed, that Elder Taylor and Elder Pratt, and others, entered into it largely. Well, we feel that Zion is our home, and that we are only pilgrims here, and we want to lay a foundation for our families and children in the place which God has appointed for the refuge of His people. Every particle of our means that we use in Babylon, is a loss to ourselves; and it is so much means expended upon Babylon that shall perish. And every man that has been baptized into this kingdom, and has become an adopted child of God, and a partaker of the things of God, is running right away from his duty to expend his means in Babylon, and he never comes to drink



in freely of the Spirit of God until he expends his means in the building up of Zion; for "*where your treasure is, there will your heart be also.*" Nothing in Zion is so much wanted or needed, as the manufacture of iron! Iron seems to be the main principle or ingredient for the prosperity of a settlement in Zion. We have ore and coal; only the men and means to bring it out want to be concentrated. I could wish that the presiding officers of Conferences would examine and preserve in their minds the teachings given at the General Conference in Manchester, for those teachings will apply with double force to the manufacture of iron. And so long as we are destitute of these things, (the duties on which are double to what they are upon cloths and other things,) we shall be paying money into the hands of the Gentiles that might be kept in Zion, providing we had those manufactures established. Now, to illustrate it, I will mention the simple article of nails, named in the last Epistle. Those are wanted, and will be, in the building of a Temple, and they cannot be had under considerable per-centage over what they cost in St. Louis, for they will purchase them in St. Louis for two pence half-penny a pound, and they must be sold in the valley for one shilling and three half-pence; and then they (the merchants) think they are not well paid, for they not only want the profits on the original sum, but on the money expended in the transportation of them to the mountains; for the amount expended in transportation, is about three times the amount expended in St. Louis to purchase the article with. They must have their profits in such a place as that, and they calculate on profits according to the length of time they give credit, and where they have a year's credit, they must have greater profits than those who give three month's credit; and all this comes out of the people; it is like sucking the heart's blood of the people. And while it is so in the Valley,—that we have to pay such a heavy per-centage, those men are sucking our money, which, if we had the article manufactured in the Valley, might still remain with the Church, instead of its going into other people's hands.

The manufacture of WIRE was also alluded to in the 6th General Epistle; and those instructions apply here, for wire is needed for fencing, and for tools of va-

rious descriptions, and for many other purposes. And how much more profitable will it be to have those things made on the spot, than having to purchase them at such enormous prices as at the present time we are compelled to submit to.

I was much pleased with the success which attended Elder Taylor's labours in the organizing of companies to manufacture *sugar* and *cloth*, and my prayer is that they may prove successful, and that benefits may accrue, not only to the people in Zion, but to those who have laid out their means. But when I compare these with the manufacture of *iron*, I feel that iron is of greater importance. And every year that this matter is delayed, it is thousands of pounds out of our pockets. Brethren, you keep labouring in Babylon, when you might be of more service in Zion; some of the brethren will stay labouring and toiling, and spending the best of their days, and wasting their strength in Babylon. The subject cannot be too strongly urged; particularly upon such like characters as those which I have named.

In the first place, it is important that there should be FURNACES set in operation. The Presidency have it in their mind, (and had before we left, but they cannot do all at once,—they do all they can, and they reach out a helping hand to us, and they expect us to do all we can,) to establish a *furnace*, and form a company to bring the *ore* from the mountains. And the next thing is (to my mind) to have a ROLLING MILL; but, in the first place, we want *twenty-five* BLAST FURNACES, (and probably they will soon have *one* in the Valley.) *Cooking stoves* are wanted very bad there; in fact, no man can tell how much it would save that community in cooking stoves, if they had them. It would save, at the very least calculation, sixteen pounds a year to each family. A cooking stove will cost twenty pounds in the Valley, that can be bought in St. Louis for three pounds. And there are numbers of men (brethren in the Church) spending their strength in Babylon, when they might be in Zion, assisting to build up the kingdom of God, and save the Saints in the Valley, who have done much, from paying for the transportation of iron across the mountains. I am not an orator to portray those things in a flourishing style; but every man who understands them, can understand by these few hints.



A ROLLING MILL in my opinion, although I do not profess to be acquainted with them, will be required in the first place. *Nails* and *wire*, and a great many other things, cannot be made until we have a rolling mill; and the rolling out of sheet iron for many purposes; and the small bars for drawing out wire, and many other uses. Have these things, and the *stoves* and railroad irons, and nail factories, and machinery of various descriptions, and all the rest of those things necessary for the permanent establishment of iron works; and our people will save thousands of pounds, which, if those manufactories are not established, must necessarily be paid out of the community. Well, I believe we have both the men and means in the British Conferences, providing all could use it, to accomplish all these things with.

At this late season of the year, it is not probable that anything can be done, more than to set the thing in operation for another year, so as to take a company, &c., in the earliest part of the season, although I believe that something could be done towards establishing furnaces; for I do not think that much machinery would be needed to bring ore from the mountains, and melt it down into pigs. But some of the

brethren will be able to give some information on this branch of business.

I want to find out the feelings of the brethren upon this subject, and the means they have in their Conferences. I have learned while I have been here, that there are brethren who are engaged in superintending *nail* factories and furnaces, but I have not heard of any who are practically acquainted with the business of a rolling mill, but I hope, before we separate, to receive some information on this point. I will now leave the subject in the hands of the brethren.

The remaining part of Wednesday, Thursday, and Friday morning, were occupied in considering the subject of the iron manufacture, &c.; and also the condition of the various Conferences in the British Isles.

During this time, the following resolutions were passed:—

1st. That a company of monied and faithful men be organized and sent from this land, next season, to the Valley, for the purpose of building furnaces, erecting the machinery, &c., necessary for the smelting and manufacturing of iron.

2nd. That the Saints constituting the Galloway Union Conference, be united with the Glasgow Conference.

(To be continued.)

#### CORRESPONDENCE BETWEEN HIS EXCELLENCY GOVERNOR BRIGHAM YOUNG AND DAVID ADAMS, M. D.

(From the *Deseret News*.)

Fairfield, Wayne Co., Illinois, August 15, 1851.

Honoured Sir,—Having heard something of the oppressed community that was forced to leave their homes and friends in Missouri, and the tragic acts they encountered in Illinois, previous to their departure from Nauvoo, to the desert land they now inhabit, my early sympathy was enlisted in their behalf. In a land claiming to be free and independent, professing to proscribe no man for his opinion, political or religious, I was more than astonished at the unheard of oppression your people endured in Missouri and this State, from the hands of those claiming and acting upon the same principle they so bitterly persecuted in the persons of your people. I regretted this; I thought it illiberal, uncalled for, and entirely at war with every sentiment of true

liberty or religion. I, however, lived at the time, remote from the tragic scenes then and there enacted; and knew then but little of the peculiar views of the people then so wantonly proscribed. But I have since made myself somewhat more familiar with their views; and from the unbounded spread of the doctrines they teach, not only in this country, but in the most civilized and refined portions of the old world, I cannot allow myself to think they are propagating the heresies for which they have so severely suffered here; and when I learn their vast increase and prosperity in their desert home, I am constrained to think, the God of Jacob is their friend.

I would like to know more of this people and their religion; and I have se-



rious thoughts of making Salt Lake City my future residence, and of identifying my little all with this persecuted people. I have some property here amounting to 5000 or 6000 dollars in land, besides other property. I am a physician (of the Old School) by profession, have a family; and if I can be induced to think I can make a living for them, then I am resolved to try my fortune with your people, and identify my interests with theirs.

I will be greatly obliged to your Excellency if you will do me the favour of writing me a line and give me answers to the following, viz.:—

Do you hold all property common, or do you only require a certain per cent. that is common stock?

Is your country fertile, and is the Salt Lake Valley capable of sustaining a large and dense population?

Are you annoyed seriously by the Indians?

Is the Valley healthy?

What diseases are most prevalent?

Are they easily managed by intelligent physicians?

Do you think a physician well acquainted with his profession, (a regular graduate) and some twenty years experience, can support a family there?

Have you adopted the common law of England as the law of the territory, or have you a special code by which you are governed?

If your Excellency will do me the favour to reply to this letter, and such reply is satisfactory, I think I can procure at least 100 persons, good and true, to accompany me to your territory, to cast our lots with your people.

Yours respectfully,

DAVID ADAMS.

His Excellency Brigham Young.

Great Salt Lake City, Nov. 22, 1851.

Sir,—Your letter of Aug. 15, arrived at this place during my absence on an exploring expedition in the southern part of the Territory. It is not often that I take the time to treat upon the subject matter contained in the principal part of your letter, knowing that this thing (like unto the Gospel preached by Jesus and his Apostles) was not done in a corner, but that all intelligent men everywhere could, if so disposed, learn for themselves.

You say, alluding to the persecution

and final expulsion of this people from the United States, that you “lived at the time remote from the tragic scenes then and there enacted, and knew then but little of the peculiar views of the people then so wantonly proscribed,” but that you have since made yourself “somewhat more familiar with their views; and from the unbounded spread of the doctrines they teach, not only in this country, but in the most civilized and refined portions of the old world, I cannot allow myself to think, they are propagating the heresies for which they so severely suffered here; and when I learn their vast increase and prosperity in their desert home, I am constrained to think, the God of Jacob is their friend.” The God of Jacob is our friend, and He has blessed us as a people, but never more so, than in delivering us out of the hands of the myrmidons of Satan, which prowled around us while located in the United States.

As it was in the days of Jesus, the popular cry was, Impostor! Seducer! Beelzebub! Devil! Crucify him, Crucify him was the cry then; so now, nothing could slake their blood-thirstiness, save the destroying from the face of the earth, the purest, wisest, and most godlike personage that has since been a sojourner thereon. Unquestionably divers reasons will serve to convince the true seeker after truth, of the truth of this work; for everything in truth conspires to that end; that is, to the convincing the mind of every person, whether they are honest enough to admit it or not. The minds of all men will be convinced from the weight of testimony; the honest mind, the lover of truth, will admit and embrace it. This is the testimony of the Latter-day Saints; everything pertaining to them is an argument of the truths they teach, whether it be their prosperity, their unbounded success in disseminating their doctrines even among the “most civilized and refined;” or their sorrow and their mourning; in their peeled and broken state; in the days of their deepest adversity; when deserted by their *sunshine friends*, and driven in the most abject poverty to seek a shelter from the infuriate malice of the foes of both God and men, wheresoever they could; all, all combine to prove their mission is from on high. The truths of heaven were always thus attested; the living testimony of God’s people, whenever he had a people upon the earth, was always sufficient evidence to



the honest in heart, of the truth of the work of God.

The Jews of the present day are a living witness of the truths of the prophecies contained in the Holy Scriptures; so the Israelites in Egypt, Palestine, and Babylon, were to the nations of the earth a living testimony, whether in adversity or prosperity, of the truths of heaven, *they were the light of revelation to the inhabitants of the whole earth.*

It is therefore not by our success or prosperity only, that we preach the gospel of salvation to the children of men, but also by our testimony of good works, of integrity to our cause, in adversity, in sickness, in death itself, in persecution, whereby we may prove ourselves worthy to be called the Sons of God, by our faith; and in fine, all the gifts of the Holy Ghost prove this work to be the work of God in these last days; besides, is not the Lord himself pleading with the nations by fire and flood, by war and pestilence, famine and bloodshed, hail storms, and hurricanes? Verily it is so; and no man that will reflect for a moment with an understanding heart, but must see that the world is waxing old, and that the earth is getting impatient of being longer burthened with her corruption and wickedness.

You say that you "would like to know more of this people and their religion, and that if you can be induced to think you can make a living there, you are resolved to try your fortunes with this people, and identify your interest with theirs," &c. It was the words of Jesus, "leave all and follow me." It has been the fortunes of this people over and over again, not only to leave all for the sake of this Gospel, but to suffer for righteousness' sake; all the day long to drink of the cup of poverty, yea, to drain it to the very dregs, as also the cup of affliction, and of persecution even unto death; and to live in caves and holes in the earth; to dwell in tents and wagons, and in the open canopy for years at a time; and even then leave their families thus situated, to go and preach the gospel to wicked and rebellious men; and to fight the battles of their country; and even then, under all this, esteem it a privilege to have a part in so glorious a work, and be deemed worthy thus to suffer for the Gospel's sake. Shall we then offer inducements of earthly prosperity to any man, to unite his destiny with ours? I will answer in the words of our Saviour,

"Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you."

The present prosperity of this people is a verification of this text; for if ever a people sought faithfully after the things of God regardless of all consequences, it is this; still we have no lease of our present prosperity, for the Lord chasteneth whom he loveth. Nevertheless, all the blessings of heaven and earth rightfully belong to the faithful Saints, of whom it is written, "they shall inherit the earth;" or in other words possess the kingdom; but if we expect to be a part of the "blood-washed throng," we must expect to "come up through much tribulation."

I now come to your questions, which I will proceed to state, and answer in the order in which they occur.

"Do you hold all property common, or do you only require a certain per cent. that is common stock?"

There is no such requirement as above alluded to, except the law of tithing, which requires one-tenth of all, and one-tenth of his increase; this is, like salvation, optional with the person who holds the property; it is, however, a church requirement. It is also a true principle, that a man should keep not only his property but himself upon the altar, ready for sacrifice at any moment; to do with all his might the will of his Maker, regardless of the consequences to his property or himself, or anything that pertains to him.

"Is your country fertile, and is the Salt Lake Valley capable of sustaining a large and dense population?"

I will answer, that the vallies, where they can be irrigated, are generally fertile, except where salt plains and saleratus beds intervene. The greater part of Salt Lake Valley, by using the proper exertion in taking out the streams, and economising the water during the season for irrigating, may be made susceptible of cultivation, and will sustain "a large and dense population."

"Are you annoyed seriously by the Indians?"

We do not permit anything to seriously annoy us; 'tis true the Indians steal our horses, kill our cattle, sometimes disturb the quiet of some of our settlements for a season, and we are compelled for our safety to keep a good look out, and sometimes chastise them a little; but our quiet, peace, and security, is so much greater



here than it was in the States, that we feel grateful to our heavenly father for the exchange of neighbours.

"Is the Valley healthy? What diseases are most prevalent?"

People die in all countries, in this as well as any other, although there is a difference in different countries, in relation to sickness and the manner of their death. In the first place, and to answer your questions, I do consider this an healthy country, as much so as any in which I ever lived or travelled; yet when disease once gets hold of a person, it is rather apt to terminate one way or the other, sooner than in those low countries, where a man may always be dying and yet be alive, yet never alive but always dying, until some friendly physician shall interpose, and put him quietly away, according to the most approved and scientific mode practised by the learned M. D.'s.

I will further add, that where corruption, profligacy, and wickedness prevails among the people, the power of the destroying angel becomes stronger; but that his malice is most generally pointed towards the good, the upright, the more especially if they are in possession of the keys of the Holy and Eternal Priesthood of Almighty Jehovah; and the Lord, to chasten his people, may permit him for a season to go on with his death-dealing career, inasmuch as at that threshold he must stop; and the devil cannot exercise any further influence over his victims. Nevertheless, the Lord is able to save His people from the power of the destroyer, and has appointed the means to be used, which is, "If there be any sick among you, let them send for the Elders," who, administering to them by virtue of the Holy Priesthood, in the name of Jesus, anointing them with oil, and exercising the prayer of faith, the promise is, "they shall be healed." The most prevalent diseases here are fevers, sometimes called mountain fever, which are not very common; child-births; and, during the gold excitement, yellow fever; the last two, however, work their own cure; one by proper nursing, the other by a little hard experience.

"Are they easily managed by intelligent physicians?"

They are, except in the above last mentioned case, when, if you can keep the fever out, all will go well, but if it "strikes in," the patient will most assuredly go off.

"Do you think a physician well ac-

quainted with his profession, (a regular graduate) and some twenty years' experience, can support a family there?"

Cultivating the soil, working in the canyons, and other kindred employments, are by far the most lucrative. We have physicians here who find considerable employment; yet it is no uncommon thing to see them at work getting their own wood, ploughing, sowing, and harvesting their own crops, which I think betokens a healthy state. As an individual, I am free to acknowledge that I should much prefer to die a natural death, to being helped out of the world by the most "intelligent graduate," new or old school, that ever scientifically flourished the wand of Esculapius, or any of his followers.

"Have you adopted the common law of England, as the law of the Territory, or have you a special code by which you are governed?"

We have not adopted the common law of England, nor any other general law of old countries, any further than the extending over us the constitutional laws of the United States, by Congress, has produced that effect. We have a few Territorial laws, principally directory in their provisions and operation. And we have a *common law* which is written upon the tablets of the heart, and "printed on the inmost parts, whose executors are righteousness, and whose exactors are peace;" one of its golden precepts is "Do unto others as you would they should do unto you." This common law we seek to establish throughout the valleys of the mountains; and shall continue our exertions for its adoption as long as we shall continue to exist upon the earth, until all nations shall bow in humble acquiescence thereto, and the earth shall be redeemed from the thralldom that wicked and corrupt men have entangled her through their "entangling alliances," specious and unmeaning pretences, servile and absurd acquiescence in the whims, caprices, and dictation of profound ignoramuses, who being entitled, through a little brief authority, to wear a cap or a feather, a surplice or a robe, a garter or a star, would be thought to be men of "legal learning," and would, if they could, fasten their peculiar dogmas upon all succeeding generations.

The United States I am pleased to see, in some instances are breaking through the chains which have so long bound them



in legal fetters, emerging into the law of free born liberty. If now they can so far divest themselves of tradition and ignorance, as to take the lead of their own bright destiny, and fearlessly and boldly stepping forth upon the platform of common sense, set an example worthy the freest and most favoured people the world ever saw, worthy the enlightened age in which we live, and worthy to be followed by a constellation of nations, the brightest that ever emanated from the hand of time; then indeed may we hope ere long the mists, the cobwebs, the clouds, the musty rubbish of ages gone, will disappear, and the young, vigorous, and clear headed America shine forth in her true colours, occupying her true position, as well in the temples of justice, in the arena of law and learning, as in disseminating the principles of freedom and liberty to a world bound in the dim light of king-craft, money-craft, and serfdom.

I have thus given you a sketch upon a few items contained in your letter, which, though hasty, may give you an idea or two of our notion of things, and whether it shall prove satisfactory or not, it makes no difference to me, inasmuch as truth will appear, and will triumph in the end.

One thing is certain; no people ever thought they could live in this country until we came and settled here; and its general aspect is dry, barren, and extremely forbidding to the seeker after a *better country*, especially those who have been accustomed to the rich alluvials of Illinois and Missouri; and it is by dint of the most untiring and unremitting toil that we succeed as we do in these valleys, where so many inconveniences and natural obstacles are to be overcome; but we have health and freedom, and so long as those

blessings can be awarded to us, we shall, with the ordinary blessings of God, flourish in our enterprize. I do not wish to discourage you and the company of "100 good and true" of whom you speak, but merely wish to disabuse your mind of what might prove a disappointment to you; with the exertion I speak of, (and our health will justify it) there is no country where better crops can be raised, nor where, with the proper economy, a person can live more at home, believing, therefore, that nothing which I have said need discourage you or any man wishing to enjoy life and health, liberty and truth, from "casting their lot" with us, and identifying their interests with ours.

I close this communication by giving you one word of advice, which is this:—Repent of your sins, and improve the first opportunity that you shall have with an Elder, having the authority to administer in holy things, to go down into the waters of baptism for the remission of your sins, together with your household, and "receive the gift of the Holy Ghost by the laying on of hands," receiving even the testimony of Jesus, and then in the spirit of meekness and truth, preaching the good word of life and salvation, gather up for Zion, with all good and true men, who having received your testimony, will be willing to endure and suffer all things for "righteousness' sake."

I leave the subject, hoping that the Spirit of God may guide you into all truth, and that you may become the happy recipient of its gentle teachings.

I remain ever your friend in the bonds of the covenant of peace,

BRIGHAM YOUNG.

David Adams, M D., Fairfield,  
Wayne Co., Ill.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, MAY 29, 1852.

DEPARTURES.—Elders Franklin D. Richards and Erastus Snow, of the Quorum of the Twelve Apostles, embarked on board the steam ship *Africa*, hence for New York, on Saturday, the 8th instant, with fair weather, and a fine prospect for a pleasant voyage.

Elder Franklin D. Richards succeeded Elder Orson Pratt in the Presidency of the Churches in these lands, and has fulfilled the responsible duties of his office with credit to himself and great benefit to the work of the Lord in Britain. The Saints here will long remember his faithful ministrations, his unbending integrity, his fervour



of spirit, and his unwearied diligence in the business appointed him, whilst in their midst, and we are sure that the prayers of the righteous will ascend up into the ears of the Lord God of Sabaoth, that Elder Richards may be prospered in his journey to the far-off vallies of peace, where his beloved family are anxiously waiting his return to their midst, and where the chosen people of the Lord are fed by the word of God, and blessed with the intelligence of heaven.

Elder Erastus Snow has accomplished a mighty work in Scandinavia, having planted the Gospel in those lands, translated and published the Book of Mormon, and Doctrine and Covenants, and several pamphlets, into the Danish language, and also established the issue of a monthly periodical. By these means the work of the Lord has spread rapidly in those regions, and many precious souls have been brought from darkness to light, and from the power of Satan to serve the living and true God. Elder Snow must contemplate with peculiar satisfaction the success which has attended his labours, and thousands will yet bless him for his energy and fortitude in bringing the Everlasting Gospel to their midst. Will not Elder Snow be remembered in the supplications of the Saints in these islands? We feel assured that he will not be forgotten.

THE SALUDA.—In consequence of the explosion of the steam-vessel *Saluda*, on the Missouri river, near Lexington, Missouri, U.S.A. and the report being circulated that a considerable number of Latter-day Saints were killed or wounded, and having received several letters from persons in this land who supposed that their friends or relations were on board the same vessel, we insert in this Number of the *Star* an extract from the *Missouri Republican*, which contains all the intelligence that has come to our hands respecting the melancholy catastrophe. By examining the list of names given, our readers will be able to learn, so far as we at present know, how many of their friends are amongst the killed or wounded.

It is much to be regretted that the go-a-headitive propensities of the American people should lead them on to such a fearful recklessness of life and property, and it appears more and more evident that a due regard for these things is rapidly decreasing among those to whom the lives of thousands are so often committed both on land and water.

We feel to deeply sympathize with those Saints who are sufferers by this sad accident, but the predictions of the Prophet Joseph are sure to be fulfilled, for through him it has been decreed that the curse of God should rest upon the waters, while His spirit should be withdrawn from among men, and they left to rush heedlessly into death and drink the dregs of the transgressors' cup. Because of this the Saints are called upon to gather out of Babylon, *that they receive not of her Plagues*. The day of Vengeance is waxing hot, and the Saints that go up to Zion must go with mighty faith if they would go free from the touch of the destroyer, or escape the wrath of an angry God, who is determined to execute his purposes in the Earth; and if the Saints will continue to slumber and be tardy in their gathering, they may expect to be made to feel the power of the destroyer before they get home, and if they do not rise up and go soon they will feel the heavy hand of the Almighty resting upon them even before they start, and they will be glad to flee for deliverance as did Lot out of Sodom, or Joseph from the presence of the Egyptian Queen, leaving even their garments behind them. It has become proverbial among the Saints, from the experience of the past, that there was no fear of their being lost upon the waters, and the necessity of faith was not duly appreciated; but we feel to warn the Saints against settling down under any other assurance of safety than that of



prompt obedience, and unyielding faith in the promises of God, and while great condemnation rests upon those who delight in the destruction of the Saints, we fear that the rich among God's people will not altogether go free, for so long as the poor are left to perish while the rich have the power to stretch out their hand and deliver, God will not hold them guiltless, but will hold them accountable for the delayed salvation and deliverance of many poor Saints, who, but for the heedlessness or cupidity of those who have means, might, ere this, have set their feet in the valleys of Ephraim.

## THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

*A Translation from the Coptic.*

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

*(From the Jewish Chronicle.)*

*(Continued from page 204.)*

On the seventh morning the trumpets sounded to proclaim a solemn feast in the temple built by Psammis. The diviners had triumphed; the glorious river once more flowed in its crystal purity.\* The arm of the enemies of Egypt was shortened, and the land rejoiced in the firmness of her king. The Hebrews had demanded the freedom of our slaves in vain. Their insult to the majesty of the Egyptian's god had roused the vengeance of the nation, and from this hour double chains and tenfold toil were to be their portion. On this day the royal proclamation declared that the recovered majesty of the river, worshipped under the mystic semblance of its creatures, was to be celebrated by all the lords of Egypt. In the train of Pharoah I entered the temple of the Nile.

When will the world see such structures again? In those vast arcades, those colossal ranges of columns, those boundless roofs, that looked like the canopy of the midnight heavens, so far and so wide were they spread above our heads, the heart felt an instinctive sense of the littleness of man. The whole magnificence of the kingly procession now seemed to sink into the magnificence of motes in the sun-beam. Our long lines of priests and princes were diminished into insects, glittering, indeed, with gold and gems, yet still but like the glittering of insects' wings. The clash of our timbrels, the rich uproar of our trumpets, the harmony of our hosts of harpers and singers, was lost in those immense and lofty spaces, like the evening sounds

of the grasshopper. All was awful grandeur. We moved along as if in the bowels of some mighty mountain, which had led us into the secrets of its caverns, to rebuke the pride of man.

At length, after winding through those superb recesses to the brazen gates of the central shrine, the priests advanced before all to begin the rites. The flame of their perfumed torches was the only light, and the smoke of the censers rose, richly clouding that light as it flashed against the sculptures of the sacred walls. Those sculptures were a wonder in themselves. Every creeping thing that the generating power of nature produces was wrought there; every progeny of heat and moisture, every creature of the prolific soil of the Nile, was chiselled there; terrible and strange in their shapes, thus shown by the mysterious light of the worship; more terrible and strange still as emblems of those fearful powers which rule the world of spirits, and appal the guilty dead with endless torment.

But at the moment of sacrifice, when Pharoah was setting his foot on the steps of the high altar, and the incense was already in his hand to be flung upon the blaze, the two Hebrews stood in his presence. In that hour I felt appalled. All round me was a gloom, mystery, and awe. Even the lifeless shapes that by thousands and myriads were wrought out of the face of the rock, might have appalled the heart. But at the sight of those two ancient men, thus standing unshaken in the very footsteps of the king, I felt a supernatural consciousness of some unspeakable horror

\* Comp. Exod. vii. 25.



at hand. With the tone and aspect which had defied the king on the banks of the Nile, they now, in its temple, demanded the freedom of the Hebrews.

But they were now far from that sacred stream which they had the power of polluting; they stood under the centre of that mighty temple which to them might be a dungeon; they were surrounded by spears and axes, from which there could be no escape. Pharaoh's countenance, exulting in the conviction that his enemies had now rashly thrown themselves into his hand, exhibited all the haughty vindictiveness of his nature. "You demand freedom for your fellow-slaves," said he; "first demand it for yourselves." The Hebrew leaders were silent. "Well, freedom ye shall have. Before this foot stirs from the spot where I now plant it ye shall be both free; free as the flame on yonder altar; free as the ashes of the guilty scattered into the air; free as the gust that wafts them, a sign to all traitors and rebels for ever!"

As he spoke the word, two bands of the priesthood rushed forward, one to heap fire on the high altar, the other to seize the criminals, and throw them into the flames. I shuddered at this horrible sentence, and flung my mantle over my head, that I might not see their dying struggles. There was a total silence for a while. I raised the mantle.\* All was darkness; the furious blaze of the altar had sunk to a glimmer, but by that expiring light I could still see the two Hebrews, standing like the shades of the dead, with their pale and solemn faces sternly fixed on the king. At length I beheld the ominous staff lifted up and waved above the altar. Heavens! what a sight of terror followed! I saw from the embers, which had sunk to their last spark, a volume of sudden fire burst forth, as if from the very entrails of a volcano. Broad gushes of lurid light, that withered the eye, shot up to the roof of the temple, and showed every frowning sculpture, every terrible emblem, every mystic motto hid in the endless tracery of those gigantic vaults, as distinctly as if the sun in his noon had broken through; and still the blaze from the altar spread, till all was conflagration. Founts and cataracts of flame of every intense splendour, from sulphureous blue to the blaze that looked as if it had passed through blood, darted, rolled, and whirled round the walls, entwined every column,

and coiled like myriads of enormous serpents along every line and circle of the boundless architecture. All around us, all above us, was fire. Our eyes were dazzled with the glare, our ears were deafened with the roar. Round the foot of the altar a thick and deadly fume arose. It arose from a circle of ashes; the priests, who had stood within the sacred circle, had fallen victims on their own shrine. The flame had enwrapped them, and they were consumed bodily. In this cavern of fire there was now no sound but of the tremendous element that had mastered all. All were silent with terror; king, priest, warrior, alike withered in soul, all prostrate before the majesty of death.

From the ground I glanced once more towards the authors of our calamity. They were standing unmoved, unscorched, unterrified. Their hoary locks were even unwaved in the whirlwind that swept the flame in resistless eddies through the whole range of the temple. At that moment I saw the staff lifted again. Thunder rolled, the walls shook, the flame swelled and volumed with tenfold fury round the walls; and, could I believe my failing senses! the very walls suddenly teemed with hideous life. Every sculpture moved and quivered; the innumerable tribes of reptiles, which the labour of ages had carved in the granite, started into unhallowed vitality.\* The frog, the lizard, the viper, the scorpion, the toad, every loathsome shape of creeping things, the half-formed offspring of slime, the finned, the fanged, the hundred-footed, the poisonous, the pestilential—an endless crowd of those fearful sports of nature, which, in mercy, she conceals from the eye of man in the depths of the waters—all came forth to the light, all swelled to a size in itself revolting and frightful, all in hideous energy reveling, twining, hissing, and hanging their polluted clusters around. The nostrils turned away, the eye recoiled, the touch shuddered, the heart sickened at the sight. Still down they poured, as if the very walls were turned into their living substance; still they dropped, they sprang, they showered, from every spot of the mighty architecture. The curse of reptile life was come to the full upon its worshippers.

\* This refers to the three distinct plagues enumerated in the Bible—frogs, lice, and insects. Comp. Exod. viii.



At length the very horror of the sight gave us strength. We started from the ground. The king, dismayed, exhausted, and covered with the pallidness of the grave, made a desperate effort to escape, at least into the day, if there he was to die. I followed his tottering steps. With indescribable difficulty we at last gained the portal of the temple. There we breathed—but no more. All before us was fear and flight. The land was, like the temple, moving with reptile life. Wherever the foot trod, it trod upon reptile life; wherever the eye glanced, it was startled by some form of loathing. Egypt looked with double horror on the evil done by

things which it had once placed on its altars. The food, the drink, the pillow, the hour of rising, the hour of going to rest, all were turned to loathing; all was fierce repulsion, intolerable disgust, the unspeakable sickness of the senses and the soul. Still on they poured; we were flooded by the reptile tides. We crushed, burned, and buried them in vain. The sky seemed to rain them, the dust to engender them: they overwhelmed us by millions of millions. Every tree, every branch, every leaf cast them forth, till the land grew poisonous; all the employment of human existence stopped, and men, in dying bitterness, cursed the day they were born.

(To be continued.)

## EXPLOSION OF THE SALUDA STEAM-BOAT.

ON THE MISSOURI RIVER, NEAR LEXINGTON, MISSOURI, U. S. A.

(From the Missouri Republican.)

In addition to what we have hitherto published relative to the explosion of this ill-fated steamer, we subjoin the following particulars from the extra of *Lexington Express* of April 13th:—

On Friday morning, a little after seven o'clock, the steamer *Saluda*, F. T. Belt, master, which has been lying at this port since Monday morning, the 5th, having on board about 175 passengers, principally Mormons, bound for Salt Lake, made an effort to get under way. About the second revolution of her wheels, her boilers bursted with a tremendous explosion, which was heard and felt in every part of the city, completely wrecking the whole boat, and throwing her chimnies, and parts of the boilers and timbers in every direction.

This much is certainly known, but how many human beings, without a moment's notice, were hastened into the world of spirits, will perhaps never be known till the great day of accountability. We have not heart to attempt a description of the scene. Twenty-six mangled corpses collected together, and as many more with limbs broken, and torn off, and bodies badly scalded—wives and mothers frantic at the loss of husbands and children—husbands and bereaved orphans engaged in searching among the dead and

dying for wives and parents—are scenes which we can neither behold nor describe; yet, such a scene was presented to the citizens of Lexington on Friday—Good Friday—a day for ever memorable in the annals of Christianity as the day that witnessed the redemption of man from endless death, will long be remembered by the passengers on the ill-fated *Saluda*, as a day of sorrow and privation. Below we give a list of the cabin passengers as far as known. The probability is, that the number of killed and badly wounded is about one hundred. No register of deck passengers.

*List of Cabin Passengers and their Destination—Copied from the Register of the Boat.*—H. Fale, Kansas; Bowles and sister, Weston; W. J. Murphy, do; R. Nash, St. Joseph; Mr. Abbott, do; Mr. Letcher, do; G. Bentley, Independence; James Wycuff, do; James Shymer, do; Mr. Hamilton, do; Abh. Fisher, do; W. Rose, do; G. Dilher, do; J. Cole, St. Joseph; B. H. Sampson, Independence; Mr. Sampson, do; J. Murphy, lady and negro, Weston; Abner Martin and lady, Council Bluffs; H. Gunn and lady, Independence; Miss Whitaker, Council Bluffs; Miss Randall, do; Mr. Tillard, do; Mr. Holmee, St. Joseph; F. Bayless, Kanessville; M. Sampson, Inde-



pendence; F. Sternes, Kansas; J. M. Payne, do; Mr. Lamb, St. Joseph; Mr. Knapp, Independence; Mr. Foleylinber, do; John P. Sutton, Iowa Point; Mr. McCallister, Liberty; J. T. Carter, Kansasville.

The following is a list of the names of those killed, whose bodies have been found:—

Capt. F. T. Belt and Second Clerk—bodies sent to St. Louis for interment; Laynell, bar-keeper; Mr. Nash, Portland, Iowa; Josiah Clency, Second Engineer; E. Shaffer, Legatt, S. Wagley, Jonathan Brock, Mrs. Dunbar and child, two children of Mrs. Rollins, two Miss Baileys, from England; four men and one boy, and a negro, whose names are not known.

*List of Persons known to be Lost, whose bodies have not been Found.*

Mr. J. N. McCallister, of Boone county, Missouri; William H. Bridges, New York, the Yankee Comedian of the McFarland troupe; C. Labarge, pilot; Lewis Tebo, do; Mr. Evans, first-engineer; three white and two coloured firemen.

Persons who witnessed the explosion, say that several persons were blown into the middle of the river, and others were blown a considerable distance up the bluff; one man, standing some distance on the shore, was struck by a piece of timber and instantly killed.

Of the wounded, we have ascertained the names of the following:—

Thomas Huff, slightly; John T. Mitchell, left thigh amputated; John Welch, deck passenger, slightly; Owen O. Harry, dangerously; W. Brown, deck, slightly; Wesley Pogue, nose broken; George Marr, left arm amputated; Michael Ambuston, slightly; Mrs. Agnes Gillespie, face and neck badly scalded—expected to recover; Mrs. Rachel Roland, leg broken, two children saved and three lost; Mrs. Sarah McKachie, spine dangerously injured, and a child slightly injured—two children saved; W. Hendley, mate, slightly; Peter Conrad, part owner, dangerously injured; Charles Evans, carpenter, slightly; Frederick Shultz, do; P. Shultzer, do; Anthony Perkinmeyer, badly; D. J. Ross,\* slightly; W. McGee, do; W. C. Dunbar, do; Duncan Campbell, a child

two or three years of age, do; parents and family lost—from Scotland, residence Bridge of Weir; coloured fire-man, slightly.

We have spelt names as they have been furnished us, and although we have taken some pains to make as correct a statement as possible, we do not place much reliance on its accuracy, for no two statements agree.

As will be seen, the citizens of Lexington and vicinity promptly assembled, and adopted measures for the relief of the sufferers and such survivors as were stripped of their goods and supplies. The sum of three hundred dollars was immediately subscribed by the city and five hundred by the citizens, for the burial of the dead, the care and comfort of the wounded, and the relief of the distressed survivors. The ladies of our city were active in affording relief to the wounded females, laying out the dead, and securing protection for the children who were saved.

Mrs. McKachie, one of the ladies wounded on the *Saluda*, is now at Professor Patterson's. Her daughter, eight years old, is at Mr. George Wilson's; her son, seven years of age, at Mr. James Nichol's; her daughter, three years old, at Mr. F. Zeiler's.

Mrs. Agnes Gillespie is at Dr. Pebles.

Mrs. Rowland at Mr. A. Huntsberry's; her daughter, thirteen years old, at the same place; her daughter, five years old, at Mr. John George's.

Duncan Campbell, a boy two or three years old, at Mr. Henry Smock's.

On the person of Mr. Jonathan Brock, from Macoupin county, Illinois, after the explosion of the *Saluda*, there were found 108 dols. in gold, and 80 cents, a pistol, a dirk, and a silver watch. His effects are now in the hands of Mr. S. G. Wentworth, the Public Administrator of Lafayette county. The law requires that the Public Administrator shall take charge of the effects of persons missing or deceased, where there are no friends to administer, and attend to their business.

It is the duty of all persons in possession of money or goods found on the boat or the bodies of the killed, to inform the Public Administrator of the fact.

We learn that the *Saluda* was not insured, but that a considerable part of the merchandise on board was insured in St. Louis. Some portion of the freight has been saved, uninjured, such as whisky,

\* This was not Elder J. D. Ross, from England.—Ed.



molasses, and other goods in tight barrels, iron, &c., in the hold of the boat. Men are still employed in saving portions of the boat, and all the goods they can.

#### MEETING OF THE CITIZENS.

At a meeting of the citizens of Lexington, called for the purpose of taking into consideration the condition of the dead and wounded, and also of those who have been deprived of the means of sustenance by the explosion of the steamer *Saluda*, at this port, on this morning, the 9th inst., on motion of E. Littlejohn, Esq., C. R. Morehead, Esq., was called to the Chair, and John T. Pigot appointed Secretary.

By request, F. C. Sharp, Esq., explained the object of the meeting, and, upon his motion, the three following committees were appointed:—

1st. Committee to raise subscription for the above purposes—Messrs. John S. Porter, John Williams, and H. H. Gratz.

2nd. For burying the dead—Messrs. George Cox, W. N. Holton, and Silas Silver.

3rd. For taking care of the sick—Messrs. James W. Wetzel, B. F. Wallace, and W. A. Powel.

On motion of J. P. Bowman, Esq., the Finance Committee were instructed to petition the Honorable City Council for an appropriation of two hundred dollars for the above purposes. On motion of H. H. Gratz, Esq., a special committee was appointed to take charge of the Orphans; whereupon, Messrs. George Wilson, Paul Reinhard, and Fred. Zeiler were appointed said committee.

On motion of E. Littlejohn, Esq., the several clergymen of the city were requested to attend and officiate at the funeral to-morrow, at 10 o'clock, A. M.

On motion of W. Musgrove, Esq., the city papers were requested to publish the proceedings of this meeting.

On motion of F. C. Sharp, Esq., the meeting adjourned to meet again on Monday next, at two o'clock, P. M.

C. R. MOREHEAD, Chairman.

JOHN T. PIGOTT, Secretary.

#### EXTRACT OF A LETTER TO PRESIDENT S. W. RICHARDS.

Dear President,—I write to you to express my thanks for permitting me to have the presence of Elder Wheelock at Sheffield, on the 9th inst., at the opening of our new room. We had a precious time together, and I believe that great good will result from it. May the Lord greatly bless and crown all his labours with abundant success, and make him a mightier engine in your and the Lord's hands to facilitate the progress of His work, and the gathering of His Saints.

At the close of the evening sermon, Elder Wheelock gave some instruction, in which he set before us a plan by which many of the faithful Saints may be gathered to the Vallies of the mountains, with their barrows and hand-carts, and although he had the liberty to go to the Valley in a swift passage, unincumbered by a large company, yet he proposed to make a sacrifice of it, and share in the labour, in

Sheffield, May 11th, 1852.

food, and in every other difficulty that such a company would have to pass through. He said he would willingly go under those circumstances, and invite all the Saints who could raise the least possible means by which they could be gathered.

Many of the Saints are fixed in their purpose, and determined to go, and pass through anything that they may be gathered home. The visit of Elder Wheelock has put a sharp edge on many, and I have no doubt but that a very large company of the poor and faithful will be gathered.

The work is moving onward steadily in this place; the apostate party is dwindling away, and some of them are coming back.

Your humble servant and brother in the kingdom of God,

JOHN ALBISTON.

President S. W. Richards.

#### VARIETIES.

SOCIETY, like shaded silk, must be viewed in all situations, or its colours will deceive us.



COMPANY which does not help to improve us, will certainly have a contrary effect.

A PROMISE is a just debt which should always be paid, for honour and honesty are its security.

WISDOM is the olive which springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.

THE nearest fixed star is so far distant from us, that a cannon ball going 500 miles an hour, would require four millions of years to reach it.

THE mind is weak when it has once given way: it is long before a principle *re-stored* can become as firm as one that has never been moved.

AN Irishman fights before he reasons, a Scotchman reasons before he fights, an Englishman is not particular as to the order of precedence, but will do either to accommodate his customers.

THE *Cincinnati Gazette* says that, during March last, between 3,100 and 3,200 persons—generally farmers—shipped at that point for California—mostly without any intention of returning.

GATHERING IN EARNEST.—We are informed that Elder Ezra T. Benson ordered, and by this time probably has in operation, 1000 wagons, 2000 hand carts, and 1000 wheelbarrows, to accommodate the poor Saints in their emigration this season from Council Bluffs to the Valley of the Great Salt Lake. That's the way for the poor to gather to Zion! Health, strength, and success to the trundlers!—ED.

NEW SCHEME FOR JOINING THE ATLANTIC AND PACIFIC OCEANS.—Mr. J. S. Buckingham, the well-known traveller, is the promoter of a scheme for joining the Atlantic and Pacific Oceans, by establishing a line of routes between Boco del Toro, or Cheriqui, on the Atlantic, and Golfo Dulce on the Pacific coasts. The distance from sea to sea between these two points is only seventy miles, and the ground is in the hands of the British, who have an infant settlement, which Mr. Buckingham recommends as a desirable location for emigrants at the southeast portion of Costa Rica.—*Cincinnati (U.S.) Atlas*.

PROPOSED RESTORATION OF THE JEWS.—The *Suisse* of Berne, of April 18, says,—A Correspondent writes from Constantinople on April 1st—that the Divan has hit upon a very original plan for settling the question of the holy places. The four pachalics of Syria are to be granted to M. Rothschild for the sum of £20,000,000, to be paid into the treasury of the Sultan; and, upon the sum of £2,000,000 being paid to France, she will renounce her pretensions. Russia and England will each receive £1,000,000. It is not yet settled whether M. Rothschild will take the title of king, emir, or bey. It is certain that he intends to restore the ruins of Jerusalem and Antioch, and to rebuild Solomon's Temple.—*Family Herald*.

USE OF GOOD MEN IN BAD TIMES.—It is very necessary that good men should live in very bad times, not only to reprove a wicked world, that God may not utterly destroy it as he once did in the days of Noah, when all flesh had corrupted its way; but also to season human conversation, to give check to wickedness, and to revive the practice of virtue by some great and bright examples, and to redress those violences and injuries which are done under the sun; at least to struggle and contend with a corrupt age, which will put some stop to the growing evil, and scatter such seeds of virtue as will spring up in time. It is an argument of God's care of the world, that antidotes grow in the neighbourhood of poisons, that the most degenerate ages have some excellent men, who seem to be made on purpose for such a time, to stem the torrent, and to give some ease to the miseries of mankind.—*Dean Sherlock*.

#### FAREWELL TO PRESIDENT F. D. RICHARDS.

Farewell dear brother, but e'er you depart  
Accept the offering of a grateful heart,  
For all the knowledge which from you has flow'd,  
The living channel between us and God.  
Under your supervision wise the *Star*  
Has shed its lustrous light both near and far,  
And many who the Gospel have embraced,  
Their first convictions to its page have traced;



And thus from sin to righteousness have turn'd,  
 And line on line the Gospel precepts learn'd.  
 But soon your feet will quit the British shore,  
 In Zion meet your brethren once more,  
 There to receive the word of God as given  
 By revelation from the courts of heaven.  
 The other members of your quorum too  
 Are all call'd from the work they have to do.  
 What an amount of wisdom there will be  
 Present at Conference in fifty-three!  
 O, when you meet on Zion's happy shore,  
 And there recount your various labours o'er,  
 What joy and gladness will your hearts inspire,  
 And fill your souls with pure celestial fire.  
 Your aspirations then will soar above  
 Unto the God of mercy, truth, and love,  
 For having made you His especial care,  
 And brought you safely home through every snare.  
 Go tell the Saints who dwell in peace at home,  
 The Saints in Britain pray the time to come  
 When they in safety may in Zion stand,  
 While scourges waste and desolate the land.  
 Please to remember me to Brother Watt,  
 Also to Elder Banks and Elder Pratt,  
 And likewise to the talented Miss Snow,  
 Whose mental powers her rich productions show.  
 Farewell, farewell, and may the God of truth,  
 Who has protected you from early youth,  
 Bless you with every gift He can bestow,  
 While veil'd in flesh you sojourn here below.  
 The glory which you had you have laid down  
 That you might win a far more glorious crown.  
 But all your honours you will soon regain,  
 And with King Jesus on Mount Zion reign.

Woolwich.

MERCY KIRKWOOD.

ADDRESS.—J. W. Young, 3, Cunliffe Street, Preston.

NOTICES.—Elder Lorenzo Snow's portraits are now on sale at this office. Price 1s. each retail.

THE "Etoile du Déseret" can now be obtained at this office also.

## LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH OF MAY, 1852.

H. E. Bowring .....	£1 0 0	Brought forward .....	£12 3 4
Isaac Jones .....	4 1 4	James Linforth .....	5 0 0
Richard Tilt .....	2 2 0	John Wigley .....	6 0 0
William Cartwright.....	3 0 0	James Walker .....	10 0 0
G. W. Davies .....	2 0 0	J. F. Bell.....	5 0 0
Carried forward .....	£12 3 4		£38 3 4

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MINUTES OF SPECIAL GENERAL COUNCIL

322

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 15.—Vol. XIV.

Saturday, June 5, 1852.

Price One Penny.

## MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS  
CHRIST OF LATTER-DAY SAINTS,

*Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th,  
and 9th days of April, 1852.*

*(Continued from page 212.)*

FRIDAY AFTERNOON, APRIL 9TH.

CLOSING ADDRESS OF PRESIDENT F. D. RICHARDS.

Beloved brethren, I arise before you this afternoon in much weakness, to address you upon the condition of the work in the British Conferences, and to offer for your consideration, those items of instruction which appear to be for your good, and which will serve as a criterion for you in the Conferences over which you are called to preside. The work of the Lord has already attained a position of strength and influence in these lands, and is, year by year, growing and increasing, if not so much in its numbers and in its external form, still it is growing in other respects, and hence requires more wisdom and energy than when it was in its infancy. A man in one part of his life, sometimes grows up very slender until he acquires the stature of a man, and then when he has acquired the external shape or appearance of a man, he begins to thicken up, and to gain that stamina which is so essential for the necessary exertions of future life. Whatever the period of his growing life may be, during that time great caution has to be used, lest his physical constitution should be injured. It is very much so with the work of God. Take the work as it has been growing up

and coming into notice before the people, it could not have accomplished those great and powerful undertakings, as Branches and as Conferences, to the extent that it is now doing. It has for years past been living the period of its growth, and consequently has been young and tender. Incapable of withstanding the storms and fury of the enemy, and hence the necessity of enlarging, as it has done heretofore; and now it will continue to grow and become thick-set, stalky, and well grown, like the sturdy oak, and be able to withstand the storms and tempests of the adversary. The loosening of the soil around the roots will only make the tree grow and thrive more abundantly. And this Church has arrived at a period when a new epoch has begun, which has so ordered things that the work of the Lord must take a rather different stand to what it has done heretofore. We have been teaching spiritual things; now we have to teach temporal things: and while we shall extend to the world spiritual things as before, we shall have to talk more about temporal things to the Saints. I must inform you that the Saints in the Valley are growing more than those in



this land, in relation to the interests of this work, and you know it, those of you who have been there at any rate, for they are full of spirit and energy; the Lord having taught them by experience. And brethren, the Saints have to be taught something here, which is necessary for them, or they are not fit to enter immediately into the society of the Saints in the Valley. The Presidency will, perhaps, (when a company of Saints reach the Valley,) inquire who has had the teaching of those Saints? It is an important work, to perform it faithfully, to instruct and govern the people of God. As I value my standing, and as I feel for yours, brethren, I want to have you prepare for the rest that is there for the people of God. If we are baptized for the remission of our sins, we, that moment that we step beyond our instructions in teaching those things which we have not been sent to teach, walk right away from the Lord, and every day we walk further and further away from the path of duty in which alone there is safety. We must see to our course, and not suffer ourselves to be drawn away, but live in strict obedience to the requirements of heaven, and rid ourselves of those abominations and corruptions by which the Gentiles have become debased, and be prepared for that glory which is for the children of God in Zion.

You must still continue to preach to the world faith, repentance, and baptism for the remission of sins, and faith in Joseph Smith and Brigham Young; and then confer upon them the Holy Spirit; and the more you continue from this time to impart to the Saints in this land the spirit that is in Zion, the more you will have of it yourselves. And just as fast as you disseminate that spirit among the people, will you increase your influence and power among them, and you will be enabled to give such counsel to the Saints, as will greatly increase their faith, and build them up in the work of the Lord. And although you may not bring in so many, yet you will effect as much good; for those who do come in will be of the right kind, and one will do more towards the building up of the kingdom of God, than two of another sort. They will be better prepared to endure the slander and reproach of the world, and to receive the instructions of the Priesthood, for mankind have so much to

learn before they can see God. This work carries with it, and always will, a stumbling stone, and the more it is so, the more the minds of the people will have to expand in proportion to the growing strength of the work of the Lord. In the days of the Lord, the Apostles and the people generally, had to believe that Jesus was the Son of God. In these days, they are required to believe, in addition to that, that Joseph Smith was a Prophet, and that Brigham Young is also a Prophet of the Lord, and this faith is indispensable.

The Apostles had much to contend with in consequence of their profession; and so it is now; we have much to bear, and many things to meet. As the principles of truth become more potent and brilliant, we have more stumbling-blocks in the way; and so it will be all the way through. And in order that my successor might be the better able to take hold of matters, and rightly carry out all measures for the advancement of the cause of God, I have called you together to give you some instructions in relation to your duties and future course.

Inasmuch as you are the principal men, I wish you to be particularly careful whom you call to the Priesthood. Do not call those whose circumstances prevent them from being useful; but call such as will be of service to the Churches in this land, and know that you call them by the Spirit. Brethren, when you call men to the Priesthood, let me give you a *rule*—choose not men of learning, or of great talents or attainments merely, but those that desire to do the will of God; and this is the mind of the Lord. If there be men of this description who possess the advantages of a good education, so much the better. If they have gigantic minds, they will become eminent in their turn, by strictly adhering to the counsels of the Priesthood, such will become strong in the Lord, and do much towards accomplishing His purposes in the last days. Don't call a man to the Priesthood because you want to show him a favour, for if you do, you will be doing more harm than good; and a man is far more potent to do the will of God without office than with it, unless he has a mind and determination to magnify the office; if a man dishonours the Priesthood, it will prove a curse instead of a blessing to him. I speak the mind of God to all present: therefore see



to these things, and the Lord will give you wisdom to act righteously.

It is not right that *Travelling* Elders should be allowed to go rambling about any where without any restraint. And I should not give counsel for them to be sent out into a field of labour without any limits, unless it was to accomplish some specific object; but let them have their respective fields of labour, and let them feel just as independent as you, or any other authority in their sphere, so as to use their authority in a proper manner. No man is above growing independent, let him be placed in what position he may. A man will take a greater interest in the work when he has a field appointed him, because he will feel that he will have the honour for what may be done in that particular part of the country. Let not those who are willing (I speak of all who are in your Conferences, whose conduct is consistent,) be kept back by your examples, but let your light shine to all around. This is of the utmost importance. I feel the Spirit resting upon me at this time. This is it, brethren, the people will be what the Priesthood are. You may apply this rule, and it will never fail. When I call a brother to the Priesthood, I don't look so much at a man's abilities, but if he has the interest of the work at heart, he is right: if he has an eye single to the glory of God, that man is right, and all qualifications are comprehended in that. If he be so, flatteries cannot decoy him; threats cannot hurt him, but he will do all to the honour and glory of God. Again, you are called to be Masters. Then, brethren, be liberal, and those who are below you will bless you, and the more you bless them, the more they will bless you, and seek to do you good in every respect. But if any of you feel like cramping or narrowing the spirits of your brethren, bear in mind the time may come when those over whom you now preside will preside over you; then love to be liberal to your brethren, and they will roll it back into your bosoms, and you will be conscious that you have done your duty.

This is a time when the Conferences feel their pecuniary calls to be rather heavy. The calls for the Temple, the Perpetual Emigrating Fund, together with their current expenses, seem to be rather hard for those who have families, and my heart has been led to consider

their pecuniary circumstances, and I feel that those who have given their mites according to their means, shall be rewarded in this world, and be crowned, if faithful, with eternal life in the world to come.

Brethren, if those who are travelling with you have families, let them have your blessing. And I will here say that it is impossible for the Presidency to fix the particular fields of labour to all those who are travelling, but if the Presidents of Conferences can mutually agree about making changes in their travelling Elders, let them do so, and inform the Presidency at Liverpool. This is a nursery for Priesthood; and it may not be more than ten years until those whom you now preside over may be put to preside over you; and therefore act so as to be able to meet them in a coming day. I am glad that I have this to say, that I have never acted in any way to cause me to be afraid of meeting my brethren again over whom I have presided, even if the scale had to be turned and they preside over me.

Next is the keeping of good RECORDS! I wish you to have your attention directed to this subject immediately. Some of the Conferences have good records, and some have not, but I want you to have your Records kept in such a style that you can lay your hands on all your members, and then you won't have to complain that you cannot find them: and have secretaries who will attend to these things. Seek out the most punctual men to fill the office of secretary. These things have been lost sight of in a great measure by the world at large, but they must now be attended to.

If the human family was in proper order we could trace our lineage right back to father *Adam*, and know from whom we sprang, or from whom we have descended, and who among our forefathers had received the Holy Priesthood, if any. The Jews are very particular in these things, so far as their scattered condition will allow of it. Well, let us imitate the Jews in this particular. And when you baptize any persons put down the day of their birth, where born, and all the particulars, and then when they go home to Zion they can take all those items with them. I was in the LORD'S HOUSE and took the names of the brethren who came in there for some time; and there were some who did not know where they were baptized, nor the date, nor anything else connected



with their admission into the Church. These are items of great importance, brethren, and I hope you will see that your clerks are attentive unto them. O what a glorious thing it would be if we could have the dates and ages of our forefathers and friends who are gone into the world of spirits.

There is a system of keeping Records (and it is the best I have ever seen) in the Glasgow Conference, and if you wish to get a transcript of the particulars write to the Secretary of that Conference. There cannot anybody go from there without it being known, and it is because their Records are kept in good order.

There are some strong reasons why this should be attended to, for the time will come when the people will be willing to give all they possess in this world, and half of what they expect in the next, to be in fellowship with the Saints in the Valley, when peace and safety shall be in Zion alone. And the day will come, and it is not far distant, when nobody will be received unless they bring their proper *credentials*. Then let us have our Records complete; and know who are worthy of our faith and confidence, and of being recommended to the Priesthood and Saints in Zion.

*(To be concluded in our next.)*

## HISTORY OF JOSEPH SMITH.

*(Continued from page 200.)*

The Elders began to return from their missions to the eastern States, and present the histories of their several stewardships in the Lord's vineyard; and while together in these seasons of joy, I enquired of the Lord, and received the following:—

*Revelation, given the 22nd and 23rd of September, 1832.*

### ON PRIESTHOOD.

A revelation of Jesus Christ, unto his servant Joseph Smith, jun., and six Elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning His Church, established in the last days for the restoration of His people as He has spoken by the mouth of His Prophets, and for the gathering of His Saints to stand upon Mount Zion, which shall be the city New Jerusalem; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the state of Missouri, and dedicated by the hand of Joseph Smith, jun., and others, with whom the Lord was well pleased.

Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily, this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house. And the

sons of Moses, according to the Holy Priesthood, which he received under the hand of his father-in-law, Jethro, and Jethro received it under the hand of Caleb, and Caleb received it under the hand of Elihu, and Elihu under the hand of Jeremy, and Jeremy under the hand of Gad, and Gad under the hand of Esaias, and Esaias received it under the hand of God: Esaias also lived in the days of Abraham, and was blessed of him, which Abraham received the Priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah: and from Noah till Enoch, through the lineage of their fathers, and from Enoch to Abel, who was slain by the conspiracy of his brother, who received the Priesthood by the commandments of God, by the hand of his father Adam, who was the first man; which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

And the Lord confirmed a Priesthood also upon Aaron and his seed throughout all their generations, which Priesthood also continueth and abideth for ever, with the Priesthood which is after the holiest order of God. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without this no man can



see the face of God, even the Father, and live.

Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people, that they might behold the face of God; but they hardened their hearts and could not endure His presence, therefore, the Lord in His wrath, (for His anger was kindled against them,) swore they should not enter into His rest, while in the wilderness, which rest is the fulness of His glory. Therefore He took Moses out of their midst, and the Holy Priesthood also; and the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel, which Gospel is the Gospel of repentance, and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord, in His wrath, caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb; for he was baptized while he was yet in his childhood, and was ordained by the angel of God, at the time he was eight days old, unto this power—to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power.

And again, the office of Elder and Bishop are necessary appendages belonging unto the High Priesthood. And again, the offices of Teachers and Deacons are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

Therefore, as I said concerning the sons of Moses—for the sons of Moses, and also the sons of Aaron, shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation upon the consecrated spot, as I have appointed; and the sons of Moses and of Aaron shall be filled with the glory of the Lord upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my Church; for whoso is faithful unto the obtaining of these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies: they become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom and the elect of God; and also all they who receive this Priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me, and he that receiveth me receiveth my Father, and he that receiveth my Father receiveth my Father's kingdom. Therefore, all that my Father hath shall be given unto him; and this is according to the oath and

covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood receive the oath and covenant of my Father, which He cannot break, neither can it be removed; but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come. And all those who come not unto this Priesthood, which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the heavens, and even I have given the heavenly hosts and mine angels charge concerning you.

And now I give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life; for you shall live by every word that proceedeth forth from the mouth of God. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ; and the Spirit giveth light to every man that cometh into the world: and the Spirit enlighteneth every man through the world that hearkeneth to the voice of the Spirit, and every one that hearkeneth to the voice of the Spirit, cometh unto God, even the Father: and the Father teacheth him of the covenant which He has renewed and confirmed upon you, which is confirmed upon you for your sakes, and not for your sakes only, but for the sakes of the whole world; and the whole world lieth in sin; and groaneth under the darkness and under the bondage of sin; and by this you may know they are under the bondage of sin, because they come not unto me; for whoso cometh not unto me is under the bondage of sin; and whoso receiveth not my voice is not acquainted with my voice, and is not of me; and by this you may know the righteous from the wicked, and the whole world groaneth under sin and darkness even now.

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole Church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do, according to that which I have written, that they may bring forth fruit mete for their Father's kingdom, otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion; for shall the children of the kingdom pollute my holy land? Verily, I say unto you, Nay.



Verily, verily I say unto you, who now have my words, which is my voice, blessed are ye inasmuch as you receive these things: for I will forgive you of your sins with this commandment, that you remain steadfast in your minds in solemnity and the spirit of prayer, in bearing testimony to all the world of those things which are communicated unto you.

Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall end, that the testimony may go from you into all the world, unto every creature. And as I said unto mine Apostles, even so I say unto you; for you are mine Apostles, even God's High Priests: ye are they whom my Father hath given me: ye are my friends: therefore, as I said unto mine Apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe.

In my name they shall do many wonderful works: in my name they shall cast out devils: in my name they shall heal the sick: in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them: and the poison of a serpent shall not have power to harm them. But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation.

Verily, verily I say unto you, they who believe not your words, and are not baptized by water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the Gospel is unto all who have not received it. But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion for their rebellion against you at the time I sent you.

And again, I say unto you, my friends, (for from henceforth I shall call you friends,) it is expedient that I give unto you this commandment, that ye become even as my friends in days when I was with them travelling to preach this Gospel in my power: for I suffered them not to have purse or scrip, neither two coats: behold I send you out to prove the world, and the labourer is worthy of his

hire. And any man that shall go and preach this Gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, or joint; and an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

Therefore, take no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed; for consider the lilies of the field, how they grow, they toil not, neither do they spin; and the kingdoms of the world, in all their glory, are not arrayed like one of these; for your Father who art in heaven, knoweth that you have need of all these things. Therefore, let the morrow take thought for the things of itself. Neither take ye thought beforehand what ye shall say, but treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man.

Therefore, let no man among you, (for this commandment is unto all the faithful who are called of God in the Church, unto the ministry,) from this hour, take purse or scrip, that goeth forth to proclaim this Gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there I will be also: for I will go before your face: I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward: and he that doeth not these things is not my disciple: by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet, even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not: and woe unto that house, or that village, or city, that rejecteth you, or your words, or testimony concerning me. Woe, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth until I have completed my work which shall be cut short in righteousness; until all shall know me, who remain, even from the least unto



the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together, sing this new song, saying,

The Lord hath brought again Zion:

The Lord hath redeemed His people Israel,

According to the election of grace,

Which was brought to pass by the faith, And covenant of their fathers.

The Lord hath redeemed His people,

And Satan is bound, and time is no longer:

The Lord hath gathered all things in one:

The Lord hath brought down Zion from above:

The Lord hath brought up Zion from beneath:

The earth hath travailed and brought forth her strength;

And truth is established in her bowels;

And the heavens have smiled upon her;

And she is clothed with the glory of her God:

For He stands in the midst of His people:

Glory, and honour, and power, and might,

Be ascribed to our God, for He is full of mercy,

Justice, grace, and truth, and peace,

For ever and ever. Amen.

And again, verily, verily I say unto you, it is expedient that every man who goes forth to proclaim mine everlasting Gospel, that inasmuch as they have families and receive monies by gift, that they should send it unto them, or make use of it for their benefit, as the Lord shall direct them, for thus it seemeth me good. And let all those who have not families, who receive monies, send it up unto the Bishop in Zion, or unto the Bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go your way rejoicing. And if any man among you be strong in the Spirit, let him take with him he that is weak, that he may be edified in all meekness, that he may become strong also.

Therefore, take with you those who are ordained unto the lesser Priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.

Behold, this is the way that mine Apostles, in ancient days, built up my Church unto me.

Therefore let every man stand in his own office, and labour in his own calling; and let not the head say unto the feet, it hath no need of the feet, for without the feet how shall the body be able to stand? also the body hath need of every member, that all may be edified together, that the system may be kept perfect.

And behold the High Priests should travel, and also the Elders, and also the lesser Priests; but the Deacons and Teachers should be appointed to watch over the Church, to be standing Ministers unto the Church.

And the Bishop, Newel K. Whitney, also, should travel round about and among all the Churches, searching after the poor, to administer to their wants by humbling the rich and the proud: he should also employ an agent to take charge and to do his secular business, as he shall direct; nevertheless, let the Bishop go unto the city of New York, and also to the city of Albany, and also to the city of Boston, and warn the people of those cities with the sound of the Gospel, with a loud voice, of the desolation and utter abolishment which awaits them if they do reject these things; for if they do reject these things, the hour of their judgment is nigh, and their house shall be left unto them desolate. Let him trust in me and he shall not be confounded, and an hair of his head shall not fall to the ground unnoticed.

And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days; for with you, saith the Lord Almighty, I will rend their kingdoms, I will not only shake the earth, but the starry heavens shall tremble: for I, the Lord, have put forth my hand to exert the powers of heaven: ye cannot see it now, yet a little while and ye shall see it, and know that I am, and that I will come and reign with my people. I am Alpha and Omega, the beginning and the end. Amen.

APPLICATION is one of the secrets of perfection.

LET us search ourselves in the first place, and afterwards the world.

MANY a man saves his life by not fearing to lose it, and many a man loses his life by being over anxious to save it.

HE that blows the coals on quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.



## The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 5, 1852.

ACCIDENTS, COUNSEL, &c.—We have to record two more most melancholy accidents which have occurred, not in America, but in Wales. By the letter of Elder William Phillips we learn that, amongst others, nineteen Saints, or more, have recently fallen victims to the destroyer. By these afflicting occurrences, many families are heavily afflicted, and, probably, some left nearly or wholly destitute.

The voice of the Spirit, and our own judgment, concur in this particular, that the destroyer is abroad in the earth, and going about as a roaring lion, seeking whom he may devour; so we feel to make a few remarks, and give a little counsel to the Saints, that they may escape his power, and live upon the earth to accomplish all they were sent here to perform.

Many persons who are ignorant of the purposes of God, and the responsibility which rests upon every man who hears the fulness of the Gospel to work out his own salvation in the true order unto eternal life, feel a desire to depart from the changing scenes and afflicting circumstances they are often compelled to witness in this lower world. It is all very well to wish to enter upon a more glorious stage of existence, where sin and suffering are unknown, but we opine no Saint of God wishes to do so before he has accomplished his own preparatory work in this vale of tears. Those brethren who are cut off from this stage of existence, without having the privilege of attending personally to those ordinances which God has devised for the full salvation and exaltation of themselves and their progenitors, will have to depend upon their posterity, relations, or friends, for the completion of the works necessary for their salvation. Now, we think it would be more satisfactory to all Saints, if they could attend to these things, in their own proper persons, than by proxy; and consequently the desire must be correspondingly great in their bosoms, that they may be enabled of the Lord to escape the venomous shafts of the destroyer of bodies, until they have accomplished these matters. Then, when they have attended to these things, and set in order their own salvation, and, as far as they can, the salvation of all that pertain to them, they may not feel particularly anxious whether they live or die, but if the Lord should so order, they would go down to the grave like a shock of corn fully ripe, and calmly wait until the power of the first resurrection should burst the barriers of the tomb, and bring them forth in the full vigour of immortality, among the sons of God, to realize and enjoy that salvation and exaltation which they wrought for while clothed upon with mortality.

But in order that these desirable privileges may be realized by the Saints, they must endeavour to live by every word which proceedeth from the mouth of God. It is inconsistent with the dignity of the Almighty and the nature of salvation that he should speak personally to each Saint, and tell him how he may escape the power of Satan, and stand unhurt when a thousand may fall by his side, and ten thousand at his right hand, by famine, pestilence, violence, or accident. God may and does give special revelations to special individuals for special purposes, where the revelations through, and the counsel of, the Priesthood do not reach, provide for, or circumscribe the emergencies. But, brethren, be not deceived; remember the Holy Priesthood is the legitimate and appointed channel through which God communicates intelligence unto the Saints, whereby they may be saved, temporally and spiritually; and no Saint need expect the hand of God to interfere between him and the destroyer, whilst he is living in daily violation or neglect of the counsel of those



whose right it is to give counsel. Yes, brethren, God has set Apostles and Prophets, High Priests, Presidents, Elders, &c., &c., in the Church, for the work of the ministry and for the *perfecting of the Saints*, and we are sure that other means are incompetent for the perfecting of God's people, or God would have chosen them. Therefore, dear brethren and sisters, as the powers of darkness appear to be rousing up to afflict and to destroy, we feel to exhort you to be very faithful, prayerful, watchful, and diligent, and to give careful heed to the counsel and instruction of those whom God in His infinite goodness has been pleased to place over you; give heed to the words of wisdom and understanding which shall fall from the lips of your Presidents, and in doing so you shall be blessed, and they who are not appointed unto death shall escape the darts of the enemy, and live to accomplish their own work upon the earth, and also become, on Mount Zion, saviours to their progenitors.

EMIGRATION.—We have received many letters upon the subject of Emigration, enquiring when we intend to open the next emigrating season, &c. That the Saints and ourselves may be spared all further trouble or anxiety upon the matter, we hereby give notice that we do not intend to charter any vessels for emigrating before the month of January, 1853. If the Saints will remember this, it will save them the trouble of asking or writing for the information. Any further intelligence we may obtain affecting the Saints, upon the subject of emigration, we shall not fail to lay before them in due time.

## THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

*A Translation from the Coptic.*

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

*(From the Jewish Chronicle.)*

*(Continued from page 220.)*

New evils were at hand. Our frontier horsemen came flying in with news of war. The Arab chieftains refused the tribute: they had sent round a banner to all the kindred of Ishmael in the desert; and the whole border, from Damascus to Pelusium, was in arms, as if by a command of our evil genius.\* The calamities that had befallen Egypt stirred them up to revolt, and the revolt was about to be succeeded by an invasion of the enemy. I then was summoned into the presence of the monarch, to the council held in this case of emergency. The king demanded my advice. It was plainly given. Reprobating the feeble policy that had withdrawn our armies from the frontier to waste their valour in watching slaves, I counselled instant vigour. I declared that war must be met by war, rebellion by speedy punish-

ment; and that the royal tribute, if not brought in the hands of the Ishmaelites, must be sought for in the ashes of their tents. All applauded this advice; and Pharaoh, throwing over my neck the golden links of his own sword-chain,\* and ordering a linen robe of state to be hung

\* Compare Genesis xli. 42, where Pharaoh puts upon Joseph the **רביד הזהב** and **בגדי שש**—the one his sword chain, the other the robe of state, made of linen; for linen was the article most prized in Egypt. Later, linen was also prized by the Jews; and on the Day of Atonement (**יום כפור**), in particular, when the high-priest entered the Holy of Holies, he wore robes of state, made of linen, (**שש בגדי**), to appear in the presence of the supreme King of Kings, as a courtier would put on his court-dress to appear at court.

\* This verifies the words of the Hagadist, that each plague God sent over Egypt, was followed by other disasters.



about my shoulders, made me on the spot commander of all the armies of Mizraim.

I rejoiced at this good fortune. The pomps of Memphis had become fearful in my sight. Wild dreams haunted me, wilder thoughts came over me in my waking hours. I had commenced to experience strange doubts of the wisdom of that worship which was as old as the foundation of the throne. I involuntarily asked myself, could the gods of Egypt be given for its tormentors? Could the power of turning those gods into scorn be given but by some other God mightier and higher than they? Or could that higher God, that wielder of the elements, that scorner of the pride and glory of Egypt, be on the side of injustice? These feelings rapidly spread over the whole surface of my mind. The sound of war came to me as the sound of the rushing stream to the traveller in the desert. The fever of my spirit parched me no more. I put on my armour, took my spear in my hand, and marched forth from Memphis at the head of the troops that were fit to bear the dragon-banner of mighty Egypt to the uttermost end of the world.

We made rapid marches along the shore of the sea of the desert, that we might meet the rebellious sons of Ishmael before a hoof of their camels should defile the sacred shores of Egypt. All was the exultation of the warrior's heart, as I looked from the heights along the endless columns of chariots, horse, and spearmen, that moved among the bold hills and rocky valleys bordering that bright and ever-billowy sea. But when we entered on the desert itself, when we saw the boundless waste spread before us, without path or landmark, without tree or herb, without river or fount, our hearts shrunk within us, and we felt that in all the grandeur of man there still is weakness, as the weakness of the sand tossed in the whirlwind. Enemies we saw none, but the most unconquerable of all enemies, the desert—the ground on which we trod, as treading on the floor of a furnace, and the sun, which shot down upon our heads rays as fierce as flights of burning arrows. Against this war what was man? Our horses died of pestilence; our chariots were left broken in the wilderness; the scorching wind pierced us to the bone, withered the nerve of the strong, and made the heart of the bold faint within him. After months of fruitless search

for the flying Arabs, whom we could no more reach than we could the clouds of heaven, I gave the word to retrace our steps towards the land of Egypt. Broken and faint as we were, the command infused new life into the whole host. It was full of the memory of that luxurious rest which the soul covets in a dry and thirsty land; it told even the meanest heart among our thousands of the pure and refreshing draughts of the Nile, the deep bowers of roses, the olive groves on its banks, the delicious evenings when, under the vines in the cool air, all was music, serenity, and the simple and undisturbed delights of nature.

On the third day, at sunset, the army had reached the brow of the mountains that overlook the valley of the Nile. With the delight of weariness and famine in the sight of the speedy enjoyment of rest and luxury, we gazed on the immense extent of that richest spot of the bounty of nature and labour of man, glittering like a huge serpent, bright with all the hues of summer, under the light of the descending sun. Groves, gardens, palaces; the solemn beauty of the pyramids, illumined by the setting rays, like enormous piles of burnished gold; the beautiful Nile, the glory of all, flowing down in the midst of this unrivalled landscape, like a vast vein of molten silver; all lay before us in lovely vision. In universal triumph we sung hymns in praise of the protecting gods of Egypt, raised rude altars of the stones of the mountain tops, and, after hours of carousal, laid ourselves down to sleep until the morn should bid us rise and go forth into the richness of the land. It was then that I heard, for the first time, from the peasantry of the hills, the long succession of miseries that the wrath of the Hebrew leaders had laid upon the country.\* But while these fell I had been in the wilderness; and happy I now felt the days of toil and nights of watching, the fiery wind and the scorching sand, which had kept me afar from such agonies. Yet where were their traces now? As if a superior hand had been held over Egypt, to shower fertility on it in recom-

\* These were the plagues of pestilence, darkness, and itch. The Egyptian armies, therefore, were more than four months in the desert, for the interval between each plague was a month. Comp. Rashi, *Exod. vii.* 28.



pense for its afflictions, all was now more luxuriant than ever.\*

My mind still remained disturbed with many thoughts, and leaving my tent I took my spear in my hand, and walked forth into the moonlight, which was then lying broad upon the hills, and bathing the tents of my sleeping army with unspeakable lustre. I have never seen a sight of such beauty. The sky was a sheet of leaves of the forest, sparkled and shot rays of living diamonds; the moon was an orb of serene flame; the whole creation seemed to have assumed a more ethereal character. I could have thought that its grosser substance had been suddenly purified and changed into light and life. It was a night on which an irresistible impression of the presence of beings mightier than man subdued the mind. In strange awe I prostrated myself, and offered up a supplication to the great invisible Lord, by whom all this world of wonder lived, to guide me into His knowledge: if the gods of Egypt were divine, to make me their more unfailing worshipper; but if there were another mightier than they—another who bore no shape of created thing—another, not to be worshipped by our fires, nor bowed to in temples, nor won by those sad and fearful sacrifices of human life† which Egypt had so long offered to the work of her hands—then to let me be enlightened by the truth, to let the idol have my homage no more, but to let me bow down my spirit to the Spirit of heaven.

When I lifted up my countenance again, a wondrous change had come. The moon was covered with a hue of blood, the stars had died, all below was dark as the grave. I looked round; my army was locked in a torpor as profound as if God had caused them for some purpose to be buried in sleep, and I alone was awake; and fearfully were my senses kept watching. It was about midnight.‡ At that moment an echo, like the burst of a thousand trumpets, broke from the skies. It was followed by the charge of a tremendous army. The sky opened, and show-

\* This throws a light on the meaning of the frequently-repeated **הי את לב** **פדעה ויחוב** "And God hardened the heart of Pharaoh."

† The sacrifices here alluded to were made to Molech.

‡ Comp. *Exod.* xi. 4.

ed flames, that took the shape of horse and horseman, chariot and charioteer. A mass of living fire rushed down over Egypt. Leading all, and terribly conspicuous above all, was a form whose gigantic wings seemed to stretch from verge to verge of the horizon. Perpetual shafts of lightning darted from the path of the destroyer, and a sword, like an angry comet, waved and blazed before him up to the heights of heaven.

In the midst of these overwhelming terrors of the air I was recalled to the earth; she had her terrors, too, on that night of vengeance. A cry, as if the whole agony of the human heart, and the whole concentrated affliction of an undone people could be poured on the ear at once, smote me. I looked down on the expanded valley of Egypt: there all was in utter consternation, in fierce and instant confusion. The multitude were hurrying wildly through the cities, with torches in their hands, as if in search after each other. Palaces, houses, cottages, and temples, all alike poured out their inmates, and all were filled with one vast echo of deep agony and fierce lamentation. That night all the first-born in Egypt were slain. In every house, in every field, where either human or animal life did exist, there was one dead.\* The eldest-born of the glorious throne of Egypt, the heir presumptive of the mighty, the heir of nothing but the poverty of his out-cast father, the first born of the dungeon, all were equally stricken. The first-born of the animals, too, the beast in the field, the sheep in the fold, the wild-beast in the forest, the bird in the grove, all had fallen, and lay cold corpses. Death had claimed as its universal tribute the first-fruit of every species of the land.

In the midst of this mortal ruin a tempest rose. Furious blasts rushed from the clouds, that now seemed big with thunder. Rain, like cataracts, burst down, tearing up the fertility of the rich expanse of pasture and tillage, garden and bower, beneath. Sheets of lightning, that blinded the eye, hung quivering over the palace-roofs, which dissolved into dust and ashes under the subtle intensity of the flame. Thunderbolts swept along the ground, and tore up the foundations of tower and temple. It was a night to be much remembered in Egypt.

\* Comp. *Exod.* xi. 4.

(To be concluded in our next.)



## THE MALTA MISSION.

LETTER FROM ELDER LORENZO SNOW.

Malta, May 1, 1852.

Dear Brother,—Supposing that your brother Franklin has taken farewell of Albion's shores, and is now upon the briny deep on his return to the home of the Saints, allow me to do myself the pleasure of addressing to you my communication, and that through the columns of the STAR, the Saints generally of the British Conferences may have some knowledge of our circumstances, doings and prospects.

My hindrances in London with the translation and publication of the Book of Mormon, connected with several weeks of unavoidable detention at this place, allowed me so little time to spend in India, and reach the Valley in season to meet the wishes of the Presidency, as expressed in their last Epistle: in view also of the various duties and labours that surrounding circumstances have unexpectedly pressed upon my attention, I have judged it wisdom for the present to compress the sphere of my ministerial labours, and employ the brief time at my disposal in that way which, through the blessings of the Lord, I trust will still tend to the interest of my Eastern Mission, and much more to the advantage of other portions of the field of my labors, and more to the advancement of the cause generally among these nations. I am sorry, however, to disappoint the brethren in India, but I trust I shall be able to see them at some period not long distant when more time at my command will enable me to compensate them for their disappointment, and benefit doubly the interests of the work in those lands.

In view of carrying forward with efficiency those several missions that have come under my direction, and to open the road to the introduction of the Gospel into these Catholic countries bordering upon the Mediterranean, we are arranging all our publications in respect to kind, matter, quantity, and language. Our printer, who expresses much interest in the prosperity of our cause, has just made arrangements to order from England an apparatus for stereotyping, and we hope, by this means and other opportunities, to be able ere long to supply economically

from this point, as a Central Book Depot, Italy, Switzerland, Spain, Bombay, and Calcutta. We have published an edition of the "Voice of Joseph," revised from the Italian, and begun to send it abroad among the people, hoping much good may result from its instrumentality: also an edition of the "Ancient Gospel Restored," in French, and another in Italian. This little work is now published, and in a few days will be circulating here in four different languages. The Elders in Calcutta and Bombay, will be supplied with publications from here immediately upon learning their address; also a little more acquaintance with the *ins* and *outs* between this and Italy, and we can supply Elder Malan, and the Saints in Piedmont; also the Saints in Switzerland. People are now constantly making calls to inquire concerning this "strange religion;" a few evenings since, we had at one time, at our private lodgings, gentlemen from eight different nations, having come from various parts of the city to hold conversation in reference to our doctrines: among the number were those from Poland and Greece, who are now reading our works with peculiar interest. Two intelligent and enterprising young men, the first-fruits of our ministry upon this island, will ably assist in moving forward the cause in which we are engaged; one of whom we have ordained an Elder who speaks with fluency several languages. Since our arrival, the slanderous reports of the "judges" from the Salt Lake City, through the medium of French and English newspapers obtain lively circulation, losing nothing by importation. Still they serve us some good purpose by awakening curiosity, and sending us many visitors, whereby we have increased opportunities of announcing our principles. Elder Woodard as soon as his services can be dispensed with here, will return to the assistance of Elder Malan in Italy, leaving the work at this place in charge of Elder Obray. My European Mission, on my departure from these countries, will be left under the superintendence of Elders Stenhouse,



Woodard and O Bray; the Indian Mission with Elders Findlay, Willis, and Joseph Richards. These brethren will keep up a correspondence with the Presidency at Liverpool, from whom they will receive from time to time that instruction and counsel as shall tend to promote our Master's cause under their directions.

The English and Italian languages are much spoken at Gibraltar as well as the Spanish, and we are anxious to see the kingdom of God beginning to spread its light if possible through the Spanish dominions, and feel to do all in our power to effect so desirable an object. We cannot help but believe that the Lord has some good people in that place, that will hearken to His voice, and become instruments in carrying the Gospel to their countrymen. In a few days I will have completed my arrangements here and shall then, the Lord willing, take my departure for that country, and spend there what little time yet remains at my control, with a view of making an opening as wisdom may direct.

If some wise, energetic, faithful, and experienced Elder, being well-approved by yourself, who wishes to engage in that which will redound much to the honor and glory of God, and we hope to the salvation of thousands, will come to Gibraltar, he shall be supplied with appropriate publications from here, and while there I will do for him what lies in my power, and make such arrangements in laying a foundation for his advancement in the work as my time and opportunities shall permit. If another Elder can be looked up for India, to aid Elder Findlay at Bombay, I believe I will then have done with my requests upon England at least till my return from California. It is hardly our expectation to convert all these Catholic nations, but we can scarcely expect any better or more favourable time to furnish

them an opportunity for life and salvation, and we feel that there are a few among them at least who will appreciate the sacrifices we make in their behalf, and, giving heed to the words of life, will come forth, fulfilling the words of the holy Prophets, that a remnant shall come to Zion, gathered from every nation, kindred, and language. We expect also on our part, in order to accomplish this work, much patience, faith, diligence, perseverance, and long-suffering will necessarily have to be exercised and experienced; but in the cities, both in America and England, in which thousands ultimately received the Gospel, in several instances many months were spent in seemingly fruitless labors before a proper attention and observance to those principles could be procured; so in reference to these Catholic countries, we may in some of them have not only to employ months, but perhaps even years; but we feel assured, that through faith, prayer, works, and the blessing of the Lord, we shall ultimately overcome and triumph over all these difficulties to the honour and glory of God; and besides, we also ourselves shall have the gratification that we have *done our duty*, and cleared our garments of the blood of all men. Elder Woodard joins me in love to yourself and to all the Saints, praying that you may be attended in all your exertions for the cause of Zion, with the choicest blessings our heavenly Father bestows upon the faithful, whose hearts and souls are devoted to His service.

Since I commenced writing, I have received cheering intelligence from my Indian Missions, which no doubt has reached the columns of the STAR.

Yours affectionately,

LORENZO SNOW.

President S. W. Richards.

#### AWFUL COLLIERY ACCIDENT IN WALES.

14, Castle Street, Merthyr Tydfil, May 12th, 1852.

Dear President Richards,—I am sorry to inform you of a very dreadful occurrence, which occurred in this neighbourhood last Monday morning, in a coal-pit, at Cwmbach, (where there is a Branch of the Church) about five miles from here. There were about one hundred men at

work in the pit when the damp took fire, and blew, burnt, and killed sixty-nine of them, and in that number killed were nineteen brethren; their names are as follows:—Elder Ebenezer Morris, (President of Cwmbach Branch) and two sons, Elder David Jenkins, Elder Thomas



Evans, and Elder Thomas Phillips; Thomas Pritchard, Edward Davies and son, members; Priest Daniel Matthews, Priest Thomas Rees; Deacon Jenkin Rosser; Rees Hopkin and son, and Charles Marks, members; Teacher Lewis Jones and two sons, and William Samuel, member.

There were eight more Saints working in the pit, they got out alive, but were very much bruised. One brother said, when thirty had given themselves up to be smothered (there was such a dust after the explosion), "I am not to die, I must go to Zion first, so I am going out;" then he wetted his bag (which he had to carry his victuals) and plaistered it on his mouth to prevent the dust from smothering him, and walked out well, and he is now quite well.

Many explosions and destructions like the above (but not so many killed) have occurred in the above and surrounding pits in that vale these last eight years, since a Branch of the Church has been organized there, and hundreds of people have been killed, burnt, and broken to atoms in them, but this is the first time for the Saints to have it.

I have possessed feelings many times which caused me to give counsel to disorganize the above branch, and to remove the Saints to some safer places.

There is a little more of the golden god

to be had there than in any other pits. I believe they can earn about £2 a month more there, and the Gentiles are gathering there from all quarters, and there get killed by the dozens and scores.

I had given a particular counsel too to the above brethren not to go there at all to work, some of those have been killed now, and I hope this will warn all others for the future.

The brethren that came out alive say, that they had been praying much, and one that had been a Saint shouted out, "There are Saints in the pit, and I feel the spirit of God here," and there they were seeking for the Saints, and after they found them out, said, "Now Saints, pray;" and after the Saints had prayed, they called upon them again to pray, and calling upon one particularly, (who is now alive) "Now, Daniel, pray again."

I must conclude now, because I am just starting to visit some of the Conferences. Hoping you are all well, with love to you all,

I remain,

Yours truly,

W. S. PHILLIPS

P.S.—Another occurrence has just happened in Caermarthenshire, twenty-seven drowned in the work; there are some Saints in that number, I cannot say how many at present.

W. S. P.

## VARIETIES.

PRECEPT and example, like the blades of a pair of scissors, are admirably adapted to their end when conjoined.

THE world is wrong side up; but it is turning round, and when it comes just right, let the Saints jump on, and they will have a glorious ride.

A QUAKERESS, preaching at Nantaken, said, "Every tub must stand upon its own bottom." A sailor jumped up and said, "But, madam, suppose it has no bottom?" "Then it is no tub," returned she quietly, and went on with her sermon.

UTAH OFFICERS.—One of our Washington correspondents intimates that President Fillmore approves of the withdrawal of the Judges and other officers from Utah, from the fact that he has appointed Mr. Harris, the late Secretary of that Territory, to the same post in New Mexico. From recent indications in Congress, our territorial affairs will shortly undergo a thorough overhauling. Then we shall see how the matter stands.—*New York Herald*.

A CONVERSION.—A Salt Lake City correspondent of the *Missouri Republican* states, that a printing press, said to have been donated to the Mormons by Senator Douglass, for the purpose of blowing the ram's horn of Democracy among the Latter-day Saints, has been diverted from its destination, and is now giving blast to the Gospel trumpet, for the gathering of all nations to the rendezvous in the great valley.—*Cincinnati (U.S.) Atlas*.

DEATHS IN GREAT SALT LAKE CITY.—By perusal of the sexton's books, we discover the record of 2 deaths in 1848, 26 in 1849, 54 in 1850, and 64 up to December



15th, 1851. Of these there were of males, 14 under 1 year, 18 under 10, 10 under 20, 5 under 30, 4 under 40, 8 under 50, 6 under 60, 4 under 70, and 2 under 80; females, 10 under 1, 18 under 10, 12 under 20, 14 under 30, 5 under 40, 5 under 50, 8 under 60, 2 under 70, and 1 under 80; total 146. Of the above, 6 deaths were by drowning, 1 fell from a log, 1 from a load of hay, and 3 were poisoned by eating roots. It is not to be supposed that these are all the deaths that have occurred, but they are all that are reported by the sexton; very few of the diseases are reported. We wish the sexton would be more particular in reporting the cause of each death, so far as he can learn, the disease, attendant physician, &c., &c.—*Deseret News*.

PRODUCE IN UTAH.—Mr. Mendenhall, at Springville, Utah Valley, broke 38 acres of new ground, and raised thereon, this season, 600 bushels of wheat, 250 of (Indian) corn, 260 of beets (some single ones weighing 22 lbs), 275 of potatoes (some of them weighing 5½ lbs. each), 20 of onions, and 11 of peas; 11 wagon loads of pumpkins and squashes, weighing, many of them, from 95 to 110 lbs. each; and a variety of other articles.—*Deseret News*.

### THE FIRST-BORN OF EGYPT.

A LYRIC FOR THE PASSOVER.

(Selected.)

When life is forgot, and night hath power,  
And mortals feel no dread;  
When silence and slumber rule the hour,  
And dreams are round the head;  
God shall smite the first-born of Egypt's race,  
The destroyer shall enter each dwelling-place—  
Shall enter and choose his dead.

"To your homes," said the leader of Israel's host,  
"And slaughter a sacrifice:  
Let the life-blood be sprinkled on each door-post,  
Nor stir till the morn arise;  
And the angel of vengeance shall pass you by,  
He shall see the red stain, and shall not come nigh  
Where the hope of your household lies."

The people hear, and they bow them low—  
Each to his house hath flown;  
The lamb is slain, and with blood they go  
And sprinkle the lintel-stone;  
And the doors they close when the sun hath set,  
But few in oblivion's sleep forget  
The judgment to be done.

'Tis midnight—yet they hear no sound  
Along the lone, still street;  
No blast of a pestilence sweeps the ground,  
No tramp of unearthly feet,  
Nor rush as of harpy wing goes by,  
But the calm moon floats in the cloudless sky,  
'Mid her wan light clear and sweet.

From the couches of slumber ten thousand cries  
Burst forth 'mid the silence dread—  
The youth by his living brother lies  
Sightless, and dumb, and dead.  
The infant lies cold at his mother's breast,  
She hath kiss'd him alive as she sank to rest,  
She awakens—his life hath fled!

And shrieks from the palace-chambers break—  
Their inmates are steep'd in woe,  
And Pharoah hath found his proud arm too weak  
To arrest the mighty blow:



Wail, King of the Pyramids! Egypt's throne  
Cannot lighten thy heart of a single groan,  
For thy kingdom's heir laid low.

Wail, King of the Pyramids! Death hath cast  
His shafts through thine empire wide,  
But o'er Israel in bondage his rage hath past.  
No first-born of her's hath died.

Go, satrap! command that the captive be free,  
Lest their God in fierce anger should smite even thee,  
On the crown of thy purple pride.

ANON.

## THE WORD OF WISDOM.

The "Word of Wisdom." Was it given  
To be observed, or not?  
Is it a precept sent from heaven,  
To purge out the old Gentile leaven,  
That should not be forgot?

God's Judgments. Prophets oft have spoken  
How fearful these will be.  
Of old the *Covenant* has been broken,  
And surely signs and times bear token  
We shall the *Judgments* see.

This is the foredoom'd generation,  
But faithful Saints shall stand;  
For God has prepar'd a salvation,  
When scourges, dire in visitation,  
Shall desolate the land.

Liverpool.

The "Word of Wisdom." It was given  
To be observed in faith.  
It is a precept sent from heaven,  
To purge out the old Gentile leaven,  
And stay the hand of death.

Saints! Wisdom's Word be not refusing,  
But lay it well to heart.  
Gentiles their bodies are abusing:  
Israel should take delight in choosing  
First—Wisdom's better part.

Ere the destroyer shall be closing  
Our probatory state,  
Let us all cease our vain opposing,  
Or, (temporal salvation losing,)  
We may repent too late.

JOHN JAUQUES.

ADDRESS.—A. F. McDonald, 10, College View, Gregson Street, Everton, Liverpool.

NOTICE.—Elder Thomas Pugh, President of the Eastern Glamorganshire Conference, requests us to state that William Tyrick Tonkins, late an Elder in the Aberdare English Branch of said Conference, has been cut off from the Church for defrauding the Church, the Saints, and the world.

## LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH OF MAY, 1852.

Edward Weaver.....	£5 0 0	Brought forward .....	£105 0 0
Job Smith .....	5 0 0	William Simms .....	1 0 0
Edward Frost .....	1 15 0	John Memmott .....	10 0 0
W. L. N. Allen .....	5 0 0	Richard Tilt .....	10 0 0
David James .....	5 0 0	J. W. Boud .....	3 0 0
T. C. Armstrong .....	65 0 0	G. W. Davies .....	1 10 0
Thomas Kirkwood .....	20 0 0	G. P. Waugh .....	5 0 0

Carried forward .....£105 0 0

£135 10 0

April 26th, John Copley ..... £5 0 0.

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 16.—Vol. XIV.

Saturday, June 12, 1852.

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## DEATH AND THE FUTURE.

How often we behold one or other of our fellow creatures closing their mortal career, and dropping into the silent grave, whilst the tears of sorrow flow, as if to embalm the fondly cherished memory of the dead with the last drop of moisture that sympathy can bestow. The heart bleeds at every pore when the strong and endearing ties of nature are rent asunder. Death, that most unwelcome messenger to man, lurks in every path, visits every clime, and claims all earthly creatures as his own. The stout heart, unappalled by the most horrid scenes of earth, shrinks at the dread approach of death, and knows not why we live to-day, to-morrow die. O Death! mysterious power! Destroyer of created things! With universal sway, thy work is onward, and thou dost triumph still. Yet hope forbids that man was made for thee alone.

Thou surely cannot be the goal—

The end of man's career;

He from thy power may yet be freed

To fill a nobler sphere.

To-day we live, and hope—instinctive hope, with its undying assurance, whispers it is not in vain. Amid all the reminiscences of the past, and enchantments of the present, the heart clings to the *hidden future* as to the secret springs of life. What then? We live to earn a prize that lies beyond the gates of death. All hopes of a reward for the heavy toilings of this mortal life are centred there. We live to die. We live for that which death alone can bring to us; but still its very

sound brings terror unto man. An instinctive dread of its approach seems stamped on every soul. Each of necessity exclaims,—I too must die. But why such anguish? why such keen remorse, as seems at times to rend the soul, and blast the fondest hopes that life can cherish? Ah! it is as He designed who uttered the decree: a curse—a punishment for sin—a reward of merit for the transgressor.

The grief and sorrow of the afflicted husband, mourning for a departed wife; or the fond wife over the remains of an affectionate husband; the children mourning for the loss of their parents; and the parents yielding with tearful eye their lovely offspring to the unrelenting foe, all unmistakeably declare, that a curse is prepared, which shall in the end make desolate the earth.

Oh sin, thou, thou art the sting of this monster death. But is there no place where thy pangs are never felt, and where thou canst never come? If so, where, O where is that region found, where thy grim face is never seen, and thy palsying hand can never reach? Where happy ties by thee are never broken, and thy cursed influence is never felt. O where can one enjoy the balmy influences of life, eternal life, without dread of thy approach? Tell me ye wise philosophers, ye honoured sages of this world, have you with all your searching found that happy spot? Have you, on all the worlds that you have viewed with naked eye, or telescopic aid explored a



happy region, where tears and sorrow are not found? Speak if you have, and tell Where lies the narrow path that leads to such a blissful sphere,  
And I will spend a life of toil to gain admittance there.

I wait to hear them answer yes, or tell me where, but wait in vain. Their silence is the dread silence of the grave, it answers not; the anxious soul, the desponding heart, sink deeper than before into the gloomy labyrinth of despair. But still one hope remains, and I will ask again:—have you not heard of Him who passed this dread decree? who is He that determined this evil upon man, and made death His messenger, to go and come at His bidding? are there any bounds set to this destroyer? If so, who holds the keys of his dominions? Let me commune with Him, for He can tell me all. Now they answer me and say—"We have heard of one called God, of whom it is said, He framed the world and created man upon it, but we have seen Him not, we have not heard His voice, neither have we beheld His abiding place"

A vision opens to my view. Intelligence, like the vivid lightning illuminates my understanding, and the still small voice of a good spirit from a better world whispers an answer of peace, which is more than earth can give, whilst the heavenly messenger unfolds to me the glory of other worlds. My soul is overwhelmed with joy at beholding the glorious spectacle of happy intelligences which dwell in the presence of their maker—God. It is as the joy of a long absent son returning to his kindred associations, and awakening to a bright recollection of eternal scenes in which he had before mingled. I behold no pain nor sorrow, for death has never entered those blest abodes; there no tearful eye betokens grief, neither does the light of the sun increase its glory, for the Lord God in His majesty, whose brightness is above that of the firmament, is the light thereof, and that continually, for there is no night there. There God in His glory dwells in the midst of His kingdoms, and with one glance of His all-searching eye surveys the works of His own hands, and comprehends them all. In His own wisdom He appointeth unto them their times, and their seasons, and giveth to all their bounds. Messengers wait, clothed upon with immortal power, to execute His decrees; yea, my-

riads worship before Him, and own Him King; while His armies are innumerable. Angels, as His swift messengers, like the lightning, traverse the eternal regions of space, and bear Him tidings from worlds afar; all were created for His own glory.

Here I behold Him who passed the decree of death upon man, and here I behold the spot, yea, the world of the redeemed and sanctified, who are crowned with glory, and with whom I desire to remain and dwell for ever more; but the spirit of the vision tells me "not yet, thou must tarry for a little season, until the days of thy probation are numbered, and then, if thou art faithful, thou shalt pass the portals of the grave without the sting of sin, and obtain the victory over death; yea, thou shalt not taste of death; for the pangs thereof which are bitter, shall be made sweet unto thee, and then thou shalt share with the redeemed in the glory of thy Father. For the earth upon which thou now dwellest, shall be purified at the time appointed. When it shall have filled the measure of its days, the elements shall dissolve, and wickedness shall be removed far from it, and it shall become new, as it is written, 'And I saw a new heaven and a new earth:' and again, 'Behold, I make all things new!' and it shall partake of the glory of its Maker, insomuch that it shall appear like unto a sea of glass upon which the redeemed thereof, from among all nations shall dwell.

The vision is still open—the earth appears exceedingly beautiful, yea, language is not sufficient to describe the excellency of that which is in reserve for them that love God, who will be permitted to inherit the earth when it is purified. I behold inhabitants are dwelling upon the face of the earth in that exalted state of happiness which alone is found in the enjoyment of pure intelligence. The multitude of cities, patterned after the order of Heaven in their beauty, appear; together with their streets which are adorned with gold, and silver, and all manner of precious things, fields of eternal green, affording all that can be desired for smell or taste, or that could please the eye; the trees continually yielding their fruit; the tree of life for man; all these joys conspire to render it more than paradise, yea, a heavenly abode, a dwelling-place of God, in the midst of His Saints, who are sanctified to dwell in His presence.

Now I understand why man has such



a fear of death, and the wisdom of God therein; for when the glories of the future are revealed to him, he desires above all things to return to God, and seeks to tarry no longer in the flesh, to fill up the measure of his days in the midst of wickedness, and under the bondage of death; so desirable is the glory of that happiness which is to be the portion of the faithful.

But in the wisdom of God, when the visions of heaven are closed upon him again, and he is surrounded with earthly things, his desires for life return, with a proper dread of the realities of an untried future state, that he may patiently, in the element to which he belongs, prove himself worthy of a glorious exaltation, by bringing many sons and daughters unto God, that they also may be made partakers of His glory in an endless world of bliss. Because of this, he suffers all things, and endures all things; yea, even death itself, knowing that he shall be delivered from its bondage, and be brought into the glorious liberty of God.

And it is by faith on the Son of God, and by the keeping of his laws in this mortal state, that man has power to overcome that great and last enemy, even Death, and this is the bounds of his dominion, for he has no more power over those who are redeemed, and who thereby become eternally free.

The fear of death is upon the wicked continually, therefore they are in bondage. It is not given unto them to taste of the happiness of a redeemed state, or behold in vision the glory of God, neither can they come into His presence; but an

awful fear rests upon them, because they are doomed to endure the bitter pangs of death in an awful state of misery, from which they cannot be redeemed except by the Gospel of the Son of God, even him who is the Redeemer of the world, and the Saviour of men. Therefore the devil leadeth them down to hell, and they are encircled round about with the chains of death, and under the dominion of Satan they receive a just recompense for all their iniquity. O the hardness of the hearts, and the blindness of the minds of the children of men, by reason of which they are led captives at the will of Satan.

But, on the other hand, how great is our joy to know that God in His infinite mercy has once more condescended to bestow a knowledge of the future upon man, and caused doubt and uncertainty to flee away before the visions of heaven, which are again opened to the gaze of mortals as in days of old. Now man can be set free from that state of bondage to which he has been subject all his life through fear of death, and like the prophets of old, with one glance survey the future, scan eternity, and in the hopes of his reward encircle all its joys and blessings, and claim them as his own.

The most perfect assurance now takes the place of doubt, fear is not known, and darkness is comprehended by the light of intelligence; error which enslaves the mind yields to truth, which dares maintain its independence, while death with all its horrors is rendered powerless at the approach of eternal life, which is the portion of the Saints.

#### MINUTES OF THE SPECIAL GENERAL COUNCIL,

OF THE CHIEF AUTHORITIES OF THE BRITISH CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

*Held at 23, Ratcliffe Terrace, Goswell-street Road, Islington, London, on the 6th, 7th, 8th and 9th days of April, 1852.*

*(Concluded from page 228.)*

FRIDAY AFTERNOON, APRIL 9TH.

CLOSING ADDRESS OF PRESIDENT F. D. RICHARDS.

I must offer a few suggestions upon the subject of the GATHERING, so that you may know how to lay it before your Conferences. The instructions to

the Presidency at Liverpool are, that the Saints gather by the old route until it is practicable to send them by the new one, and that we be upon the



look-out for an opening. We have ceased sending the Saints to St. Louis, for many of our brethren have gone there and died; some have lost the Spirit and apostatized, and many, when they get there, become lukewarm and indifferent. We have been at work these twelve years, trying to gather the Saints together in America, and have not been able to do it as yet; but now all the Saints are about to leave St. Louis, and the counsel from the First Presidency to the Saints in this country is, to remain here until they can go through to the Valley.

Those we send by the "Perpetual Emigrating Fund," we shall not send to feel their way, but shall send some faithful men with every load, so that they may be taken care of; and as it is not our intention to have any stop in St. Louis, we shall book them through. Every one will have to give bonds for the payment of the money expended in their transportation to the Valley. Were we not to be thus particular in our arrangements, the Fund would suffer great losses in consequence of sickness, death, and apostacy; for some, doubtless, will turn away from the truth, and unless some provision is made for such like changes, the finances of the Fund would be reduced instead of augmented. Well, we do not expect to send any but good Saints, but still it is necessary to have such arrangements as these.

I rejoice, brethren, that I have been able to send out the first number by the "Perpetual Emigrating Fund!" I have sent about 250 for a commencement, and laid out about £2400. This is more than has been received in favour of the Fund, but by borrowing a few hundred pounds, we managed to send out so many. We sent out with them two of the best men we had; I mean the best for that business; men of experience, calculated to do business, having a natural tact for business. Yes, the "Perpetual Emigrating Fund" has begun to work, and it is destined to become one of the most powerful agents for the gathering of the Saints in the last dispensation. I know you have good men over in Zion who are studying your welfare, and I know that they have it in their hearts to do you and all mankind good, and hence they have counselled the Saints to remain here until they can go through to the Valley. Considering all circumstances you will say it is better for the Saints who cannot go right a-head,

to stay here a year or two longer, than to go to St. Louis and probably deny the faith, or lose their lives among the wicked. In consequence of this change, the months of January, and February will be the time of emigration instead of September, October, &c., as heretofore.

A question was asked by Elder Marchant, in relation to the fare from here to the Valley, if it will require £20 per head? I beg to say, that this amount will not be required in future, in consequence of the Saints having left the States. This sum has been required up to the present time, because of the great demand for cattle and teams, but this will not be the case any more, and consequently the expenses between this country and the Valley will be considerably less. Notice will be given by the Presidency here, with reference to the emigration by the Perpetual Fund; but that Fund is solely at the disposal of the First Presidency, and will be appropriated according to their order.

We wish the Presidents of Conferences to have it particularly impressed upon their minds, and for them to impress it upon the minds of the brethren in their respective Conferences, that it is the duty of each man to pay his *Tithing* before leaving this country, and not to make arrangements to take people to the Valley without the counsel of the Presidency in Liverpool.

It is not wise to counsel, or sanction husbands going to America without their wives. There is no knowing what temptations a wife or a daughter may be led into while the husband and father is not in the way. Therefore take every opportunity to frustrate the machinations of the adversary.

Books, STARS, and the accumulation of debts, will form my next subject. The debts of the various Conferences for books, amount to something like £2500; and these debts are on the increase, and hence it is time for you to stir yourselves, and endeavour to get these debts rubbed off. I find that most of the Conferences have about as much as they can do, and some feel it to be rather burdensome, to meet their contingent expenses, but I would say to such, Be patient and full of faith, and the Lord will give you power to do all that is required of you. And every man that gives in his influence, and lets his whole soul be in the work, shall be able to do it.



and nothing shall prevent him. Then let it be one of the most absorbing topics in your Conferences, to preach up the books and STARS, and the necessity of keeping straight with the office. I must impress this upon your minds, for it is necessary that some plans should be immediately adopted to get in the money for those books and STARS standing out in your Conferences. But I know you are willing to do it; and therefore embrace every opportunity to lay the matter faithfully before the Saints. Send out your Elders and local officers to preach the first principles of the Gospel, but when you go before the Saints do not mind so much about preaching the elementary principles of the Gospel, but talk to them about temporal things, and tell the Saints that the way to get the Holy Spirit is to do whatever is wanted. The Spirit will enlighten you to speak to the Saints at one time, and to the world at another. Act up to these instructions and then you will be able to do much towards establishing manufactories in Zion, in addition to clearing off your Book debts at the office; and the Saints will be blest, and when they get to Zion, they will rejoice exceedingly in the blessings which the Lord will pour out upon them.

Now there is another little matter which we have to handle, viz., the auditing the Treasurers' and Book Agents' accounts. This is sometimes a delicate matter, but still we have it to do in order to do our duty; and we have many things to do of an unpleasant nature among the children of men in order to do our duty in all things. There is a proper way of doing business, and it is the duty of every President of Conference to see that things are looked after, and kept in a proper condition. It is your duty to enter into the accounts of your agents, and have their accounts audited, at least every time we publish our quarterly balance-sheet, and when there is found an error in our balance-sheet do not wait three or six months before you write to the office about it. If in auditing your agents' accounts there is anything that is not plain enough to be clearly understood, see to it; and then you will keep the Presidency of your Conferences with honour, and perhaps prevent the man who is so situated, from embezzling Church money, and perhaps from apostatizing and going down to hell.

Such is the present stage of this work

which is entrusted to our care, that the Presidents of Conferences, the large Conferences in particular, cannot devote their time to going to preach in new places so much as they have done heretofore. I wish to speak to you upon this subject. I know that many of you are well skilled in setting our doctrines before the people, and sometimes it is necessary; but I have often thought this, that a person just come out of the world, and who feels a desire to spread the truth, and is willing to come out, and help those from whom he has just received knowledge and blessings, is the right kind of man to send to preach to the world. The man has just been born into the kingdom, is filled with the Spirit, and is ready to take hold by the aid of those arguments which have just convinced him; and such an one will generally prove successful. You are full of arguments and the principles of government, and, if you are faithful, you will be able to select men right to preach to the world, and therefore you should adapt yourselves to preaching to the Saints more particularly, and the Saints will go and preach to the world; and the sisters too, and as has been said, they will "flog the best clergyman in this country." Study to send those out to preach to the world who will be capable of putting forth the words of life in such a manner as will bring the honest to see and obey the truth. If any of their converts are monied men, teach them their duty in relation to tithing, and the building up of Zion. Show men how to use their money for the honour and glory of God. Do all these things with an eye single to the glory of God. I would not ask a man to do any thing that I did not believe would be for his good as well as mine. It is your duty and right to give counsel in relation to the use of money, or anything else pertaining to the salvation of the Saints; in fact, brethren, it is your duty to see after the welfare of the Saints, and preach about those things which most concern them. We who have come from the other side, have heard some of our most spiritual men preach about oxen, teams, pine lumber, nails, &c.

I do not know that I need say much about tithing, but the first and leading item is, that every person of property should pay a tenth of all he or she possesses before leaving Liverpool, for the benefit of the work of the Lord; and that money is



subject to President Brigham Young's order. That which is being collected through these islands is not tithing; but inasmuch as there is not sufficient tithing to commence building a temple with, this is a call from the First Presidency upon the Saints in Great Britain to contribute their mites towards building a house to the NAME OF THE LORD, wherein He will pour out His blessings upon the faithful.

These, brethren, are the most important items which I desired to lay before you. There are many others, but I have from time to time published them in the STAR, and therefore it is unnecessary to speak upon them now. I pray that your members over whom you preside may have a disposition to emulate your good example in every good word and work. There has been a great deal of trimming

up and cutting off during the past year, and it is a good thing, it will save us the trouble of gathering many. We have plenty of such like characters there, and we have no desire to gather any from this country to increase their numbers. As you trim up the tree it will flourish the more abundantly, and the roots will strike down, and the tree thrive and prosper, growing stronger and stronger, until the perfect day.

May the Lord bless you in wisdom and influence to govern His people in all righteousness, is the earnest prayer of your humble servant and fellow labourer in the cause of our Redeemer. Amen.

The following is a copy of the Memorial presented to President Franklin D. Richards:—

*At a Conference of Presidents of the Conferences in the British Islands, held in London, on the sixth day of April, 1852, it was resolved that the following Memorial be presented to Elder F. D. Richards.*

Beloved Brother F. D. Richards,—As you are about to return to Zion, permit us the gratification of presenting to you this expression of the high admiration and gratitude which we feel, on the remembrance of the manifold blessings which your administration has conferred upon us during the period of your Presidency.

You have sought, earnestly and affectionately sought, to promote our happiness, honour, and usefulness, and we rejoice in the wisdom which has inspired you in the selection of the means, and in the results which have crowned the application of those means with success.

We rejoice when we remember the counsels given by you, from time to time, for our guidance, evincing a love of virtue and holiness the most unbending, and a kindness and gentleness the most winning—so that we have been allured into courses of obedience, by a love that was resistless, rather than by a mere sense of duty that constrained.

Your predecessor taught us maxims and principles of truth, weighty and sublime, it has been yours to teach us how to apply these maxims and principles, not only with a wisdom that enlightens, but also with a love that softens and subdues, and not only expanding the heart, but also inspiring the mind with melting anxieties, and undying resolutions, to finish the work we have been sent into existence to do, and thus realize the perfection of our own destinies.

When we sing the songs of Zion, we shall think with grateful gladness of you, whose inspired genius selected their transcendent and thrilling sentiments.

We express the admiration we feel, and the edification we have received from your past labours as Editor of the *Millennial Star*, and rejoice that the publication of that glorious luminary weekly,—the stereotyping of the Book of Mormon, and Doctrine and Covenants, and the first operation of the Perpetual Emigrating Fund in Britain, by which 250 Saints have been emigrated to Zion during your Presidency, will surround your name, like a halo of glory, down to unborn generations.

When we ponder over the pages of the "Pearl of Great Price," we are, and ever shall be, inspired with admiration and love, intense and deep, towards you, whose illuminated mind has concentrated that peerless pearl of august intelligence.

In your administration, you have exhibited, in burning relief, how potent and efficient is the sway which love, wisely manifested, can exercise over, and the willing obedience it can obtain from, intelligent beings.

We present our prayers to the Father eternal, to bear you in safety to the society of the tried and princely men who bear legitimate authority in Zion, and to the felicities



of your domestic circle—associations and endearments whose impress burns and breathes of Deity and God.

Farewell dear Elder F. D. Richards, still may your career be onward and upward, till your destiny is realized, and your perfection consummated.

Accept dear brother what we've penn'd above,  
 As a frail token of our parting love :  
 Not that our names required were of thee,  
 To vindicate thy worth, or set thee free  
 From thy great station! No, but praise bestow'd  
 In gratitude for what we all have ow'd ;  
 For counsel, wisdom, and intelligence,  
 Thy tongue and pen amongst us did dispense,  
 By strewing pearls priceless in their worth,  
 Reveal'd from heaven, to cheer our minds on earth ;  
 And give this dark apostate world, afar,  
 Inspiring thought bright twinkling through the "Star."  
 For these we thank thee, and for these we claim  
 To tell thy worth and venerate thy name.  
 But words are weak thy merits to unfold,  
 For better things more precious far than gold.  
 Pure inspiration in our breasts can feel  
 Unwritten thought no language can reveal,  
 The principles of truth! the Gospel plan!  
 Which thou hast taught, revealing God to man.  
 Yes, that unlettered thought so oft declar'd  
 Among the Saints, thy greatest best reward ;  
 Uprooting error with a giant hand,  
 And scattering light throughout our native land.  
 For these we honour *Richards'* sacred name,  
 And add our own as partners of his fame.  
 Not that we've earn'd what we so much desire,  
 But that like him, to fame we may aspire!  
 And while we for the present grieve to part,  
 Thy name's engraven on each honest heart.  
 And still our prayers unceasingly shall be,  
 That you may come, or we may go to thee,  
 And what is now thy pure desire and will  
 Shall be our constant study to fulfil,—  
 By word and precept, sacrifice or death :—  
 That, when we meet, unfading crowns may wreath  
 The brows of all whose names stand on record,  
 For Joseph, Brigham, Richards, and the Lord.

[Here followed the Signatures of the Pastors and Presidents of Conferences composing the Council.]

## GOVERNING CHILDREN.

"Sow in the morn thy seed—At eve hold not thy hand."

1. Threaten seldom, and be careful *how* you threaten; never lie. Some parents tell lies: no wonder their children become liars.

2. Never scold your children, nor tell them to do a thing (no, not the merest trifle) unless you intend them to do it, and do it *NOW*.

3. Never give them anything for their crying. Some parents (very unwise) endeavour to pacify their little ones by pro-

mises of sweetmeats, and sometimes by telling them of witches, ghosts, hob-goblins; or that bears, or the "black man," will catch them! Abominable! Such impressions are often ruinous, lasting as eternity. Some children have been actually frightened to death!

4. Never allow your children to be wasteful; this evil will follow them to the grave. Bread, pie, cakes, and other fragments of food, partially eaten, are



often thrown away! Shameful! Thousands are now perishing for the crumbs that fall from your table. Christ said, when he fed the multitude miraculously, "Gather up the fragments, that nothing be lost."

5. Never suffer your children to cry at mere trifles; some acquire this habit very young, and will cry, fret, whine or snivel continually! their little faces *actually* become *wrinkled* from crying. Stop this thing, stop it *now*, stop it *for ever*. Your own happiness and those around you demand it.

6. Govern the appetites of your children; let their meals be regular, their diet plain, simple; always keeping in view their age, circumstances, exercise, &c. Self-denial is the first and most important thing, the very *essence* of well-being. Lay your hand here *firmly*. Let self-denial be first—last—*always*.

7. Never permit your children to be

tempters to others. We know one family of children perfect tormentors to all around them. *Impudent!* Most intolerable!

8. Do you punish sometimes for wilful disobedience? chastise corporally? Very well; be calm as a clock, yet decisive; keep down passion. Do not kick, beat, or slap; take the rod, so Solomon says, so say we, take the rod, let it *tingle*—do up the work, do it *thoroughly*, work well done is done for ever. Ask God to bless it. Is the stubborn will subdued? Keep it subdued always. Seest thou a spark of the "old man" rising? *Put it out*, as you value the soul, put it out! keep it out!

9. Parents, dear, train your little ones for God. Lay out your strength here; stretch every nerve, you will never regret it. Polish these jewels, polish them highly; put on the finishing touch. God commands it, the world demands it.—*Golden Rule*.

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## The Latter-day Saints' Millennial Star.

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SATURDAY, JUNE 12, 1852.

THE TABLES TURNING.—The Latter-day Saints have been, and are at the present time, in a transitive, or training state. They are daily and hourly gaining knowledge in the best of all schools—the practical school of experience. These are the days of their humiliation, in the which they are often constrained to offer up prayers and supplications with strong crying and tears unto Him who is able to save them from death. A "superb destiny" awaits them. A destiny rich with eternal life, and radiant with celestial glory. There is a time to come, when all the heterogeneous, and discordant, uninspired systems of political and religious government will fall to the ground, and give place to the paternal government of Jehovah, whose right it is to reign. The system of government He will introduce will embody all the wisdom and experience of an all-wise Creator. It will be as far superior to the imperfect governments of this world as light is to darkness. The brightest conceptions of humanity fall immeasurably short of the "perfect law of liberty." When this law prevails the will of God will be "done on earth as it is done in heaven." The children of God, invested with the authority of the royal Priesthoods of Melchisedec and of Aaron, will administer in all the affairs of government, spiritual or temporal, under the titles and dignity of "Kings and Priests to God." Jesus Christ will be the representative of the Father, and the grand Head of all authority and power. To Him every knee must bow. The Lord Jesus will be admirably qualified for so important and responsible an office. He passed through a school similar to what the Saints are now passing through, and for the very same purpose—to qualify him to reign. He is perfectly familiar with the workings of the human heart. He knows full well the motives that prompt men to action. "He was despised and rejected of men." He was persecuted by very pious, devout, sanctified, long-faced priests, scribes, and



pharisees, and was finally crucified through their influence. They showed themselves to him in their real character, and to him the secrets of their hearts were made manifest. Just so is it in our day. Christian priests and reverend divines care not how they treat us. They wear no cloke; they assume no disguise. Their malice and spleen are not restrained towards us. We are well acquainted with their true character. We have indubitable proofs of it; "actions speak louder than words." All the fountains of thought and motive that impel the human mind to action lie open to our discerning eyes. We can read the intents and secrets of men's hearts. They study not to hide them from our view. "O, you are a Mormon," say they, and in their heated zeal they forget mercy, wisdom and justice. It is all right though; their conduct fills up the measure of their iniquities, and at the same time acts as a rod to chasten the Saints, and so hasten their perfection. But the tables will be turned shortly; the Kingdom of God will prevail over the kingdoms of men in this generation. The Latter-day Saints are preparing to take an active administrative part in the same. They will be well qualified for it. The profound knowledge of the human heart which they will have acquired will endow them with extensive foresight, and quick penetration, and render them less liable to be imposed upon than many now engaged in governmental affairs. Consider these things, O ye despisers, lest your hands be made strong for your destruction. Consider these things, ye mockers, lest, when they come to pass, you be doomed to "behold, and wonder, and perish."

Such are our thoughts while contemplating the past experience, and present peculiar position of the Church. The Church has been belied, slandered, and evil spoken of by all classes, but most by the religious classes, because their unscriptural crafts were in danger. We have said the tables would be turned shortly. We might say they are already turning, for they are certainly beginning to turn. The Saints have the goodly territory of Utah for their heritage. Brigham Young, the Prophet, Seer, and Revelator, has been appointed by God and man to rule and govern the Saints in the vallies of Ephraim. Certain corrupt men were also appointed by man to be his coadjutors, but they found that the habitations of Saints were no places for evil and strife, and the society of Saints proved not at all congenial to the feelings of "unjust Judges." The vallies of the Rocky mountains were too hot for the workers of iniquity. They could not find an abiding place, or a cloke for their corruption there, and consequently they beat a retreat, and ignominiously fled from those peaceful vales, though no man pursued them. A formidable "Report" was presented to Congress by way of excuse for neglect of duty; the matter was referred by Congress to the consideration of the Committee on Territories. The Committee on Territories found the report of the judges so rotten, that they declined making any official report of their own upon the matter. Late advices by the *New York Tribune* inform us that President Fillmore has nominated Elder Willard Richards, of the First Presidency of the Church, to the office of Secretary for Utah, in place of B. D. Harris, resigned; and Elder Orson Hyde, President of the Quorum of the Twelve Apostles, to the office of Associate Judge of the Supreme Court of the United States for Utah. We think President Fillmore has acted with wisdom and discretion in making the above nominations. It must be self-evident to every reasonable man that it is sounder policy for a ruler to nominate or appoint to office men whom the people respect, and have confidence in, than otherwise. Judging from the character and past course of the two nominated gentlemen, we are convinced that they will fulfil the high duties of the named offices with ability and integrity, should they be appointed to them.

Whilst speaking upon these things, it may not be amiss to remark, that there is a



deep purpose connected with the American Continent of which few are aware. It is a choice land above all others, rich in vegetable and mineral productions, more noble and bold in its physical features than any other country, inspiring the mind with noble, generous, and magnanimous sentiments, and enlarged ideas. It is destined to become the theatre of the most marvellous and glorious events of the last days. By the inscrutable wisdom of Jehovah, the knowledge of its very existence has been withheld from the inhabitants of the eastern hemisphere until within the last few centuries; for in the councils of eternity it was set apart as the place for the establishment of the Kingdom of God in the Latter days—that kingdom which shall fill the whole earth and stand for ever. The Great Basin of the North American Continent, with its numberless fertile vallies or chambers, has been set apart in the mind of God to become a hiding-place for His infant kingdom, whilst His fierce indignation lays the wicked low, and brings their proud hearts to acknowledge the authority of the Holy Priesthood and Apostleship. There is no market in those vallies for scientific, political, or law jugglery; they furnish no field for political bamboozlers; they have been reserved by the decree of the Almighty as the habitations of liberty, justice, and equity; and all judicial or governmental officials who go there, are expected to perform their duties in a simple, straightforward, unpretending manner, in righteousness, in the fear of the Lord, for the good of the people, and for their own individual honour and credit.

**CALL FOR ELDERS FOR GIBRALTAR AND BOMBAY.**—The letter of Elder Lorenzo Snow, published in the last Number of the *STAR*, contains an important call for Elders, to assist in moving on the work in Gibraltar and Bombay, to which we cheerfully respond, and hope the Presidents of Conferences will report to us, without delay, such Elders as they may be acquainted with, who are suitably qualified for those important stations;—men who are liberally endowed with the Holy Ghost, with the power of their Priesthood and calling. Single men, or men who can provide for their families, are desirable on such foreign missions; men who are full of faith, knowledge, with a little experience, much prudence, energy, and wisdom. An Elder with some knowledge of the French, Spanish, and Italian languages, would be peculiarly adapted to fill the call for Gibraltar. Who shall we hear reported as volunteers for the service?

If Elder Snow is acquainted with the men he wants, he will please inform us who they are, while we shall be pleased to furnish names for his approval.

**ELDER George Halliday** is expected to be in readiness to accompany the first emigration in January next for the Valley, to take charge of such business as may be assigned to him; he will therefore arrange his affairs accordingly.

**THE ROCKAWAY.**—We learn, from a private source, that the *Rockaway*, which sailed from this port on the 6th of March, having on board the machinery for the Deseret Sugar Manufactory, arrived at New Orleans, after a fine passage of seven weeks and one day.

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THE triumphs of truth are the most glorious, chiefly because they are the most bloodless, of all victories, deriving their highest lustre from the number of the saved, not of the slain.

THE influence of men is not to be confined to the circle of their acquaintance. It spreads on every side of them, like the undulations of the smitten water, and will reach those whom they never saw.



## THE DEPARTURE OF THE ISRAELITES FROM EGYPT.

*A Translation from the Coptic.*

WITH NOTES, BY THE REV. DR. MENSOR OF DUBLIN.

*(From the Jewish Chronicle.)**(Concluded from page 235.)*

In the midst of this convulsion of the storm there came one evil more, the last aggravation of national ruin. In one of the lapses of the whirlwind I heard the sound of the desert horn. My blood curdled at the sound. I knew our fate. The Arab robbers were at hand: they had followed us by thousands from the wilderness, crouching like tigers, and had only waited till the sight of our home should relax the bonds of discipline. They had waited with terrible wisdom; for the night found my army utterly incapable of resisting its wild and wily enemy. Riot, giddy triumph, and reckless indulgence, had cast them all at the feet of their pursuers. Vengeance was speedily sent forth among them: hearts that never forgave guided blows that never failed. Resistance, feeble from the first, soon degenerated into flight; but what was the flight of startled and terrified multitudes to the keen assault of the horsemen of the desert, to the instant pursuit, to the iron nerve, to the practised and indefatigable determination of blood! It was no longer a battle, no longer a flight: it was a rout, and a massacre. I vainly endeavoured to stem this torrent of ruin; I vainly tried to collect together a few brave men, to rally the broken columns, to cover the last relics of the most splendid army of my country. All was lost. There was a spirit of infatuation sent forth among them, that drove them under the very swords of their destroyers.

The storm still raged; the thunders rolled as if they would rend up the mountains; the flashes from the clouds struck long paths through the forests at their sides, or kindled the thickets into boundless flames. Still the Arabs—as numerous as the locust, and as devouring—gleaned the soil of the last remnant of life, and rested only when there was no more to destroy of that renowned army. How I escaped I knew not; it must have been by the protection of the Divine Guardian.

In the midst of the havoc I found myself carried along, fighting in a circle of enemies, to the summit of the mountain pass; there double darkness shrouded all the world below from my gaze, and there I sank, disabled by wounds and fatigue, to the ground. I thought that the hour of death was at hand; yet even in that hour I rejoiced that I had fallen neither by the intrigues of the palace, nor by the jealousy of Pharaoh, nor in the hot pursuit of guilty ambition, but in the cause of my country. A soldier, I rejoiced in dying the death that does special honour to a soldier's grave.

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On the next dawn of morning I found myself on the banks of the Nile. During the night I had descended, in my distraction, the mountain-ridge, and wandered madly, I knew not whither. On that ridge I had left my undone army; but they were not alone. Endless flights of the devourers that make their prey on the fallen lords of the creation, were there. The eagle, the vulture, the kite, the falcon, all had assembled to feast upon the dead. Never was such a banquet spread before them. They fed on the hearts of the mighty; the flesh of princes was in their talons; their beaks were red with the gore of the chieftains and conquerors of Asia.

Oh my heart still shrinks within me when I remember that unparalleled scene of sorrow, devastation, and death. Alas! how art thou fallen, mighty and glorious Egypt! Thou princess of nations, how art thou become a reproach to all that behold thee!

But a new and deep murmur, like that of the sea, yet a voice of rejoicing, gathered upon the wind. It rapidly swelled, and I could soon distinctly trace the sounds of the Hebrew tongue.\* From the gates

\* Compare the traditions of our sages, **שלא שנו את לשונם** "Israel did not change their language in Egypt."



of Memphis to the foot of the hill, all was in commotion. As the light of the day increased, I could mark a multitude, who seemed countless as the sands of the ocean. And those were the conquerors of Egypt! those were the masters of Pharoah in his pride and fury of heart! those were the preserved in the chain of the task-masters, in the war of the elements, in the terrible career of the destroying angel! As they advanced up the valley by thousands and millions, rolling forward a continued stream of living beings, their praises ascended, like the sound of distant thunders when the storm is dying away, and the earth begins to lift up her countenance again. They sang praises to their King—a King of glory—the God of their fathers—who, high above all height, had yet looked down on the sorrows of His people, and brought them out of their place of affliction; had broken off the fetters of two hundred years,\* and called them forth from the house of bondage.

I now sunk in the deepest of human affliction. My dreams of human vanity were gone. I was a general without an army, a noble without a name, an Egyptian without a country. Still, with the spirit of loyalty strong in my soul, I felt that there was guilt upon that country. I had seen Pharoah in the intimate retirement of his court, and I had known him as a tyrant, remorseless, blind, and bloody. I had bowed down to our altars, but I had known the priesthood to be profligate, and the rites cruel. In the bitterness of my soul, I acknowledged that the punishment of Egypt was righteous; and as I made my confession to the sun, that I now saw rising before me, scattering his beams over the landscape in cloudless beauty, I cast the dust of affliction on my head,† and prostrated myself on the ground.

But while I thus lay, the multitude, with their households and their cattle, came on. It was a moving nation, a whole kingdom, suddenly sprung up, and sent rolling on to resent all resistance, until it should fix itself in some distant land.

\* Israel had been in the bondage of slavery two hundred and ten years. Comp. Rashi, Exod.

† In the Orient, affliction is expressed by putting dust or ashes on the head. This custom is prevalent in China; and mention is also often made of it in the Bible. Comp. 2 Sam. xiii. 19.

Human nature never looked so magnificently powerful as in this universal movement; the heart of man never contemplated so calm, and yet so irresistible a display of those impulses which change the fates of empires; the eye of man never saw a sight so sublime as this infinite multitude in all their myriads, advancing into the borders of the wilderness, boldly leaving behind them the land of fertility and loveliness, the land which had been native to them for generations, to march into the desert, where all was famine, maddening thirst, and superstitious terror.

On the rock at whose foot I lay overpowered with emotions, fearful from their intensity, yet mixed with a strange delight from their grandeur, two stately men now ascended from the number of the Elders who went on in front, and stood to issue their commands to the tribes as they successively approached. I at once recognized the two Hebrew leaders; but they were not now as I had seen them before. I had seen them subjects in the presence of their king, victims to the grasp of power, suppliants at the footstool of a tyrant thirsting for their blood: I had seen them in all, dignified, calm, and resolute; yet I had seen them in adversity. But now all was changed. They were now in their hour of triumph. They had achieved the greatest work that the powers of heaven ever gave into the hands of man, the freedom of an entire people. They had inscribed their names among the highest ranks of that roll which gives down the patriot and the hero to immortality. Yet in those countenances, which I now saw gazing on the measureless current of human existence that flowed far and wide at their feet, I saw no human exultation. There was no touch of scorn for the defeated, none of pride for conquest. All was joy, but it was the elevated joy of beings who could know mortal passion no more. Their features were filled with a sublime hope. Gratitude, never thought by man, gave a lofty and sacred animation to features originally formed in the mould of grandeur. They looked up to heaven, and seemed to be filled with the spirit of God. They looked on earth, and seemed to reflect upon it the lustre which they caught from the skies. I could have fallen at their feet and worshipped; I could have grasped the skirt of their robe, and felt virtue proceeding out of it into



my heart; I could have kissed the dust on which their glorious footsteps trod, and bid them be my gods, and the gods of my children and children's children, for ever.

But I was yet only at the gate of the temple; I was still an outcast idolator, an alien from the white-vestured family of truth and life. Yet my hour was come. Whilst I still lingered, I again heard the praise-songs of the advancing multitude. It was richer than the fullest song of triumph I had ever heard from the conquering armies of Egypt. It told the triumph of beings whose rejoicing was to be for ever, the sons of immortality, the heirs of the kingdom which shall shine when the diadems of the earth are ashes, when the stars grow dim, and the fabric of the universal world shrinks and consumes like a garment in the flame.

In front of this moving multitude, a blaze, of a brightness exceeding the keenest flash of lightning, yet gentle and undazzling as the moonlight, stooped down from the opening skies, and went on be-

fore them—a pillar of splendour, to the very heights of heaven.\*

In that moment its light seemed to penetrate into the deepest recesses of my heart; the darkness of my soul was driven away, like the mist by the sunbeams. In that hour I made my vow: it was irrevocable. I threw myself at the feet of the holy leaders, and implored them to suffer me to follow their path through the world. The altars of my country stood before my thought, and were from that instant an abomination to my soul.

The march moved onwards. I plunged into the first rivulet that wound across the plain, and mystically washed away with its water all the impurities of my old nature. I was thenceforth an Israelite. I worshipped the King of kings; and with a broken spirit, yet with a rejoicing heart, I looked back once more upon Egypt, and then followed the steps of the chosen people into the wilderness.†

\* Comp. Exod. xiii. 21.

† *ibid.* xiv. 3, 11, 12.

#### LETTER TO PRESIDENT S. W. RICHARDS.

5, Upper Union Street, Hull, May 21st, 1852.

Dear President,—The work is onward in this Conference; the Saints are rejoicing in the truth; the gifts and blessings of the Gospel are manifested in our meetings. We are going to hold what is called in this country a camp meeting, next Sunday, in a place about five miles from Hull, and intend following it up with regular preaching afterwards, which I trust by the blessing of the Lord will result in gathering many into the Church of God. The Priesthood, I am happy to say, are united, and feel determined to do their duty during the summer season,

in lifting up their voice and proclaiming the message which God has sent to the nations in this our day and generation.

Many respectable people are beginning to attend our meetings; and my prayer is that the Lord will prosper us in our labours. I hope that you will give me an interest in your prayers, that I may discharge the great responsibility laid upon me. Accept of my kind love, in which Sister H. joins.

I remain your servant in the Gospel,

JOHN T. HARDY.

#### VARIETIES.

THINGS right in themselves are more likely to be hindered than advanced, by an injudicious zeal for promoting them.

THE pains of life serve, by contrast, to multiply enjoyment; they make the foil which sets off and heightens the flashing brightness of the gem.

THERE never did, and never will exist anything permanently noble and excellent in a character which was a stranger to the exercise of resolute self-denial.—*Sir Walter Scott.*



If we reprove or chastise before we feel a painful regret on account of the necessity for it, the proper season for doing it has not yet arrived.

IN 1740, the population of Great Britain was about 7,000,000, and in 1850, at the interval of 110 years, it was 20,936,468, or almost twenty-one millions.

THE consciousness that we have, by our own misconduct, brought our sorrows upon ourselves, is an immense aggravation to their misery.

WE are apt to overestimate the effect of opposition to truth, simply because opposition makes itself heard, whereas conviction assents without any noisy boasting.

AGRICULTURE is the noblest of all alchemy, for it turns earth, and even manure, into gold, conferring upon its cultivator the additional reward of health.

SEVEN grains of iodide of potassium, taken twice or three times a day, relieves from the sense of physical depression, occasioned by the sudden disuse of stimulants.—*Wesleyan Watchman*.

THE greatest number of eclipses that can take place in a year is seven; five of the sun, and two of the moon. The least number is two, and both of the sun. Seven eclipses would not occur oftener than once in 100 years. The most common number of eclipses in a year is four.

THERE is no form or phase of moral being in which there is not enwrapped a seed of wisdom; suffering is but a ploughshare, which reveals the hidden wealth of the nature which it furrows; and calamity is but a blast, which exposes the pearly treasures of a deep which had else seemed void or worthless.

IMPERIAL FAMILY OF PERSIA.—The reigning Shah of Persia is 22 years of age, and is one of the handsomest men in his empire. His great grandfather, who had 300 wives, had a mass of children, who, in their turn, have left a numerous progeny, so that it is now calculated that the imperial family consists of at least 10,000 individuals.

AN APPROPRIATE MOTTO.—The *Protestant Lamp*, a small periodical published in this town (Liverpool,) has just gone out, after flickering a few months. This journal took occasion several times to reproach the Latter-day Saints, and about the close of its existence proclaimed that a certain clergyman had extinguished "Mormonism." The motto of the *Protestant Lamp* was, "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out." Prov. xiii. 9.

OFFICERS FOR UTAH.—Orson Hyde, (Mormon), has been nominated to the Senate, by the President, as Associate Judge in the territory of Utah, vice Brocchus, resigned, and Mr. Richards, (Mormon), has been nominated Secretary for Utah, vice Harris, resigned. Judge Brandebury, of Utah, resigned yesterday, (May 7th.) We have not yet learned who is to be his successor. B. D. Harris, Secretary for Utah, it is said, declines the Secretaryship of New Mexico, tendered him by the President.—*New York Tribune*.

UTAH.—We have received some news from "Utah," this territory that some people have already detached from the confederation. The news does not indicate the least in the world, that the Mormons aspire to found an independent Republic; but prove, that they are not disposed to accept without discussion, the reports made by the Judges who have quitted them. The Mormons and their Governor believe they have good right and reason on their side, but however this may be, there is one incontestible fact, that the colonies of Utah develope themselves and extend in every direction; that peace reigns, and that prosperity shows itself in all points; in short, all appears to be organized as a society the most regular, and subject to the laws of Christianity.—*United States' Courier*.

FAITH AND WORKS.—The greater the work the greater the reward, and the more faith exercised in its performance the more God-like it becomes. The *weekly* issue of the MILLENNIAL STAR was a noble and important move, and being well sustained, will give a character and influence to the work worthy the Saints of Latter days. A few such little things as these are only preparing the people of God to engage in movements that will astonish the world, and require the utmost stretch of their faith, as well as bring into requisition the means at their command. The Saints have only to make up their mind that they can do all things in the name of the Lord, and they will soon turn the world upside down, or right side up; spill out the inhabitants thereof, and find it left to the peaceable possession of its rightful owners.—ED.



## ISRAEL'S PASSAGE THROUGH THE RED SEA.

(Selected.)

FULL many a coal-black and cany spear,  
 The hireling guards of Mizraim's throne, were there;  
 On either wing their fiery coursers check  
 The parch'd and sinewy sons of Amalek;  
 While close behind, inured to feast on blood,  
 Deck'd in behemoth's spoils, the tall Shangalla strode.  
 'Mid blazing helms, and bucklers rough with gold,  
 Saw ye how swift the scythed chariots roll'd?  
 Lo! these are they whom, lords of Afric's fates,  
 Old Thebes has pour'd through all her hundred gates—  
 Mother of armies! . . . How the emerald glow'd,  
 Where, flush'd with power and vengeance, Pharaoh rode;  
 And, stoled in white, those blazing wheels before,  
 Osiris' ark his swarthy wizards bore;  
 And, still responsive to the trumpet's cry,  
 The priestly heroes murmur'd, "Victory!"  
 Why swell these shouts that rend the deserts' gloom?  
 Whom come ye forth to combat? warrior, whom?  
 These flocks and herds, this faint and weary train—  
 Red from the scourge, and weary from the chain?  
 Friend of the poor! the poor and friendless save—  
 Giver and Lord of freedom! help the slave.  
 North, south, and west, the sandy whirlwinds fly,  
 The circling pale of Egypt's chivalry.  
 On earth's last margin thron'd the weeping train,  
 Their cloudy guide moves on—and must we swim the main?  
 'Mid the light spray their snorting camels stood,  
 Nor bathed a fetlock in the nauseous flood.  
 He comes—their leader comes; the man of God  
 O'er the wide waters lifts his mighty rod,  
 And onward treads; the circling waves retreat,  
 In hoarse, deep murmurs from his holy feet:  
 And the chased surges, inly roaring, show  
 The hard wet sand and coral hills below.  
 With limbs that falter, and with hearts that swell,  
 Down, down they pass, a steep and slippery dell;  
 Round them arise, in pristine chaos hurl'd,  
 The ancient rocks, the secrets of the world;  
 And flowers that blush beneath the ocean green,  
 And caves, the sea-calf's low-roof'd haunts, are seen.  
 Down, safely down the narrow pass they tread,  
 The seething waters storm above their head;  
 While far behind retires the sinking day,  
 And fades on Edom's hills its latest ray.  
 Yet not from Israel fled the friendly light,  
 Or dark to them, or cheerless came the night;  
 Still in the van, along that dreadful road,  
 Blazed broad and fierce the brandish'd torch of God;  
 Its meteor-glare a tenfold lustre gave  
 On the long mirror of the rosy wave;  
 While its blest beams a sun-like heat supply,  
 Warm every cheek, and dance in every eye—  
 To them alone: for Mizraim's wizard train  
 Invoke for light their monster-gods in vain:  
 Clouds heap'd on clouds their struggling sight confine,  
 And tenfold darkness broods along their line.  
 Yet on they go, by reckless vengeance led,  
 And range unconscious through the ocean's bed.



Till, midway now, that strange and fiery form  
 Show'd his dread visage; lightning through the storm,  
 With withering splendour blasted all their might,  
 And brake their chariot-wheels, and marr'd their coursers' flight.  
 "Fly, Mizraim, fly!" The rav'nous floods they see,  
 And fiercer than the floods, the Deity!  
 "Fly, Mizraim, fly!" From Edom's coral strand,  
 Again the prophet stretch'd his dreadful wand:  
 With one wild crash the thundering waters sweep,  
 And all is waves—a dark and lonely deep;  
 Yet o'er those lonely waves such murmurs past,  
 As mortal wailing swell'd the nightly blast,  
 And strange and sad the whispering surges bore  
 The groans of Egypt to Arabia's shore.  
 O welcome came the morn, when Israel stood,  
 In trustless wonder, by th' avenging flood!  
 O welcome came the cheerful morn, to show  
 The drifted wreck of Zoan's pride below;  
 The mingled limbs of men, the broken car,  
 A few sad relics of a nation's war:  
 Alas *how* few! Then, soft as Elim's well,  
 The precious tears of new-born Freedom fell—  
 And he whose harden'd heart alike had borne  
 The hours of bondage and th' oppressor's scorn,  
 The stubborn slave, by Hope's new beams subdued,  
 In faltering accents sobb'd his gratitude.  
 Till, kindling into warmer zeal around,  
 The virgin timbrel waked its silver sound;  
 And in fierce joy, no more by doubt supprest,  
 The struggling spirit throbb'd in Miriam's breast:  
 She, with bare arms, and fixing on the sky  
 The dark transparence of her lucid eye,  
 Pour'd on the winds of heaven her wild sweet harmony.  
 "Where now," she sung, "the tall Egyptian spear?  
 On's sun-like shield, and Zoan's chariot, where?  
 Above their ranks the whelming waters spread;  
 Shout, Israel! for the Lord hath triumphed!"  
 And every pause between, as Miriam sang,  
 From tribe to tribe the martial thunder rang;  
 And loud and far the stormy chorus spread—  
 "Shout, Israel! for the Lord hath triumphed!"

HEBER.

## LIST OF MONIES RECEIVED FROM THE 19TH TO THE 26TH OF MAY, 1852.

John Alexander, per Edward Hanham...	£4 6 3	Brought forward .....	£13 1 3
William Soulsby .....	4 15 0	William Richards .....	4 9 0
Thomas Chamberlin .....	4 0 0	George Picton .....	5 0 0
Carried forward .....	£13 1 3		£22 1 3

ADDRESS.—C. H. Wheelock, at Mr. Collings, 12, Mill Lane, Ashton-under-Lyne.

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# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

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Saturday, June 19, 1852.

Price One Penny.

## EPISTLE OF PRESIDENT S. W. RICHARDS TO THE SAINTS IN THE BRITISH ISLES.

Beloved Saints—Many are the interests connected with the building up of the kingdom of God among the nations of the earth, which are calculated to bring into lively exercise every energy of that soul to whom is committed, to any considerable extent, the watch-care of the Saints. Because of this, we feel it a duty which we owe to those who look to us for counsel, to offer such reflections, in this, the morning of our administration, as shall be calculated to increase and protect those interests, in their general bearings upon the present and future welfare of the Saints, that the kingdom of God may continue to rapidly extend its influence, power, and dominion upon the earth.

Every individual who has been baptized into Christ, by virtue of the new and everlasting covenant, has duties to perform, works to do, which, if left undone, will prove a sure seal of condemnation. A prompt and faithful discharge of those duties, or requirements, is the only thing that can justify, or wash the children of men clean from the stain of guilt, and entitle them to the merits of the Atonement; that their robes may become white through the blood of the Lamb. Every honest soul that has covenanted with its God, will have a desire to learn the will of God; and enjoying much of His Spirit, will ever be found walking in the line of his duty, in the path of wisdom, which is peace, and leads to life.

The daily exercise of the body is con-

sistent with its organization, to provide for this mortal life, and the continued exercise of the mind is essential to its proper development, that it may be capacitated for every enjoyment which intelligence can impart; but the exertions of either should be wisely directed, that the best possible results may follow: and while the one is calculated to supply the wants of the present, the other will also as amply provide for the endless future. Our present object is to direct the mind to some of those duties which immediately demand the attention of the Saints in the British Isles, and upon which the prosperity of the work depends.

It is the duty of all members of the Church of Christ to pray often to the Lord, that they may have much of His Spirit to lead them into all truth; for He has said that His Spirit should be given in answer to prayer: to cease all evil-speaking, which is calculated to justly give offence to your neighbour, brother, or sister—for woe unto them through whom offences come; to cease all your wrangling, and contentions, one with another; hatred, strife, and divisions are not admissible among Saints, they are of the spirit of the devil, and not of God; therefore, shun every appearance of evil; be kind one to another, seek to build each other up; be cleanly, virtuous, and good; patient in well-doing; and, finally, seek to be clothed with, and in the constant exercise of, every virtue that belongs to god-



liness, which will adorn and make lovely its possessor. Thus let every one by their own exemplary conduct, and upright course of life, become a living witness to those around them, of the power of God, through the Gospel of His Son, living in all the ordinances and counsels of God.

It is the duty of the head of every family, to see that every member of his or her family are properly instructed in all those duties which are consistent with their age and position in life: and inasmuch as marriage is an institution of God, it is the duty of the husband to love his wife, and treat her with all tenderness, even as Christ loves his Church, over which his arm of mercy is ever stretched out to save; but it is his duty to love his God supremely, more than his wife, his children, or even his own life, otherwise he is not worthy of a family. It is the duty of the wife to love her husband, and manifest the same with all that willing obedience, to his righteous counsels, that Christ requires of his Church; that as Christ is the Head of the Church, so also may the man be the head of the woman, that in them a worthy example of holiness and piety may be set before their children, and their children be taught to walk in the same.

It is the duty of parents to teach their children, when young, the right ways of the Lord; to teach them to pray; to love each other, and their parents; that the fear of God may be upon them; that they may be prepared, when eight years old, to be baptized, and grow up in the ordinances of God, having a knowledge of the ways of life, and sharing in the privileges and blessings of His kingdom; that every family may exhibit a pattern of the order of heaven, in organization, government, obedience, and every virtue which characterizes the heavenly order, and the will of God be done on earth as it is in heaven.

Thus let every one walk in the path of their duty, and honour the character of a Saint, and know assuredly that God has provided means for your perfection; hence it becomes the duty of every one to avail themselves of the benefit of those means. Do you ask what they are? We answer, They are Apostles, Prophets, Evangelists, Pastors, Teachers, and Deacons, given for the perfecting of the Saints, and the work of the ministry; that the wicked may be converted and brought to the knowledge

of God, through the labours and exertions of that ministry. The performance of the duties belonging to these several offices will materially affect the condition of not only Saint, but sinner; not one soul can be perfected without them, otherwise God hath wrought folly; and bestowed vain gifts upon men. But who shall charge God with folly? or say unto Him who hath performed His own will, Why do ye so? If He has ordained the officers of His Church to be the channel through which perfection should come unto the Saints, as well as to promote the work of the ministry, the blessings of either cannot be found elsewhere, hence they are in Christ's stead, who being made perfect, became the author of salvation.

We will now refer to the duties of some of these officers, in their respective fields of labour, as at present assigned to them under our Presidency.

The Pastors and Presidents of Conferences occupy an eminently responsible position, and it is their duty to watch over the flock which is committed to them with a father's care, to rule with all tenderness and affection, yet with uncompromising integrity, dignity, and honour; to see that every man under their Presidency stand in their lot and place, and fills the calling with which he is honoured in the Priesthood, discharging faithfully, yet wisely, the duties of the office which he holds, that he may be able to render, at all times, a good account of his stewardship to his superior in office. Let the Presidents of Conferences honour the Presidents of Branches under them, if they are worthy; and if they are not worthy, let them repent and become so, or be removed, and their places filled by men who are worthy; and let each one be required to bear the burden which belongs to him, or in other words, answer to the responsibility of the trust reposed in him; and let it be known that his garments are clean, and his conduct unpolluted with hypocrisy. It is the duty of every President of a Conference to see that there is not only a Conference Record faithfully kept, but to see that each Branch has a record of every important event connected with that Branch; whether of deaths, births, marriages, additions or removals of members, or whatever circumstance can effect the interests of the Branch, *giving all proper information with each item*, which, when reported and embodied in the Con-



ference Record, will constitute a concise history of the Conference.

It is also the duty of every President of Conference to see that the Book Agency of his Conference is wisely conducted, and all laudable exertions used to promote its interests both in and out of the Church; and from henceforth it is expected that he will personally acquaint himself with the fact, that the cash forwarded to this office, and the stock in the hands of the agent, at the office price, (branch debts included,) is sufficient to balance his account with this office at the close of each quarter. Not only the interests of the office demand this at your hands, but the people over whom you preside demand of you that you protect them in their rights. Further delinquency on the part of Presidents cannot be excused. The people should not, through your neglect or false delicacy, be called upon to pay an amount of money which has been embezzled by the agent, simply because your feelings have been so chaste and delicate, as to esteem it a breach of common courtesy to do your duty in examining his books; as has been the case heretofore. Such courtesy as this does not belong to our religion; hence we must be excused for not admitting it in others. Some of the Conferences are making noble exertions to free themselves from such unjust burdens; and if their Presidents are wise, we expect they will be relieved from them in the future. All agents whose accounts exceed fifteen pounds per quarter, are expected to make semi-monthly remittances to this office, those under that amount, once per month.

The Presidents of Conferences are expected to devote their time to the watch-care of the Saints, and the work of the ministry, and not to be encumbered with the Book Agency, or any other business calculated to divert their attention from the immediate duties of their Presidency. Because of this and other like evils that have existed, the system has been adopted of introducing *Travelling Elders*, for the purpose of taking charge of some few Branches of Conferences. Some of the Conferences are sufficiently numerous to justify this arrangement, but they are few. If every officer in the several Branches of the Church would stand forth in the spirit of his calling, many Travelling Elders might be relieved from their present labours, and go among those who

have not yet heard the Gospel preached, but are anxiously waiting for the dawn of that happy day when salvation shall come unto them; and thus the kingdom would be extended abroad, and its dominion increased. It is the duty of the Elders to prove the world, and to do it in the way that God has appointed, that they may be witnesses for those who shall be justified, and against those who shall be condemned;—and by this shall ye know His disciples if they feed you, and clothe you, and give you money, and receive your testimony. But while a Travelling Elder only goes out to preach to the world on the Sunday, and then retreats to the midst of the Saints, he neither proves the world, nor gives them a chance to prove him; and while he thus fails to do his duty, many of the world fail to come under condemnation, and the work is lengthened out, in some instances to years of indifferent service, while months might have accomplished the same work.

In some cases there is not that intimacy existing between the Presidents of Branches and the President of the Conference that there should be, which renders his labours difficult, and some times even unpleasant. This, brethren, should not be.

It is the duty of every officer in the kingdom of God to turn his heart, his feelings, and his affections to his President; and as you seek after the spirit of the Lord to enable you to do his will, so with the same fervency of soul seek after the spirit, the will, and the views of your President, to do the same with all lowliness of heart, and so much the more as you occupy an exalted and responsible station. If you will be like your Master, never seek to do your own will, but the will of him who is greater. That man who will not turn his heart altogether to his President, as his immediate counsellor, cannot have power to wield an influence for the salvation of the people; the Priesthood of God recognizes no other principle of government, because it is perfect, and perfect obedience is required of every subject, whether high or low, rich or poor; otherwise, responsibility cannot rest where it belongs; and when a man assumes the right to differ from his ruler, he assumes the right to betray the government of God, and lay it open to the deadly influence of opposition, which is the power of the devil. If evil should exist in the ad-



ministration of government, the *higher power* has a right to interfere.

All are not perfect yet, therefore let every one look about him, and know his position. Are Presidents losing their power and influence among the people? If so, what is the cause of this evil? Search it out, and let it be put far from you. You must not expect, brethren, more from those over whom you rule, than you give to those who rule over you. If you take the liberty to withdraw your feelings from, and differ with, your President, you must expect to give the same liberty to those over whom you preside, and who look to you for an example. In this, as

in other things, the measure you mete shall be measured to you again; and if you rule with a heavy hand, and will not bear the burden of the flock, you must expect the same measure from those who rule over you.

It gives us great pleasure to know that such cases, within the limits of our acquaintance, are very few, and where they do exist, wisdom we trust will dictate the better way, and restore that harmony of feeling, with that united effort which ever ought to characterize the family of God, and always was an effectual way of preaching the Gospel to a contending world.

(To be concluded in our next.)

### SPEECH OF HIS EXCELLENCY BRIGHAM YOUNG,

GOVERNOR OF UTAH.

*Delivered at the Legislative Festival, held in the Territorial House, Great Salt Lake City, March 4th, 1852.*

(From the Deseret News.)

With joy and delight I look upon you, brethren and sisters. I feel to render all praise, thanks, and adoration to our Father and God, that my heart is capable of rendering; and with all the affections, together with all the talent bestowed upon me, I feel to serve, praise, adore, and acknowledge the Lord our God.

Let me ask a question. Finding ourselves in our present position in the world of sin and darkness, of ignorance, unbelief, superstition, and tradition, which have been woven, and interwoven, with our lives; thrown around us like a mantle, which is used to shield the body from the cold and from the storm; considering ourselves as we are, then asking ourselves the question, if on earth we have any idea of anything like a kingdom or community of people being celestial; then asking ourselves again, if we have, does not the presentation this evening border very nigh to it? I can say for one, as far as we do know and understand, as far as our capacities can expand, and grasp life and happiness, just so far this community which is present this evening, are advanced in the celestial path.

If there is a heart here this evening, that does not chime in with every sentiment of righteousness, that heart has no power in this assembly. This company are controllable, like the ship by the rudder

in a gentle breeze, that can be turned hither and thither at the will and pleasure of him who commands; so with all here present; at the sound of the voice all is hushed, and every heart throbs in unison in response to the words of praise and thanksgiving to our Father and our God. This proves that the majority, at least, are right; and I have no reason to believe that there is a heart in this house, but chimes in with my own. Every countenance is cheerful; every face is lit up with a lively glow of joy, peace, and tranquillity.

We are now enjoying our pastimes. We often meet together and worship the Lord by singing, praying, and preaching, fasting, and communing with each other in the sacrament of the Lord's Supper. Now we are met in the capacity of a social community; for what? That our minds may rest, and our bodies receive that recreation which is proper and necessary to keep up an equilibrium, to promote healthy action in the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for its exercise, for its good.

This party was gotten up by the members of the Legislature, to rest their minds, to convene in a social capacity, and enjoy



the society of each other, with their families, and to give renewed activity and energy, which will invigorate and strengthen them in the discharge of the arduous duties devolving upon them.

With regard to these feelings prevailing in our midst this evening, as well as the correctness of these principles, every man and woman must be their own judge. I judge for myself, and not for another, although I have that privilege, and can do it with safety and propriety. Why is this? Because when I look upon the faces of my brethren, I know their hearts; let the roots of bitterness be there, and their countenances meet mine, and I know it in a moment. Do you not know it also? Can you not feel it? Can you not see it? You can. This is why I say that I have the privilege of judging others. You have the same privilege. Having this privilege to judge for others, as well as for myself, I feel to say, that every heart of the company present this afternoon and evening, feels to sing praises to the Lord, and shout Hallelujah to His holy name. I am in the best place I ever was during my life, and with the best society. I never saw a community that enjoyed the tranquillity and peace that is enjoyed by this people in these vallies of the mountains. Is it not so? Judge for yourselves; ye are my witnesses.

A few words, perhaps, will suffice the company. I was requested to make a few remarks at the opening of the meeting, but I chose to delay speaking until a more suitable time; for when any of my brethren or myself speak to the people, I wish all to hear that conveniently can, because when we are in this capacity, and call our minds together, it is to reflect for a few moments, and look at each other, and think of the Lord; view over the past time of our lives, and contrast its history with the present festive moments. It is good to look upon each other, because the faces of our friends, and the gladness of their countenances, cheer our hearts, furnishing food for future reflection: under all circumstances, in every situation of our past lives, in every transaction of business, and of social enjoyment, remember it is good to reflect, and consider upon it now, in the days of peace and prosperity, while we have the privilege.

Our present situation, and the enjoyments of this evening, will become subjects of pleasant and agreeable reflection, when

we shall be separated from each other. Some of these my brethren may be absent in foreign lands; our sisters may be separated from this community, and go to the right, and to the left; then these moments of festive joy will be remembered with pleasing emotions, and cherished in fond memory in after years.

Again, when we meet in this capacity, it is good for our minds to be refreshed on this wise a little, for the reason, as you are all aware, that we are naturally forgetful; and it is according to the frailties of human nature to decline and falter in our feelings at the varied, besetting, enticing, and almost overwhelming temptations that are abroad in the world, and with which the people, especially those of the household of faith, have to contend. Our former life, its anxieties, and enjoyments, are apt to be forgotten.

This is our experience; if we should suffer ourselves to spend our time day after day, and week after week, as we are to-day, how long would it be before we would forget the Lord? It would not be long; if we continued in the exercising of the body without reflection, this company would soon think it is no matter about praying, or asking the Lord about anything. We have enjoyed ourselves heretofore, and all has been peace, quietness, and good order; but how long would it remain so? How long would it be before we would become careless, if we remembered not the Lord? For this reason I say on every such occasion, it is right, reasonable, and necessary, that every heart be directed to the Lord. When we have sufficient recreation for our good, let that suffice. It is all right; then let our minds labor instead of our bodies; and in all our exercises of body and mind, it is good to remember the Lord. If it cannot be so, but otherwise, I do not wish to see another party while I live. If I could not enjoy the Spirit of the Lord in this capacity with you this evening, and feel the power of God to rest upon me, I should cease from all such indulgence. From this time, never let us permit ourselves to go one step beyond that which the Lord will own and bless.

But I pause here, and for this reason; I want it distinctly understood, that fiddling and dancing are no part of our worship. The question may be asked, What is it for then? I answer, that the body may keep pace with the mind. My mind



labors like a man logging all the time; and this is the reason why I am fond of these pastimes; they give me a privilege to throw everything off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed, and quickened, and enlivened, and animated, so that my mind may not wear out. Experience tells us that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercises. This is the reason why I believe in, and practice what I do. The question might be asked, Why not go into the kanyons, and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the kanyons, the whole camp of Israel would follow me there; and they would not be there long before they would say, Come Brother Brigham, I want to talk with you; come, I will chop this wood. How many scores of times I have undertaken to work, since I came into this ministry; scores and hundreds of times, when my calling in the kingdom of God was less than it is now, have I endeavoured to set myself to work, but seldom could have a chance to do so more than five minutes, some one would come along, "give me the hoe, Brother Brigham; I want to talk with you," and so stop me; and no sooner stops me than he stops also. I have given it up, I do not intend to work any more at manual labor. I do not wrestle, or play the ball; all the exercise I do get is to dance a little; while my counsel room is from my office to this room, and from this room to my house again, into my sitting room, dining room, &c.

You will see the time, you will know what my labor is. I wish this community to consider that I have feelings of a very acute nature. There is not a man or a woman, saint or sinner, it mattereth not, that feels injured, and lays their com-

plaints before me, but what it rests upon my feelings: but my faith is unyielding, and I intend to keep it so, as much as I can; my feelings sympathise so with the injured, that I am grieved, and distressed, and my head aches, and large drops of cold sweat sit upon my brow; no man or woman knows anything about my feelings, and I do not want them to know, for I calculate to kick off all from my heels that I cannot carry. I will carry all I should; but there is not a person in this community that can bring to mind or mention the time when ever I exhibited one particle of sorrow or trouble to them. I calculate to carry my own sorrows just as long as I live upon this earth; and when I go to the grave, I expect them all to go there, and sleep with me in eternal silence.

But to return to our party. I would just say, it was gotten up by the Legislature to enjoy ourselves. I have enjoyed myself first rate; my heart is cheerful, and full of gladness. I am in the midst of the Saints of the Most High; and my desire is, and I will say with all my heart, May God grant that the blessings, favors, mercies, and kindness of our Father in heaven, may bring us to a sense of the obligations we owe to Him, and cheer us, and cause joy and tranquillity to reign in this community, that every heart may be bound up in the Gospel of the Lord Jesus Christ, without having to feel the rod again. What is the use of it, when mercy and kindness are lavished upon the people of God, to see them falter in their faith; to see them grow cold towards the Lord their God; to see them slacken their pace,—is it not grievous? Just look at it. Suppose you had all the good gifts to bestow upon your children that heart could wish, and you lavish them out; but the more you give, the more slothful they become; how would you feel? Just apply this to yourselves; I know how I should feel. When I bring my mind to bear upon this subject, and see what the Lord has done for me, and for this people, and think that I should become remiss in my duty, so that the Lord should have need to chasten me again, it seems, on the first reflection, that I ought to be damned. When I look at myself before the Lord, and see what he has called me to, and what he has called my brethren and sisters to; how he has bestowed blessings upon us, and heaped them up until there



is not room to receive them, and I should want to go to the gold mines, and return again here to speculate upon the Saints, and should be guilty of complaining all the time, it seems, if I were to do this, the Lord would damn me.

I know you feel as I do upon this subject. When you take this into consideration, your serious reflections having place in your heart, you feel as I do: for heaven's sake, for your own sake, and for the sake of him who died for us, never let us falter in our duty. While we live, it is our duty to love the Lord with all our might, and with all our strength, and with all our souls. This is our duty first and foremost; we ought to love Him better than our wives, children, brethren, and sisters, and all things besides. Is this our duty? Verily yes. Let the heart love God, and serve Him, without any division of feeling; never suffer it to wander to the right, or to the left, for one moment.

If these were the feelings of this people, the Lord would lift up our hands, exalt our hearts, and cause us to walk in His almighty strength; so that the devil and his imps would never have power to bring another affliction upon us; never, no never. Therefore, love the Lord; keep his commandments; cleave to the Israel of God; this is my exhortation all the time. And what is the next duty? Love your neighbour as yourself; do unto others as you would that others should do unto you; cease your contention, and bad feelings, your evil speaking, and evil doing.

As I observed here not long since, I consider it is a disgrace to the community, and in the eyes of the Lord, and of Angels, and in the eyes of all the Prophets and Revelators that have ever lived upon the earth, when a community will descend to the low degraded state of contention with each other; this little bickering, jarring, fault-finding, somebody's abused me. Why do you not say, If you have a mind to abuse, abuse away. Suppose every heart should say, If my neighbour does wrong to me, I will not complain; the Lord will take care of him. Let every heart be firm, and every one say, I will never contend any more with a man for property; I will not be cruel to my fellow creature; but I will do all the good I can, and as little evil as possible. Now where would be the wrong of taking this course? This is the way to approxi-

mate toward a celestial state. A community cannot be produced upon all the face of the earth that presents a celestial aspect like this. If we continue to be faithful and prayerful, and strive continually to resist every evil, we shall approximate more and more towards that celestial kingdom, where there is an eternal inheritance, and an unsullied glory. And if we should look back upon ourselves, when we were doing evil to each other, should we not do so with regret and shame—should we not look upon our past mortal lives with anguish and disgust? I wish men would look upon that eternity which is before them. In the great morning of the resurrection, with what grief would they look upon their little trifling affairs of this probation; you would say, Oh! do not mention it, for it is a source of mortification to me to think that I ever should be guilty of doing wrong, or of neglecting to do good to my fellow men, even if they have abused me. Oh! how would it appear if you understood the heart of the Lord, and understood the heart and faithfulness of those in the celestial kingdom. As good as we are, we shall not want to look upon our past actions; we shall say, Oh! do not mention it, but let it sleep; I never want that to be resurrected, but let it die in the grave, and sleep an eternal sleep. Brethren and sisters, I hope and pray our evils may never rise with us. I can say to you with all my heart, and with all my soul, and not only to this company, but to all the Saints throughout the world, May the heavens bless you; the Lord Almighty blesses you; my soul blesses you; how my soul loves you; may Angels bless you, guard, and preserve you, and may all the heavenly hosts, arrayed in all their panoply of power be engaged for your exaltation.

One thing more. You will perceive all the time, this one thing in me, viz.: by my conduct, there is no lack of confidence—not a particle of jealousy arises in my bosom towards this people. I never felt for one moment a shadow of doubt upon that subject. I have never seen one moment but this people loved me; although I may get up here and cuff them about, chastising them for their forgetfulness, their weaknesses, and follies, yet I have not seen a moment when they did not love me. The reason is, because I love them so well. Do you not know that spirits beget spirits, and likeness be-



gets likeness. I love this people so well that I know they love me; they have confidence in me, because I have confidence in them. You may scan the history of the whole Church and look over the whole surface of the matter, and did you ever see this people, when they had the same confidence as they have in each other as at this day? No, never. And it is on the increase; and this is what will make a community powerful. But if we lack confidence in each other, and be jealous of each other, our peace would be destroyed. If we cultivate the principle of unshaken confidence in each other, our joy will be full. What does it prove? It proves that we are fast advancing, and approximating towards that degree of light, knowledge and glory, and all the principles that pertain to the Everlasting Gospel, and that we are actually in the favor of the Lord. We need not bring any proofs of that, for devils never kick and cuff their own, that's certain. As I used to say fifteen years ago, when I was out preaching, and the people would get alarmed, when the devil would get mad, they would say to me, "Oh! dear sir, what is the matter, I am afraid we are

all going to be killed, for all hell is boiling over." My answer was, Thank God, the Devil has not forsaken us yet. Will he not sustain his own kingdom? When you see all the powers of the evil one combined against a community, you may know that is Christ's kingdom. Everything has proved that this is God's kingdom, and I need not say anything more about these two powers.

The Lord Almighty is for us, and the devil is against us. However, I will tell you what I think of the whole of the devil's company on this earth, if they will just keep out of my path, I shall be glad, for I never want to see one of them. My soul is satisfied with looking upon this wicked world. If I never see another wicked person while I live, I am perfectly satisfied with the Saints; these are my feelings. True, it is my duty to preach to them; but I am willing if the Lord is satisfied, that I should never see another wicked person upon this earth. I would be satisfied to live with the Saints and Angels from this time henceforth. May heaven bless you, brethren and sisters. Amen.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, JUNE 19, 1852.

LATE FROM THE GREAT SALT LAKE VALLEY.—By late advices from the Great Salt Lake Valley, we learn that things were going on peacefully and prosperously in that secluded and highly favoured portion of the globe. Honest industry, and the free enjoyment, in the name of the Lord, of all the blessings obtainable therefrom, were the motto of the inhabitants of Deseret, or Utah. No idlers are encouraged there. All must be actively and earnestly employed in some good work or other.

Home manufactures continued to be a main subject for consideration and action; some noble examples are given in the *Deseret News*, amongst others, that of Governor Brigham Young's family, who had woven 500 yards of cloth during the winter season.

A company was in process of organization, under the direction of the Governor, for the purpose of exploring past the rim of the Great Basin to the southern boundaries of the territory. The company would probably leave Great Salt Lake City immediately after the April Conference.

The Council of Health holds frequent meetings to consider the best methods of promoting the good health of the community, individually and collectively. Addresses are delivered by competent persons. The ladies alone assemble at certain times, to discuss and listen to matters pertaining particularly to their own health and well-being.



The members of the Legislature held a Festival on the 4th of March, in the Territorial House, Great Salt Lake City, at which the Governor, and other distinguished persons were present. The entertainments consisted of most excellent refreshments for the body, singing and dancing, toasts and addresses, &c. The speech of Governor Brigham Young will be found in another part of this Number. The Printers had also held a Festival in the school-house of the fourteenth ward of the City, on the 24th of February. The First Presidency were present. The usual routine of entertainments was the order of the evening.

It was anticipated that the April Conference would be held in the Tabernacle, a building 120 feet by 60 inside, all thrown into one grand arch without pillars: it is supposed to be the largest hall, without pillars, in the United States.

It was expected that about 100 horse teams would leave the Valley in July, loaded with flour, potatoes, &c., with some beef cattle, to assist the emigrating poor on the plains,—we mean the walking poor, and those sent out through the instrumentality of the “Perpetual Emigrating Fund.” It was thought the rich could help themselves. We have a shrewd kind of a notion that the walkers—the wheel-barrow and hand-cart emigrant Saints, will have the best of the race after all.

President Brigham Young had given orders for the building of a baptismal font on the Temple block this summer. The Presidency were all in good health.

## HISTORY OF JOSEPH SMITH.

(Continued from page 231.)

The following is extracted from the *Evening and Morning Star*, of September, 1832.

### “WRITING LETTERS.

“The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not

forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hail of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example. To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

“It is pleasing to God to see men use the blessings which He gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved breth-



ren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of Him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbours as themselves, for the sake of righteousness and eternal life.

"1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence, and save postage.

"2. Never write any thing to a friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends, and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clods of the valley.

"3. Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord, and will prevail.

"4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the under-

standing of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

"5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this:—Write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbour. No one would write a word against the creatures of God. No one would need write a word against any thing but sin; and then the world would be worth living in, for there would be none to offend."

(To be continued.)

## MEETING OF THE FLOODS OF THE HUMAN RACE.

(From the Cincinnati (U. S.) Atlas.)

Preparation seems to be making for a pretty extensive jumble of races upon this continent. While the hives of Europe are discharging their swarms upon the eastern border, those of Asia are paying a similar tribute to the western. A vast emigration of indigenous people is going on from the east to the west of the United

States; and South America, attracted by the gold of California, is sending her thousands to settle upon her shores.

What a confusion of floods and Babel of languages! Nothing like it has been heard of since the day of the dispersion of the brick-layers upon the plains of Shinar. "Parthians and Medes, and dwellers in



Mesopotamia, and Cappadocia, and Pontus, and Asia, Phrygia, Pamphylia, and Lybia, strangers of Rome, and Jews," composed the heterogenous population, which, at Jerusalem, listened to the preaching of Peter, on the day of Pentecost; yet, taking the term Asia as it was then understood, how narrow was the field from which that variety of people was drawn, compared with the widely distant nations whose floods are now tending to that great home of all tribes, and kindreds, and people—the continent of America. Europe, Asia, Africa, and the islands of the sea—wherever man resides—the sooty African dragged from his native forests, in chains, to a servitude here, that ensures a positive elevation to himself and his posterity; the polished Frenchman fleeing from his native hearth, to a land where he may enjoy freedom of speech and opinion; the servile Cooley from the banks of the sacred

Ganges, and the independent Teuton from the vine-clad borders of the Rhine; the wary Chinaman, skilled in all the hypocrisy of trade, and the careless son of Ireland, equally oblivious of the present and the future; lithe Islanders, whose care is confined to the wants of to-day; and sturdy Swedes and Norwegians, whose energy is directed to accumulations for to-morrow; all these, and thousands more, are planting their standards upon this continent, and composing elements from which is to be constituted its mighty future.

How interesting and instructive a subject for contemplation. Who can predict a feature into which so many and various ingredients are to enter? The vast problem of man's ultimate destiny is opening to his contemplation with a grandeur such as it never before exhibited.

## FRENCH CORRESPONDENCE.

LETTER FROM ELDER JOHN HYDE, JUN.

67, Rue D'Orleans, Havre de Grace, May 2nd, 1852.

Dear Brother Richards.—Many of the readers of the STAR, whose hearts are panting for the possession of knowledge, seeing the progress of the work of God in Denmark, Sweden, Germany, Switzerland, Italy, Malta, the Indies, and many other countries to which the servants of God are gone, have asked, "And what of France? racked and torn as she has been with internal dissensions, agitated and disturbed by political tempests, does the Gospel make much progress there?"

There are difficulties attending the French Mission peculiar to itself. It is true that the Saints in Italy are weighed down by an incubus almost unsupportable; that those in Denmark, Sweden, and Iceland, have been confronted by raging mobs, and unprotected by newly made laws; that they have had to combat ancient prejudices, and encounter vehement opposition wherever they have gone, but the obstacles in France are peculiar to itself, and more difficult to surmount. As examples of this, there was a protestant minister in Paris who had obtained the *permission of Government* to hold a tea-meeting, (he dared not hold

one without a special permission,) the people assembled, a commissary of police entered, and in the name of Louis Napoleon forbade the minister to address the meeting, sing a hymn, or *pray!* or *even to ask a blessing aloud on the refreshments.* This fact is almost incredible, a *Christian* government forbid a man to *pray*, or even to demand a blessing before eating. This occurred on Easter Sunday.

In Paris there are twenty Saints, they are obliged to separate into three parties, and each party meet at a different place, and that *only once on the Sunday.* For three days the "*Etoile du Déseret*" lay on the table *du haut Conseil de France*, and after repeated investigations, several passages of Scripture were erased. These facts speak loudly, and from them it is easy to obtain a comprehension of the position of the Gospel here.

We dare not preach in public, it is even sometimes dangerous to preach in private, almost every window reveals a spy, and every wall conceals a traitor; where such mistrust exists, there can be found nothing but confusion imprinted on every feature, and terror impressed on every heart.



The French Mission cannot boast its hundreds baptized, its branches established, its Conferences organized, but it can boast a few noble and burning spirits who have consecrated their all to the advancement of the kingdom of God, and the accomplishment of His high and holy behests; they know the kingdom of God can never be subdued, and, if necessary, they are ready to be immolated in its triumph. They constantly and continually realize the weakness of the systems of men; that ignorance is marked upon every lineament, and imbecility stamped on every trait: they unceasingly learn the power of the principles of truth, unlimited in their range, uncircumscribed in their authority, eternal and lofty as the source whence they have emanated. They know that by faith many mighty marvels have been performed in ancient times: seas have been severed, and their waters held like walls of adamant to protect the Saints, and have fallen like tottering mountains to overwhelm their enemies; faith has torn up the foundations of the strongest walls, and hurled them upon the city that they defended; arrested the sun to light the destruction of the armies of the five kings; bound the earth and fettered its satellite; driven back the seasons; withheld the rain, and forced the spirit to return to its tenement of clay—and if faith has done so much, shall it not triumph over the puny efforts of a few petty, puerile, uninspired men?—Verily yes!

The French Saints, with an unyielding resolution, and unflinching courage, an undying hope, and an uncompromising fidelity, will perform their duty; with the light of truth illuminating their minds, the fire of truth burning in their spirits, the sword of truth flashing in their hands, they are determined to play well their part, knowing that, whatsoever may come, truth will prevail. They feel that if the difficulties of the French Mission be superlatively great, the honour attending its accomplishment will be transcendently glorious; for the more puissant the enemy, the more lofty the honour of the triumph.

At present the Saints are baffled and confounded almost at every step, their way appears to be hedged up, some change must take place, and that, a change as great and stupendous as the necessity is imperative.

The French Saints are full of burning

desires for the time of deliverance to approach; sad and sickened with the terrible scene of confusion and misery this country presents, they long to reach a land flowing with milk and honey, where unity secures strength, where all is peace, and the motto is love; they feel they would willingly exchange the beauties of their lovely *Patrie* for a land more enticing, because more blessed; but while they remain, they are resolved to warn their friends, bound as they are by ties so sweet to God, connected as they are by bonds so cherished with their brethren, and pressed as they are by the obligations of their duty to a down-trodden and groaning humanity. They determine to advance, though in their triumphant march they trample on the crushed altars of a hireling priesthood, wrecks and ruins of false systems, where folly was as enormous as the superstition on which they had been established.

Not a doubt can be entertained on the importance of the French Mission. If the salvation of 36,000,000 souls, now either wallowing in the mire of tradition, or vainly searching for satisfaction in the conflicting sects of Protestantism be important, then the French Mission is important; if the moans of the orphan who is withered with the consciousness of his own misery, and the knowledge of that of his dead parents; if the lament of the widow who thinks that on earth she has no hope, and fancies to find consolation only in the grave; if, in short, the salvation of all the thousands of honest in heart who have perished without a knowledge of the Gospel, from Sicambre, who, after assisting to destroy Rome, settled in France, to this day, be an important work, then the French Mission is an important mission. Cursed as France is with dispositions so vacillating and mercurial, without stability of faith, or constancy of affections, cursed as she is with a desire to meddle in politics, the Gospel will be her greatest boon, and the Elders her greatest blessing.

Politics is the religion of Frenchmen, and mammon is their god; their religion is now and has ever been their greatest curse. Now, with thousands of Priests exercising an unlimited influence over the minds of the people; millions of Jesuits who sway a private tyranny over those unfortunately subject to their power; secret societies and combinations of every



description and character, plotting either against the well-being of the people, or the security of the state; a system of spies as extensive as complete, with a tyrant preparing a seat whence to tread the heel of despotism upon the necks of slaves; in all, a volcano raging in the bowels of society, lulling into a false sentiment of security by its apparent dormor, but preparing to burst forth with a violence still more terrible and overwhelming, what can we hope for from this unfortunate country?

It is not generally known that there is a society of female Jesuits in France, who have a Mother-general, as the male Jesuits have a Father-general: its ramifications are extensive, and its numbers increasing: the existence of this society is not even known to many of the younger Priests of the Catholics,—thus are placed spies in the domestic circles of life, traitors in the family, and thus is laid the foundation of a society as terrible and mysterious in its influence as the Vehmgerite once was in Germany; the Jesuits say that Charles the tenth, legal heir to the throne of France, is at their head, as the arch-dukes of Germany were at the head of the Vehmgerite. Where will all this end? The embers of revolution smouldering in their midst, turbulent spirits who can only find their happiness at the expense of their fellows, or infatuated enthusiasts who would wrap Europe in a robe of flame, and promulgate their tenets at the edge of their swords.

Liberty in France is a fugitive shadow that flies the swifter the faster it is pursued. Freedom of speech is a recollection of the past, for an incautious word a native will receive his expatriation, with twenty-four hours to make his preparations; a foreigner his passport, with an order to quit France. Liberty of the press is a plank of moonshine across a river, for a slight error the proprietors of papers are subject to a penalty of 30,000 francs, (£1200.) Her soldiers are licensed butchers of their fel-

low-countrymen: her statesmen, privileged oppressors of the people: her honour is perjured, and her glory, a badge of infamy.

In such a country, surrounded by such a combination of threatening elements, it is necessary to act with wisdom, the most astute and profound: a false step would precipitate the mission into irretrievable ruin. In such a position, with a weight of responsibilities so onerous, and so calculated to test every energy of the mind, or develope every weakness, in such a position we feel how inadequate are our own capacities: to the narrow views of man it would seem the climax of folly to attempt to preach in such a country, or essay to confront such a force; but our confidence is in God, our trust in His arm, and we know that assisted by Him, every effort of our enemies, while it adds prosperity to the cause of truth, will rebound on their heads with confusion and contempt.

The Gospel in France is but a new born child, already it has encountered opposition, unrelenting and fierce; eloquence has summoned her orators to denounce it, contempt has marshalled her forces to despise it, and calumny has excited all her subjects to slander its origin; yet we know that when the half-constructed theories of man shall be swept away, the Gospel shall stand and shine in sun-surpassing splendour, and the wisdom of man shall wither in its effulgent ray.

We ask the prayers of the Saints, that our mission may be accomplished, and accomplished well; that thousands of the house of Israel in France, may ere long rejoice in the Everlasting Covenant; that the hearts of thousands of French Saints may swell the tribute of adoration to God, and they increase the number of His children. Amen.

With love, fervid and profound, for the Saints in England, desires deep and intense for their prosperity, and prayers sincere and fervent for their success—I am, your fellow-labourer in the Everlasting Covenant, JOHN HYDE, JUN.

## IRISH CORRESPONDENCE.

LETTER FROM ELDER E. SUTHERLAND.

Dublin, May 15, 1852.

Dear President Richards,—Having been given to understand, that many of the Saints in England are anxiously waiting

to hear of the situation of the Church in Dublin, and feeling persuaded that you are no less interested in its prosperity, I



feel it my duty to report to you our present position and future prospects.

It will be two years, the latter part of next June, since I first arrived in this city, for the purpose of introducing the principles of the everlasting Gospel, according to the appointment of our late beloved President, F. D. Richards. Since then I have been called away occasionally, through circumstances, leaving the time I have devoted to the work here about fourteen months; and I am thankful to say, my humble efforts to promote the cause of truth have not been altogether in vain.

The difficulties with which I have had to contend have been considerable, as you may suppose; tossed about with bigotry and prejudice on every hand, and overshadowed as it were with the clouds of priestcraft, and superstition, that could only be pierced by the arrows of Divine truth, bathed in that fountain, in the defence of the pathway to which, was shed the blood of our beloved Prophet. Under these circumstances I have endeavoured in weakness to pull the Gospel bow, trusting to the Spirit of the Lord to direct the dart, till, ultimately, the darkness gives way, and the light of truth shines forth, and occasionally illuminates our path to the waters of baptism. The circumstances that characterized the commencement of the work here, are not dissimilar to those I often heard Elder Lorenzo Snow say characterized the introduction of the work into London, viz.; several of those who first obeyed the Gospel we had to cut off, and others, through circumstances, have been removed. But, notwithstanding, I am happy to say the Church is now beginning to assume an important position; our meetings have been well attended of late, and sometimes, by persons of influence, and they do not forget to exercise their influence to the great annoyance of the meeting. We have the attendance of several divinity students from Trinity College occasionally, but we should be surprised if they were to keep quiet. Last week a deputation of six gentlemen from the college waited on me, and were met at my lodgings by myself and Brother Bowring. We had an interview with them for three hours: we treated them as gentlemen on the one hand, and as boys on the other, not knowing their right hand

from their left. They soon found there is more truth in "Mormonism" than they were aware of. They were anxious to have a public discussion at first, but they went away without making any arrangement to that effect. For several weeks past they attended our week-night meetings, for no other object but to prevent us worshipping in peace. Last night a large number of the students came, and before the meeting had been long commenced, you would have thought that all the powers of hell had been let loose. To continue the meeting was impossible, and their fury, to all appearances, could only be appeased by tearing me to pieces. But, however, the Lord preserved me, and the brethren that were with me, till at length, through the aid of the police, the hall was cleared. Similar proceedings have characterized our week-night meetings for several weeks past, and we try to console ourselves by expecting we are only in the commencement of our persecution, for I believe we shall have to meet it on every hand. All this tends to strengthen the Saints in their most holy religion, and leads them to long for the time of their deliverance, when they shall be gathered to the land of Zion, and be free from the corruptions of Babylon. We number about thirty-five Saints, and I pray the time may not be far distant when our number shall be considerably increased. I have two fields of labour, for which I am in want of two good, faithful men, who will not be frightened by a little persecution; one is in the King's County, where I preached last summer and baptized two. A theoretical knowledge of our doctrines exists pretty extensively in that region, and I am anxious that a practical knowledge should likewise spread among the people. The other is in Carrickmacross, where we have five members who are bearing their testimony to the people. I cannot spare men for those places from Dublin yet, as I am anxious to preserve all the strength I can in the metropolis. If you can conveniently supply my wants in this respect I shall be glad. Feeling desirous of an interest in your prayers,

Believe me, yours,

Very truly,

E. SUTHERLAND.

If some persons were to bestow one half of their fortune in learning how to spend the other half, it would be money extremely well laid out.



## VARIETIES.

IN character, in manners, in style, in all things, the supreme excellence is simplicity.

THE essence of things is seldom so much regarded as external and accidental appendages.

TRUE joy is a serene and sober motion, and they are miserably out who take laughing for rejoicing.

SELF-DEPENDENCE, which generates all that is grand in plan and power, is the great source of strength.

"I HOPE to live to see the day," said Lord Brougham, "when every peasant in England can understand Bacon." "His lordship," replied Cobbett, "had much better hope to see the day when every peasant will be able to *eat* bacon."

A FRENCH Canadian posts his wife in the St. John's "*News*," in the following words:—Ma nam dats Peter Rouvill—ma wife he leave ma haus and shant ax ma. Any man dat trus him on ma nam, dats loss for you.

VALUABLE LEGACY.—A Greek maiden being asked what fortune she could bring her husband replied in the following beautiful and forcible language:—"I will bring him what gold cannot purchase—a heart unspotted, and virtue without a stain, which is all that descended to me from my parents."

THE ENGLISH LANGUAGE.—M. Grimm has just passed a splendid eulogium on the English language, in a dissertation read before the Academy of Berlin, in the course of which the great German scholar declares his opinion that the English language is by very far the best adapted of any modern tongue to become universal.—*Family Herald*.

INTERESTING FROM UTAH.—Some late and interesting news from Utah will be found in another column. The Mormons appear to be getting along joyfully and prosperously. Brigham Young, the head of Church and Territory, is an admirable tactician. Whatever may be said against his spiritual doctrines, some of his earthly ones are decidedly good. He is a worker—mentally and physically—and none of his faith can live in his dominions unless they toil for their bread. His disquisition on music and dancing is founded on pure common sense philosophy, and many of our eminent divines may learn wisdom from it. Read it.—*New York Herald*.

THE UTAH DIFFICULTIES.—A private letter from Judge Luiw,\* in relation to the Utah difficulties, disagrees entirely with the statements made by his associates, Judges Brandenburg and Brocchus. He states that the Mormons are greatly in favour of the principles of the Constitution and laws of the United States; and their greatest complaint is, that they cannot get the laws executed in their behalf. He states that Governor Young done all he could to settle the difficulties amicably, and speaks thus of the runaway Judges:—"Judges Brandenburg and Brocchus are better informed in the little practical workings of the law than Governor Young, but as a great general thinker, they cannot touch him with a ten foot pole. They, however, saw that Governor Young wielded an influence here that they had not the powers of mind to cope with, and I thought, and still think, was the great secret of their leaving. Governor Young holds an influence here that no man from the States *can* hold, and, in my opinion, it is not only well earned, but well placed."—*Cincinnati (U.S.) Atlas*.

THE UTAH JUDGES.—The Judges from Utah have resigned or abdicated upon compulsion, and successors have been nominated to the Senate. The President has acted wisely, and the Delegate in Congress from Utah has sustained himself, as well as the interests of his constituents, against a combination of excommunicated Mormons, unjust Judges, and ambitious and mercenary politicians, who expected to drive the President to the hazardous removal of GOVERNOR BRIGHAM YOUNG, investing them and their associates with power and place under the General Government, backed with a strong military force "to crush the Mormons," (the language of Judge Brocchus,) and to disperse the Mormons, and drive them from their possessions at Great Salt Lake City, so that these Judges, and their Gentile associates in the speculation, might enter into the promised land at Salt Lake City, and enjoy the first-fruits of the Mormon monopoly.—*New York Tribune*.

\* We suppose this is a typographical error, and that the name should be "Judge Snow."—Ed.



## THE BRAVE.

(Selected.)

Who are the brave? the warriors bold  
That slaughter their fellow-men for gold,  
That risk their lives in the battle fray?  
Daring they are—not brave are they.  
The Hindoo widow mounts the pile,  
And meets her death with a placid smile.  
The veriest coward for death will crave,  
He who struggles for life is the truly brave.

Who are the brave? The brave are they  
Who toil at the loom from day to day,  
Who dig and delve in the open field  
For the miserly pittance their labour 'll yield;  
The millions who work with hand or head  
For little beyond their daily bread,  
Ever to want, and never to save,  
The rich man's slaves are the truly brave.

Who are the brave? The suffering host  
That never of wealth had chance to boast,  
Yet never have fallen or turn'd aside  
From the path of truth or of honest pride;  
But who spurn the tempter come what may,  
That their lives may be pure as the open day,  
Who ask not a trophy to deck their grave,  
The Honest and Poor are the truly brave.

J. E. CARPENTER.

ADDRESSES.—John Kelly, St. Barnabas Lane, Douglas, Isle of Man.  
Thomas B. Bourne, St. Barnabas Lane, Douglas, Isle of Man.  
Jonathan Midgely, 47, Upper Duke Street, Hulme, Manchester.  
C. V. Spencer, Mrs. Teazdell's, Calvert Street, Norwich.  
John Lyon, 4, Gibson Street, Gallowgate, Glasgow.  
Curtis E. Bolton, Rue St. Honoré 282, Paris.

## LIST OF MONIES RECEIVED FROM THE 26TH MAY TO THE 2ND JUNE, 1852.

John Memmott.....	£10 0 0	Brought forward.....	£42 0 0
William Soulsby .....	5 0 0	John Kelly .....	2 10 0
James Linforth .....	5 0 0	George Simpson .....	7 2 2½
John Price.....	2 0 0	David James .....	5 0 0
James Walker .....	20 0 0	Thomas Squires .....	5 0 0
Carried forward .....	£42 0 0		£61 12 2½

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

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Saturday, June 26, 1852.

Price One Penny.

## EPISTLE OF PRESIDENT S. W. RICHARDS TO THE SAINTS IN THE BRITISH ISLES.

(Concluded from page 260.)

In order to maintain the harmonious exercise of the government of God, and produce the happy results which are ever associated with its administration, we would say to Travelling Elders who are called to preside over districts, Give honour to whom honour is due. When a man is called to preside over a Branch, seek to assist and sustain him in that Presidency, by teaching him the duties of his calling, and counselling him in the performance of those duties, that he may in deed preside over the Branch, and have the honour and blessing which belong to him. Never condescend to rob your brother of that which justly belongs to him. Let every President of a Branch preside over the council of his Branch, unless circumstances demand your interference. It is then your duty to preside over him, while the President of the Conference will preside over you. Thus, when every one knows his place, and keeps it by attending to his own business, there is no confusion in the administration of government; but, like all other organizations of God, the exercise of every function in the body, or Priesthood, produces life as its legitimate fruit, and thus salvation flows unto the people.

In consequence of the yearly emigration of the Saints to Zion, and other circumstances, the Presidents of Branches are frequently being changed, and inex-

perienced persons called to fill the places of those who are removed. This makes it necessary that the Presidents of Conferences should devote their time to instructing the Priesthood and Saints in the many duties which severally belong to them, that darkness and ignorance may flee away, and that the young, fervent, and zealous Elders may preach the first principles of the Gospel to the world.

Even to this day we sometimes hear presiding Elders say they do not understand their duties, and have not been properly taught them. Because of this, we would here remark, that if you are fathers, and understand the duties you owe to your children, you will understand the general features of those duties which you owe to a Branch of the Church. Should your children go hungry while you have power to feed them? or, should they go naked while you have power to clothe them? Should they grow up in ignorance, and misery be entailed upon them for ever, while you have a store of knowledge at your command with which to bless them? Certainly not. It should be the pride of every father to see his children rising in the scale of intelligence and greatness, qualified in every respect to tread in his footsteps, when his grey hairs shall have gone down to the grave; that he may rejoice in his children, as they gather around him and call him blessed,



with that attachment which shall assure him that the work which he may have but just begun will by them be finished, and his name be honoured to his eternal glory. So it should be the study of every President to take that course which will amply provide for the happiness of those committed to his care, that in the end of his administration he may have blessing, and honour as his reward. If you would make good people happy, make them wise, and feed their souls with the intelligence of heaven, even the knowledge of God; for this alone will satisfy. Bless those over whom you have the watch-care, and you shall be blessed in turn. No man of true principle will swerve from his duty to gain the favour or affection of any; neither will he be intimidated by any presentment of evil that the enemies of truth can offer. The straightforward path of rectitude, and integrity to God, is the only one in which we can walk with any assurance of His power to sustain and deliver us.

In expressing our views so freely upon the general administration of government among the Saints, at the present time, it is not because they are new, or because the Saints have not been taught them before; but we feel the importance of their being kept constantly before the mind, and, as the work is continually increasing, we wish to attract the attention of those who may not have had an opportunity of becoming familiar with the organization of the Church, and the principles to which they have subscribed. No persons should be baptized into the Church of Christ without first being properly taught the principles upon which they will be required to act, that they may understand the nature of the covenant they make with God, when they receive that holy ordinance. Elders have not in all cases been sufficiently careful in this respect, but have been too anxious to increase the number of baptisms, without regard to the consequences; this should not be. Where persons consent to be baptized into the Church of Christ, they should understand that, in doing so, they act upon their own agency; and when they have once subscribed to the laws of God, they must expect to abide by them, for they are absolute, and will never conform to the caprices of men. They must yield from thenceforth to the requirements of those laws; submission is demanded, and nothing else can be approved; the will of God from thenceforth must be

their will; otherwise this is their condemnation, that they have covenanted to keep the laws of God, and by turning away have broken that covenant, and become liars before God, and must have their reward with their father the Devil. Far better would it be for all such never to have heard the way of life, than, after having covenanted with God, to turn away altogether from that covenant. Let the Elders in all these things do their duty, that their labour may not be in vain in the Lord in baptizing scores into the Church who have no just conception of the things of God, nor relish for them, who, after having been a source of trouble and annoyance to others, are cut off from the Church, and whose last state becomes worse than the first.

We might write extensively upon the duties, and portray the responsibilities of the Elders of Israel, which they owe to God, to each other, to the Saints, and to the world; and yet we are sensible that it would be in vain, unless they seek to live in the spirit of their calling, and have the oracles of God within themselves. A man may have a knowledge of all the laws that are written, and deposit them safely in the archives of his memory, yet he will frequently find cases to which no written law is adapted, which will demand the decision of his better judgment; and if he is not full of the spirit of God, to discern where the evil lies, and sever it from the good, he will be barren and unfruitful in his labours, and dishonour will be the result of his ministry. Therefore, we feel to say, Let every one go to and learn his duty, and the laws of God, as they are written. The Saints have had the Bible before them from their childhood, and they are now instructed to make themselves thoroughly acquainted with the Book of Mormon, and the Book of Doctrine and Covenants, and they will become more familiar with those laws of God which immediately concern them. Get wisdom by study, and by the spirit of God, which leadeth into all truth. Read the STAR, for it will reflect light upon your path, and enable you to treasure up the counsels which are given for your salvation, that your light may be that of the just, which shineth brighter and brighter unto the perfect day.

Some have united with the Church because they admired the principles of the Gospel, and are very precise in the per-



formance of their spiritual duties, yet reserve to themselves the right of controlling their temporal affairs exclusively, as though God had nothing to do with temporal things. To all such we would say, You are deceiving yourselves if you think you can withhold anything from the Lord, and be accepted of Him. The Lord has to do with temporal things, as well as spiritual, with the earthly, as well as with the heavenly; He will not be responsible for the salvation of any but those whom He controls, not only in their spiritual, but in their temporal interests. Jesus died to redeem the *body* from death by the power of the resurrection; the spirit alone was not enough. And those Saints who can commit their soul's salvation to the Priesthood of God, but cannot their money, are making a mock of their profession, and fooling away their time. To all such we would say, Go, sell what you have, and contribute to the building up of the Kingdom of God; pay your tithing into the Lord's storehouse, that you may not come under the condemnation of this Eternal Law, from which you have no hope of ever being set free, so long as the Aaronic Priesthood is known to administer in the tithes of the people, unless by being consumed in the burning. The Lord has but little to do with those who think more of their money than they do of His counsels; and he that is not faithful over his earthly stewardship, to make it subserve the purposes of God, need not expect to have committed to him the true riches. We wish it understood, therefore, that those who dispose of their property, preparatory to gathering with the Saints, and have more than they require for their emigration, are expected to pay their tithing to this office, that the blessing of the Lord may be upon them and their substance forever. We do not wish to cover up the truth in relation to any of these vital principles for the sake of bearing other men's sins; we have enough of our own to attend to after we have told the truth to those who may feel disposed to receive it, and become innocent before God. A principle of that importance to the children of men, that God should deign to give a special revelation upon, cannot be passed over as a matter of small moment; but claims the attention of every Saint who seeks to live by every word that proceeds from the mouth of God.

The subject of Emigration is one which we deem worthy of notice at the present time, because of its results to the Saints either for weal or for woe. It is a subject which God, angels, and holy men on earth, have contemplated, and without which the purposes of Jehovah can not be accomplished, nor the Saints be saved. This subject has attracted our attention more particularly as we have considered the condition of some of the older Conferences of the Church in these Islands, which have settled down in such a state of lethargy, and unconscious stupor, that it seems almost impossible to arouse them to a sense of their condition. This we look upon as the result of not gathering to Zion.

When men receive the principles of the Gospel, and are baptized for the remission of their sins, and receive the gift of the Holy Ghost, their love is warm, their joy is great, their faith is strong; and their zealous works bear testimony of their sincerity; their hopes are bright, and their whole souls seem lit up with the intelligence of heaven, while their very countenances declare that God dwells within them. Such are the happy results of receiving the ordinances of God, to the humble and devoted followers of Jesus. Notwithstanding all this, many will bear us witness, that, after a lapse of time, they lose the fervency of that love, and their energies become weakened, their spirits droop, and their ambition dies away. Why all this? It is because they have not gathered with the Saints, either for the lack of disposition, or for the want of means. If mankind will live in the power of the Spirit of God, they must live in the ordinances of God, and they cannot live in the ordinances of God unless they can receive them, and the ordinances of Zion cannot be had out of Zion. Thousands of those who have been cut off from the Church in these islands because of their slothfulness, and indifference to the work, have seen the day when they might have gathered with the Saints, and been associated with the holy ordinances of God, which would have opened a field for their ambition as wide as eternity, and as exalted as God; but because of their neglect in this thing they are weltering under the disgrace of a broken covenant, and when they are awakened to a sense of their condition, by the wrath and indignation of the Almighty, they will see what they



have lost; and we are sensible that such will soon be the condition of many more, unless they speedily gather home, where their strength can be renewed. The very means of safety which God has ordained for His Saints, is to go out from the midst of wickedness, if they would escape its deadly influence; and, notwithstanding all the views or hopes that may have been cherished to the contrary, we do, in all humility, bear our testimony that there is no other hope of salvation for the multitude of God's people.

It is the duty of all Saints, after having received the Gospel, and been taught the purposes of the Lord, to turn their attention to the subject of gathering, as the next requirement of God at their hands; and if they have the means so to do, to gather without delay, in the time and season appointed. Those who have not the means, should make it no less their prayerful desire, and, inasmuch as they do, they will have the watchful care of God, and of angels, to keep them in the way of life, and their light will not become darkness.

We are aware that, as a general thing, those who have not the means to go, are the most fervent in their desires. To all such we would say, that the whisperings of the Spirit to us are, that the Lord has espoused your cause; and that the emigration of the poor Saints from this country, who now think they cannot go, will be greater the coming season than it has ever been before; and such measures will in due time be proposed, as the wisdom of God shall direct, that His Saints may gather in flocks to their homes. Be not over-anxious, but be ye ready to respond to the counsel of God's servants who control the destinies of His people.

There is a time coming, as predicted by the Prophet, when it shall no more be said, The Lord liveth that brought the children of Israel up out of the land of Egypt, but, The Lord liveth that has gathered His people from among all the nations whither they have been scattered; and if ten thousand of the Saints now in this land would rise up and go home to Zion, as they might, it would do more toward preaching the Gospel to this nation and the world, than all the Elders could do for a year to come. It would give a name and an influence to Zion and her sons, that would be felt to the remotest corners of the earth. Must it be, that the Saints

shall ever despise to journey, as did the children of Israel, to their promised land? or as did Lehi when he went out of Jerusalem in search of a land that he knew not of, only by the promise of God? If so, God will despise to give them the promised rest.

Let the Saints be wise, and let the Elders teach wisdom to them. Save your hundreds of pounds that are being thrown away uselessly, in pleasure excursions, in drinking, in smoking, and in many other worse than useless habits, upon which your means and life are vainly lavished to please the eye, and gratify the lusts of the flesh. Hundreds of the Saints might be gathered every year, if the money thus uselessly spent was thrown into the EMIGRATING FUND. Brethren and sisters, shall these things continue? Can you not forego some of your pleasures for a short time, that you may be planted upon an inheritance in Zion? Remember that your reward will be commensurate with your toil; and if you esteem the greater blessings, only by your exertions can they be obtained: therefore let not the rich forget the duties they owe to the poor, in sustaining that important Fund. Our feelings are warm upon this subject, and we do not expect they will be less so, so long as our labours can be spent to gather the scattered remnants to their promised fold, that Zion may arise and shine, clad in garments of praise.

Much instruction has been given, and the duties of the Saints have been plainly taught to them by our predecessors in office, with such lucid and emphatic language, that it seems little else but a recapitulation to dwell upon them. We would therefore recommend a frequent review of the instructions and epistles which have been addressed to the Saints through the STAR, the two years past. If those instructions are borne in mind and acted upon, it may relieve us from the necessity of renewing them from time to time.

In items of business belonging to this office, we sincerely hope that the Presidents of Conferences will bear in mind the necessity of stepping forward to our relief, by seeing that the heavy debts due are speedily reduced. The present year, before a heavy emigration reduces your number, is the time for you to give your attention to this matter, for we earnestly desire that it may not be our lot to hand down



to our successor such an enormous amount of debt as is now found in our books. Brethren, give your attention to this immediately, and let some disposition be made of the stock in your hands, that shall be approved of by the Conferences, and let the money be forthcoming that we may pay our debts, and be relieved from the importunities of our creditors. We like to be free, and we like to see all others so, as far as they can be, by walking in the liberty which the Gospel gives them to do right.

The world is enslaved by priestcraft and superstition, which darken the mind, and destroy the capacity of the soul, and a just sense of the obligations men are under to one another, both in their temporal and spiritual relations. Natural affection has almost vanished from among men, and misery, corruption, and woe are looked upon with all that indifference, and even complacency, that more justly belong to the regions of the damned, but are now associated with the daily walks of men. The poor are spurned at and oppressed by the rich. Licentiousness, with all its abominable evils, stalks abroad unmasked, without the blush of shame, and only requires a license to legalize its respectability, and make it a virtue in the eyes of law. Thus sin reigns triumphant, from the palace of the prince to the home of the peasant, while the ordinances of God are trampled upon with indignant abhorrence.

Such are the elements with which the Saints are surrounded while in the world, and the influences with which they have to contend. Truly happy is that Saint whose garment is unspotted—whose character is not blackened by the shades of guilt, for such are they who shall find favour with God; while those who have sacrificed virtue and integrity to lust, shall wail for the loss of that *priceless gem*. O ye Saints of God, walk worthy of the high calling whereunto you are called, and shun every evil way, lay

aside every unholy feeling or desire, and let your frown be a terror to the evil doer, let your examples be such as precept shall approve, and God admire.

Finally, we would say to all Saints, Gird on the whole armour of God, that you may stand invincible to the powers of the evil one; be united in the organization of the Holy Priesthood, and none shall prevail against you. Many are the inducements which lie before the Saints for their encouragement; the favour of God is upon this people, and prosperity attends their labours in the mountains. Those who would do them evil are brought to shame, and their folly is made manifest before men; when the wicked have sought to destroy, the Lord has shown forth His power, by exalting His people, and they have triumphed over their enemies. The oppressor's arm has been lifted in vain, and fell discomfited by its own deadly thrust. The Lord has given His people rulers after His own heart, and he that shall dare to offend will find justice in the way: because of this the weak have become strong, and the small one a great nation. Surely it is the Lord's doing and marvelous to behold: therefore let the earth favour Zion, for the Lord is her friend; let every Saint conspire to build her cities, that they may have an interest within her gates; let them bring their gold and their silver to rear and beautify her Temples, that they may partake of the glory to be revealed in them: and if they do these things, walking humbly before the Lord, they shall not fail to inherit Eternal Life.

May the Lord God of Israel bless His people every where, even all who seek to establish heaven's laws upon the earth; and keep them to inherit the peace and favour of God for ever. This is the prayer of your devoted servant, in the name of Jesus Christ. Amen.

S. W. RICHARDS,

President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

## FALSE AND DELUSIVE SPIRITS.

(From the *Deseret News*.)

Believe not every spirit, but try the spirits, prove them, and learn whether they be God-like, and, if so, receive those spirits, but, if not, reject them; for what-

soever is not of God is evil. It is no uncommon thing for a false spirit to assume a more plausible appearance, to a casual observer, than a true spirit would on the



same subject; it was so formerly, it is so latterly.

We were forcibly reminded of these truths, when a sister remarked in a recent conversation, "What a happy thing it would be, if the writings of the clairvoyants and mesmerizers were true concerning the spirit world, for then all would be saved." Yes, said we, just as happy a thing would it now be as it was in the councils of eternity, when the Father made proposals concerning the salvation of man, when he should sin on the earth; Jesus offered to redeem all who would repent, and keep a celestial law; Lucifer, a younger brother, offered to save all; Jesus' offer was accepted by the Father, and Lucifer's was rejected; and yet Lucifer's proposition appeared so plausible, so much more liberal, noble, benevolent, and kind-hearted, that one-third part of the sons of God believed it and joined Lucifer's standard.

That was what made division in heaven, and war followed; Lucifer, with one-third of the spirits of heaven, which he drew around him by his sophistry and false philanthropy, declared war against Jesus, and the two-thirds that rallied round his standard to maintain the truth; and they fought until Lucifer and his followers were overcome, and cast out of heaven, even unto the earth, and were cursed with this curse, even that they should not receive unto themselves bodies on the earth, like the two-thirds who maintained their integrity, and fought by the side of Jesus.

This curse came through imbibing and exercising a false spirit, a sympathising spirit, a spirit that will sympathise with misery or punishment, when misery is justly due by punishment. Lucifer made his followers believe that he was a far more tender-hearted and merciful being than Jesus, and got all he could to help him sympathise for the miseries that must follow the abominable crimes of man on the earth, and they went it for salvation any how, right or wrong; they were so good, so holy, and so benevolent they could not do otherwise.

There are multitudes of just such benevolent souls on the earth at the present day. Men may lie, steal, swear, get drunk, then murder and *shed innocent blood*, for which there is no forgiveness in this world nor the world to come, and for which as good a man as king David, "a man after God's own heart," was thrust down to hell, and there will remain till he has paid

the uttermost farthing; and yet there are men in abundance on the earth who are possessed of the same holy benevolence with their father Lucifer, who will pray over them, exhort them to repentance, petition the Governor to pardon them, and do all in their power to save them from the punishment decreed by the laws of heaven; they are so sympathetic, have so much kind-hearted feeling, so full of christian benevolence, *disinterested benevolence*, they would save the rascals from punishment if possible; they can't bear to have their poor fellow creatures suffer so much, it is too bad. Such conduct is the *disinterested* benevolence of which the world is so full, and boasts so much.

But what is the benevolence of heaven, the sympathy of the Holy Ones in such matters? Down to Hell where David went; down to hell ye murderers, ye whose sins cannot be pardoned; ye have taken the blood of your fellows, and ye can't restore it; therefore howl ye, for hot wrath is upon you, and he that sitteth in the heavens will laugh at your calamity, and mock when your fear cometh. Your destruction cometh like the whirlwind, and no power can stay it.

Herein is the benevolence of God manifested; when there is no more hope of a man, instead of keeping him in the midst of the children of men, to commit further outrages, and mar the peace of his kingdom, he thrusts him down to his own place, to howl out his lamentations, and work his passage to the last mile stone; while the disinterested benevolence of the priests of Baal would pray him into heaven, in spite of the *decrees* of heaven, with all his unpardonable sins upon his head, if they had the power.

They are so full of sympathy, "dear spirit, sweet spirit," they would have all men saved; as much as the sister who had read clairvoyance till she had almost forgot her God, and hoped the mesmeric world of spirits was true, or that the followers of Lucifer, who lost their own salvation by exercising a spirit of false sympathy; and so will it be with all who forsake the living God, and raise up gods of their own imaginations, and harbor false spirits.

False spirits are more subtle, and more contagious than the small pox; their number and diversity of operations cannot be counted by man; and the first moment the Saints leave the path of duty, that moment they are subject to the influence



of evil, false spirits, which once having taken possession of the soul, are difficult if not impossible to be removed, by the person so receiving them, without assistance from those who have more wisdom. The great object of evil spirits is to get bodies, and the only chance they have is to dispossess a soul of the spirit of the Lord, the light of eternal truth, and take possession of that body thus dispossessed; and when thus once in possession, it may truly be said there is a body possessed of the devil.

Jesus, and his disciples in different ages, have commanded the unclean and wicked spirits to depart out of those of whom they had taken possession, and they have departed; but there are those spirits which are not easily dispossessed, and go out only by prayer and fasting. And again, there are those spirits that will hardly go out at any price, except it is by the will of those who harbor them. And of what class are they? They are invited spirits. Invited spirits? Yes; many spirits watch their opportunity to thrust themselves into a person when and where they are not wanted, and such are much more easily cast out than those who are invited guests.

For instance, a person for some real or supposed injury or neglect from a friend, wishes to retaliate, to be revenged, and of course opens the way, and invites the spirit of jealousy to take possession; and the moment jealousy enters the breast, there is a perfect hell of happiness. No scheme that hell itself can devise to torment, perplex, harass, disturb, vex, or mar the peace of friend, wife, or husband, is left untouched, or unmoved; and by that time the breast of the harborer is opened to all the evil spirits of Pandemonium—all have free access, and oh, what a world of glory dwells there!

And how shall that jealous spirit be removed? By the laying on of hands? The Lord deliver us from such an ordinance, in such a case. Why? That spirit was invited to take up its abode there, and while that spirit is made welcome by that person, what right have we to dispossess it? It would be abridging the agency of the individual who invited the spirit, for any one to cause that spirit to depart, without the person's leave; and we choose that all should exercise their own agency and responsibility, and then they are subjects of accountability.

Other spirits, not particularly invited

or desired, gain an easy access to those who are careless, heedless, and but too indifferent to the statutes, ordinances, and duties of God's kingdom; who neglect their prayers, their assembling together, and doing as they would be done unto; and from these spirits arise contention, strife, evil thinking, evil speaking, evil surmising, detraction, revenge, law-suits, and a host of such perplexing annoyances, sufficient to disturb a nation: but the man who is obedient to his God *in all things*—who knows no will of his own, only to do the will of his Father in the heavens, is free from these spirits; the devil has no power over him, for he resists him, and evil spirits are compelled to flee at his rebuke.

Some may ask, "how shall I know when I am operated upon by a false spirit?" There are many keys by which the door of knowledge is unlocked to the Saints, in relation to spirits, as well as other things pertaining to the kingdom; but one may suffice at the present time, for we have not designed this brief notice to cover all or any considerable portion of the ground which the subject includes.

The spirit of heaven is a spirit of peace, joy, comfort, consolation, and knowledge to its possessor; and all Saints who have enjoyed this spirit, (and all Saints have more or less,) may know, when this peaceful spirit dwelling within them is disturbed, that something is wrong, that some false spirit is lurking within or about them, striving to enter; and if they will resist the first impulse of their disturbed feelings, and command Satan in the name of Jesus to depart, peace will instantly be restored to their souls.

It is not the wrong doings of others that destroy that peace within ourselves which the world can neither give nor take away; it is our own wrongs which cause that peaceful spirit to leave us; and would to God that this truth were indelibly imprinted on the heart and recollection of every Saint, *It is your own wrongs or evil spirits that destroy your peace, and not the wrongs of your friend or neighbour.* Know ye, all ye Saints, if the peace of heaven and a foretaste of the blessings of the celestial world are not continually with you, there is something wrong within, some foul spirit has got possession of yourself, and the quicker you dispossess it the better.

Carry out this principle, and what will



be the result? Every Saint will live by his creed, and "mind his own business." Every dear wife will look with a zealous eye towards the happiness and welfare of her dear husband, and if she is tempted to think he is doing wrong, she will say, Get thee behind me Satan, that is none of my business, I will do right, that is enough for me, and I shall have peace in my soul. And so continue to do, till he has done so wrong that forbearance is no longer a virtue, then give him a divorce and do better if you can; but while you live with him, live in peace, and keep jealousy out of doors; if you don't you will always have hell within, and devils enough to carry it on. The moment you are jealous that your husband is wrong, that moment you are miserable, that misery is proof positive that you yourself are wrong, for it destroys your peace.

Jealous husbands are quite as bad, and a little less excusable, (if there can be *any* excuse) than jealous wives. Husbands, if your wives do wrong, teach them better, if they are willing to be taught, and if they are not, keep out of their way till they are willing, and no quarrelling betwixt you. You need not fret your soul because your dear wife does wrong. Don't let the devil destroy your peace, and cause the Holy Ghost to depart from you, because your wife has given way to a bad spirit. Show yourself a man of God, be at peace with yourself, pray for her, and when she has been buffeted by the devil long enough she will get tired of him, leave him, and return to you.

Some husbands are so mighty big because they are the head, that the wife has no room in the house; if she thinks, she thinks wrong; if she speaks, she speaks wrong; if she acts, she acts wrong; she can't do a right thing for the life of her; and do what she will, no matter, she is as likely to get a cuffed ear as any thing else, and a little more so; and if she should

ask forgiveness, she would meet with the consoling retort from her dear lord, "yes, and you'll do the same thing again next minute." Why all this? Because the dear husband, the great lord of the house has got so many devils in him, they make him so big there is not room for any body else in that house.

The things of which we speak are but too common among the nations of Christendom; and too much of them have been brought together among the Saints; but it is time for Saints to stop such things. Husbands, love and cherish your wives, as you ought; give them their place, their rights, their dominion, that they may act upon their agency, as you do on yours; and quit your fretting, and snarling, and quarrelling with them, if you ever did it. What! a man quarrel with himself? Yes, just as well as quarrel with his wife—'tis all the same.

If there is one solitary case, such as we have supposed, among the Saints, we would venture a prescription. What, are you a doctor? We make no such pretensions, but men may say that we are. Let the husband who wants a quarrel with his wife go to some deep, remote canyon, where no human voice was ever heard or foot trod, there strip and fight till you are tired of it, then come home and behave yourself.

Let the wife who wants to pick a quarrel with her husband, retire to some dark room or cellar, which contains nothing but bare walls, and total darkness, and there fight till you are tired of fighting, then return to your family and behave yourself; and when husband and wife have got through with their fights, they will each be willing to acknowledge that they had had as many devils in them as Mary Magdalene, or they would not have been such fools as to fight themselves at such fearful odds: and if they don't, we'll make another gratis prescription.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, JUNE 26, 1852.

"DOWNFALL OF MORMONISM."—Ever and anon we hear of divers knowing persons getting up a wonderful excitement concerning the principles and actions of the Latter-day Saints, and, in the heat of their misguided zeal, when they have discharged



their broadsides upon them, sound the trumpet-notes of victory, and proclaim, with all the conceit and consequence imaginable, the "downfall of Mormonism."

After the Saints had settled in Jackson county, Missouri, United States of America, their enemies came upon them, and drove them from their possessions, scattering them into the counties of Clay, Caldwell, Davis, Carrol, &c. The news was published far and wide, that the "Mormons" were overthrown, and their religious system had met with a "downfall." But not so, forsooth! In a few years the Saints, by their activity, energy, and industry, had again purchased to themselves lands, made farms, and built upon them, and were bidding fair to form an extremely numerous, peaceable, and prosperous community, when lo, and behold, their former enemies and others fell upon them, and drove them, not merely out of the counties they had settled in, but out of the State of Missouri, in the depth of winter, at the point of the bayonet and sword, and forbade their return upon pain of death. Now, surely, thought the enemies of God, this strange fanaticism has met with a blow from which it cannot recover. But, was it so? Not yet. The persecuted, peeled, and poverty-stricken Saints, gathered themselves together in the State of Illinois, and in an incredibly short space of time, semi-girt by the great "Father of Waters," the noble Mississippi, as by a border of polished silver, and magnificently crowned by its splendid Temple, the beautiful, peaceful, and prosperous city of Nauvoo arose, as if by magic, from the earth. Farms, and their necessary buildings, stretched out in the back-ground as far as the eye could reach, and told, in unmistakable language, of the indomitable perseverance and untiring industry of the Saints of God.

But this was too much for their persecutors to endure. First of all, the blood of the Prophet and Patriarch was sought with a thirsting vengeance which secured its object, and laid those men of God low in the dust. This was indeed a triumph for the emissaries of hell, who predicted that "Mormonism" could not survive the death of its founder. Aha! they knew not the mind of the Lord. Two leaders fell, and lo, Twelve arose! And if the Twelve had fallen, lo, Seventy would have arisen! to lead the Israel of God. On such a broad and sure foundation is the kingdom of Jehovah built. Though the Prophet and Patriarch had fallen, no "downfall of Mormonism" took place: contrary to the expectations of its opposers, it gained fresh strength day after day, until its power and greatness became too imposing to be longer endured in the midst of the wicked at any price. A persecuting mobocratic campaign was commenced against the devoted Saints, which ended in their total expulsion from their beloved Nauvoo, and their pilgrimage across the vast prairies and deserts of North America, to their present location in the vallies of Utah. When the Saints were driven from Nauvoo, and scattered to the north, south, east, and west, another occasion presented itself for their persecutors to rejoice and prophesy over. The Saints were scattered, but they were not destroyed. Ere the proclamation of their "downfall" had ceased to be heard in the tents of the Gentiles, the Saints of the Most High were lifting up their heads in the midst of the Rocky Mountains; and immediately after a petition was presented to Congress, praying their admission as a sovereign State into the Union. This petition was not acceded to, but a Territorial Government was granted. The attempts recently made too by certain honourable (?) individuals to overthrow the Utah Latter-day Saints, have ended in the utter discomfiture and disgrace of the originators.

Thus has every effort, hitherto made with a view of destroying the Saints, redounded to their honour and benefit, and raised them much more quickly into prominence than they could have been had their enemies let them alone. If the Saints had never been opposed, and persecuted, and driven, many years would yet have had to elapse before



they could have presented the exalted and glorious spectacle which they do at the present time. Why will not the false prophets of the Old world, who so often foretell the "downfall of Mormonism," learn a useful lesson from the experience of their kindred spirits of the New world? It is written that the Lord makes the wrath of man to praise Him, and the remainder of it He restrains; and the experience of the Latter-day Saints answers to the truth of this. If the ears of those who love not the truth are open even to their own good, they will not be slow to listen to a word of counsel:—Run not against the bosses of Jehovah's buckler, or most assuredly you will be overthrown. If you fall upon the rolling stone of Almighty Truth, now it is just hewn from the mountain, you will be broken to pieces; but if it falls upon you when it becomes a great mountain, it will grind you to powder.

We will say a word as to the present prospects of the "downfall of Mormonism." At no period since the rise of the Church have the Saints in North America been in such prosperous circumstances as at the present time in the Great Basin. The heads of those people are lifted up. They rejoice all the day long, and praise the Lord in the song and in the dance. The Saints in Britain are increasing in numbers, knowledge, and stability. The thousands of "Books of Mormon," "Doctrine and Covenants," "Hymn Books," "Voice of Warning," &c., &c., which from time to time leave our office, our weekly issue of between twenty and thirty thousand STARS, besides pamphlets, with the issues of "Books of Mormon," "Doctrine and Covenants," periodicals and pamphlets, in the Welsh language, may be reckoned in the sum total of prospects of the "downfall of Mormonism" in the British Isles. The recent translation and publication of the "Book of Mormon" and "Doctrine and Covenants," with several pamphlets, and the issue of a periodical in the Danish language, with the fact of the existence of numerous constantly-increasing Churches of Latter-day Saints, are the prospects of the "downfall of Mormonism" in Scandinavia. The translation and publication of the "Book of Mormon," and several pamphlets into the Italian language, with the establishment of promising missions in Switzerland, Piedmont, Malta, and Gibraltar, are the prospects of the "downfall of Mormonism" in those lands. The translation, publication, and stereotyping of the "Book of Mormon," and the issues of pamphlets and periodicals in the French and German languages, with the formation of prosperous missions in those countries, are the prospects of the "downfall of Mormonism" there. To these we might add the successful operations of the Elders of Israel in Hindoostan, Australia, South America, the Sandwich, and Society Isles, where hundreds and thousands are rejoicing in the light of the Latter-day Dispensation.

Such are the immediate prospects presented throughout the world for the fulfilment of the prophecy of "downfall," which we hear bandied about so often. We will prophesy that this prophecy will itself fall to the ground, as it has done scores of times, whilst the Church and Kingdom of Jesus Christ of Latter-day Saints will outlive the rudest storms of persecution, and false prophecy, and ultimately come off more than conqueror; for it is written that the Church and Kingdom of God shall increase in magnitude until it fills the whole earth, and breaks in pieces and subdues every other kingdom upon all the face of the earth; and then shall the kingdom and the dominion, and the greatness thereof under the whole heaven be given into the hands of the Saints of the Most High, and all people shall serve and obey them. The Lord hath spoken this word, and though heaven and earth may pass away, not one jot or tittle of God's word shall fail to be fulfilled.

FURTHER PARTICULARS CONCERNING THE SALUDA EXPLOSION.—We have received a



letter from Elder Eli B. Kelsey, dated, Grundy county, Missouri, April 30th, concerning the above awful event, from which we extract the following particulars:—Elder Kelsey and about ninety of the Saints amongst other passengers, left St. Louis, on board the *Saluda*, on the 30th of March; Elder Kelsey and ten of the brethren landed at Brunswick, a few miles below Lexington, to buy cattle. When the *Saluda* arrived at Lexington, she was met by floating masses of ice, which detained her several days. When the ice ceased running, the boat made an effort to start again, but, in getting up steam to round a point just above Lexington, the engineers let the boilers get dry and red-hot; as the engine started, and the pumps forced the cold water in, the boilers burst to atoms, and the boat sunk in ten minutes after, destroying the freight of the passengers, and the cargo generally. On Sunday morning, 11th of April, Elder Kelsey heard of the explosion, being at the time at Galatin, Davis county, sixty miles from Lexington. He immediately started for Lexington, and arrived there the same evening, using a relay of two horses. He visited among the sufferers to comfort and assist them, and found Elder A. O. Smoot with them, having come up the river on the steamer *Isabel*, and had witnessed the explosion. Captain Miller of the *Isabel*, immediately after the accident, generously proffered a free passage to the Bluffs, with provisions, to all who wished to go. Many accepted the noble offer, and in three hours after were on their way up the river. In consequence of so many leaving so quickly and promiscuously, the true number and names of all the killed could not be ascertained. Elder Kelsey thought the real number killed would amount to five more than the number then ascertained.

We will give the names of all the killed that Elder Kelsey had ascertained:—Brother Rollins, and two children, of Council Bluffs; two sisters Bailey, of Cambridge; sister W. C. Dunbar, and two children; sister O. Harry, of Wales; brother J. Sergeant, of Newbury, and little son—the little boy's body had not been found; Elder Whitehead, of Birmingham, his mother, wife, and two children—bodies not found; Elder Duncan Campbell, of Greenock, Scotland, his wife, and two children—bodies not found.

Elder Duncan Campbell's second son, Duncan Kelsey Campbell, is the only vestige of the family left. Elder Kelsey designed taking charge of him as one of his own children.

Sister Rollins, of Council Bluffs, and brother Mitchell, of Mississippi, have had their legs amputated; brother O. Harry was badly scalded; sister Wm. Mc Keachie's spine was injured; sister Alexander Gillespie was scalded about the head and face. These are all who were so seriously hurt as to require mentioning. All the wounded were out of danger when Elder Kelsey left Lexington. Brother James Staples, of London, was alive and well, and had been attending on Brother Kelsey, who had himself been extremely sick, and confined to the house for fourteen days, which prevented his writing to us sooner. Brother Staples will go with Elder Kelsey to the Valley.

The citizens of Lexington subscribed 1000 dollars in a few hours, and exerted themselves in the most noble and praiseworthy manner to relieve the wounded, the most affluent offering their houses for the comfort of the sufferers, and themselves for their nurses. Elders Kelsey, Smoot, Dunbar, and David J. Ross united in a card of thanks to the citizens for their generous and noble conduct.

We have much pleasure in announcing that Elders Franklin D. Richards, and Erastus Snow, who left Liverpool on the 8th of May, on board the *Niagara*, steam-packet, arrived at New York safe on the 19th of the same month.



THE Letter from Elder Willis, of Calcutta, will be read with much interest by the Saints. The Gospel is taking deep root in the east. May the time speedily arrive, when all the ends of the earth shall hear of the salvation of our God.

## HISTORY OF JOSEPH SMITH.

(Continued from page 266.)

I continued the translation, and ministering to the Church, through the fall, excepting a rapid journey to Albany, New York, and Boston, in company with Bishop Whitney, from which I returned on the 6th of November, immediately after the birth of my son Joseph Smith, 3rd. In answer to letters received from the brethren in Missouri, I wrote as follows:—

Kirtland, Nov. 27th, 1832.

Brother William W. Phelps.—I say brother, because I feel so from the heart, and although it is not long since I wrote a letter unto you, yet I feel as though you would excuse me for writing this, as I have many things which I wish to communicate. Some things which I will mention in this letter, which are laying with great weight on my mind. I am well, and my family also; God grant that you may enjoy the same, and yours, and all the brethren and sisters who remember to enquire after the commandments of the Lord, and the welfare of Zion, and such a being as me; and while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words;—"My God, great and mighty art thou, therefore show unto thy servant what shall become of all those who are essaying to come up unto Zion, in order to keep the commandments of God, and yet receive not their inheritance by consecrations, by order or deed from the Bishop, the man that God has appointed in a legal way, agreeably to the law given to organize and regulate the Church, and all the affairs of the same."

Brother William, in the love of God, having the most implicit confidence in you as a man of God, having obtained this confidence by a vision of heaven, therefore I will proceed to unfold to you some of the feelings of my heart, and to answer the question. Firstly, it is the duty of the Lord's clerk, whom He has appointed to keep a history, and a General Church Record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the Bishop, and also their manner of life, their faith,

and works; and also of all the apostates who apostatize after receiving their inheritances.

Secondly, it is contrary to the will and commandment of God, that those who receive not their inheritance by consecration, agreeably to His law, which He has given, that He may tithe His people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God; neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the Church; their names shall not be found, neither the names of the fathers, the names of the children written in the book of the law of God, saith the Lord of Hosts, yea, thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake while it maketh manifest, saying: And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in His hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while His bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God: while that man, who was called of God and appointed, that putteth forth his hand to steady the ark of God, shall fall by the shaft of death, like as a tree that is smitten by the vivid shaft of lightning; and all they who are not found written in the book of remembrance, shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where is wailing and gnashing of teeth. These things I say not of myself, therefore, as the Lord speaketh, He will also fulfil.

And they who are of the High Priesthood, whose names are not found written in the book of the law, or that are found to have apostatized, or to have been cut out of the Church; as well as the lesser Priesthood, or the members, in that day shall not find an inheritance among the Saints of the most High; therefore it shall be done unto them as unto the children of the Priest, as you



will find recorded in the second chapter and sixty-first and second verses of Ezra.

Now, Brother William, if what I have said is true, how careful had men ought to be what they do in these last days, lest they are cut short of their expectations, and they that think they stand should fall, because they keep not the Lord's commandments; while you, who do the will of the Lord and keep His commandments, have need to rejoice with unspeakable joy, for such shall be exalted very high, and shall be lifted up in triumph above all the kingdoms of this world; but I must drop this subject at the beginning.

Oh Lord, when will the time come;

(To be continued.)

when Brother William, thy servant, and myself, shall behold the day that we may stand together and gaze upon eternal wisdom engraven upon the heavens, while the majesty of our God holdeth up the dark curtains until we may read the round of eternity, to the fulness and satisfaction of our immortal souls? Oh Lord God; deliver us in thine own due time from the little narrow prison, almost as it were, total darkness of paper, pen and ink;—and a crooked, broken, scattered and imperfect language.

I have obtained ten subscribers for the *Star*, &c. Love for all the brethren.

Yours in bonds. Amen.

JOSEPH SMITH, jun.

## RAPID SPREAD OF THE GOSPEL IN HINDOOSTAN.

LETTER FROM ELDER WILLIAM WILLIS.

2½, Juan Bazaar Street, Calcutta, March 24, 1852.

Beloved brother,—With feelings of great pleasure I enter once again into the regions of description in relation to this Mission. In the first place, we have announced, and commenced the delivery of, a course of twenty Lectures in our new Lecture Hall, which has been attended by a numerous and highly respectable audience ever since. With the exception of two pious missionaries of the London Society, who hissed, and a youth who spoke and whistled during, and after the Lecture, all have been very quiet and attentive, and many have applied at the conclusion of each Lecture for the loan and purchase of tracts, and also to enquire. Many native *Baboos* (gentlemen) have attended, and behaved like such in every respect.

The editor of the *Citizen Newspaper* has very kindly inserted a letter from myself, and also Brother Joseph's article on Letter Writing; also a friendly letter concerning the Saints, from the pen of a member of the Church of England, who is attending the course, and will most likely be baptized very shortly.

The Church now consists of twelve Europeans and twenty natives, thirty-two in all; scarcely a week passes without administering the ordinance. The Lord is blessing us with love and unity, and the gifts of healing, &c.

We now and then hear the low rumb-

lings of the distant thunder of the sectarian ministers, provoked by the attendance of several of their flocks upon our ministry, and the circulation of tracts; as yet, the lambs of their flocks have not been enticed away by the wicked "Mormons," so they (the missionaries and ministers) have not shewn their teeth.

There is some prospect of publishing, at this place, the standard publications of the Church, at no very distant period, if we can obtain leave to do so. The work of translating Elder Snow's "Ancient Gospel Restored," formerly entitled "The Only Way to be Saved," is progressing favourably. Among those recently baptized, I feel pleasure in naming our translator, Brother Brigham Prankisto, formerly a Brahmin, and subsequently a Catechist of the Church of England, who writes and speaks the Bengalee, Hindoostanee, Persian, and English tongues fluently, and who has, by consent of all here, been ordained to the office of a Priest, and has preached with power twice to his countrymen. He is also translating the "Child's Ladder."

Among the "Signs of the Times," I desire to mention the fact, that the native's here, are much more careless than formerly about their idols of mud, &c., and observances now, than the natives in other parts. In course of conversation with an Arab horse-dealer, a fine, handsome



man, a Mussulman, he said that he "*greatly doubted very often whether he was in the right way.*" The Hindoo Pooujahs are not kept up with such spirit as they were a few years ago, except among the lower orders. The Brahmin bulls are seldom worshipped in the streets, through which many of them roam, but vast numbers have been captured, and yoked to wagons, and hackries, and made to work for their living, which the natives not only quietly submit to, but they even drive them, and when they "*wont go,*" whip them, &c.

I have a distant relation at Agra, about nine hundred miles from Calcutta, to whom I have written, and sent tracts, and who has returned a very polite invitation to go there as soon as possible; he is filling a high civil government appointment, and lives upon his own estate.

Mammon worship among all grades here is the ruling passion; the resources of the country are enormously great; what will they be in the hands of our beloved brethren, in days to come?

I have every reason to believe, that this will be "*THE PARENT OF MANY MISSIONS;*" for in this city and parts adjacent, there are "*people of every nation;*" plenty of the "*black-haired sons of heaven,*" (Chinese) who are mostly shoemakers.

In consequence of the steamer having broken her shaft, we have not yet received any letters from England; neither have I yet had the pleasure of hearing from Elder Snow. I trust that the work of the Lord is rolling on rapidly at home, and that a spirit of unity and love prevails, for *that*, being in *our* midst in these parts, has put many inquirers from among the sects (where they say *there is no union, or love*) to the stare, and, in consequence thereof, they have been *almost* persuaded that we have the right plan, although their parsons have most industriously circulated the story of Solomon Spaulding and Co. from their pulpits.

March 29.

Last Sunday, I baptized a young man, named Benjamin David Baynson, the son of a retired Captain, in the English Royal Navy, a highly educated and intelligent young man.

Last Saturday I was introduced to Dr. B-warkin-Nath. Bans, a native physician, and "*Member of the Royal College of Surgeons, London,*" who, having seen some scandalous reports in the Newspapers

about Brigham having *driven through the streets of Deseret in a long van, with sixteen of his wives, and fourteen of them with infants at the breast, and also that he had ninety wives in all, and another of the brethren thirty,* the account appeared to him so strange, that he came to see me to inquire; asked for tracts—purchased two series, and I lent him "*The Voice of Warning.*" He drove me in his carriage to the Medical College, which he conducted me over, and afterwards entertained me at his house, and introduced me to several of his friends, who also obtained tracts. The Doctor was formerly of the Brahmin caste, of a very high family, and was converted to the Christian Faith by the Scotch Presbyterians.

April 2.

I have had the pleasure of his company at Acra Farm the last four days, during which time I, and our native sister Anna, have plied our means for bringing him to the obedience of the Truth. He states that he wishes to thoroughly examine all the works, attend the Lectures, and, if he finds all things right, he will obey, and use all his means and influence to spread the cause of the Redeemer. May God bless him, and lead him into all truth.

I am thankful to say that one of the dissenting ministers has commenced to shew his teeth; for one of his flock, who has constantly attended the Lectures, and invited me and brother Meik to his house, has been called in question for it, and having had the audacity to "*teach his grandmother to suck eggs,*" by sending the aforesaid minister copies of the "*Mormon*" tracts, gets for a reply, "*that he has looked at them, but don't believe them to be true,*" and that "*Mormonism is of the Devil.*" This gentleman, who has been a member of the Church twenty years, has received two visits from his pious pastor, and then he was sent for in consequence of my friend being sick. I believe he, his wife, and family will soon join the Church. When the Lectures are ended, the people seem very unwilling to leave the room, many of them constantly wait behind to be shaken by the hand, to be talked with, and to obtain the loan of tracts, &c. All the people who converse with us concerning the different churches, say "*there is a want of love and union among them.*" I could write twenty sheets full of good things if time and space would permit.



Monday, 6th April, I baptized eleven native men, who came from a distant village, they are named, Orson, John, Parley, Thomas, Wilford, Amasa, George, Lorenzo, Erastus, Franklin, and William. Orson has been ordained a Priest, John a Teacher, and Parley a Deacon. After I had baptized them, they took their departure, highly delighted, and made us promise to go and see them on Thursday next. A most singular coincidence occurred with regard to the setting them apart to the ministry. Before they were confirmed, I had requested brother Meik to select three for the purpose of ordaining them to the offices of Priest, Teacher, and Deacon; he did so, but did not tell me which of them should be called to any particular office, and when I re-entered the room, I proposed to cast lots as

to who should hold the different offices; accordingly three slips of paper were used, having the offices upon them, they were turned upside down, and when they were examined, the bearer of each held one exactly answering to the private arrangement brother Meik had made, which caused much astonishment in our midst; nevertheless it was a testimony to me that the spirit of unity and truth presided over our administrations.

Yesterday I baptized a young Scotchman, named Thomas Mc Lachlan, from Edinburgh.

Farewell; may God bless you, and His own work. Amen.

Affectionately, in Christ Jesus,

WM. WILLIS.

To President F. D. Richards.

#### VARIETIES.

ARGUE coolly, and from conscience, not from victory.

COMPLAINT against fortune is often a masked apology for indolence.

No man, for any considerable period, can wear one face to himself and another to the multitude, without finally getting bewildered as to which may be the truer.

KINDLY appreciative words may bring upon the spirit of a man a softening dew of humility, instead of feeding within him the boisterous flame of vanity.

PRIDE frustrates its own desire; it will not mount the steps of the throne, because it has not yet the crown on.

THE Chinese immigration at San Francisco continues to be enormous—the civil war in the Celestial Empire driving the people away in terror.—*News of the World*.

TO TAKE INK OUT OF LINEN.—Take a piece of tallow, melt it, and dip the spotted part of the linen into the melted tallow; the linen may then be washed, and the spots will disappear without injuring the linen.

WIVES.—Sir Walter Scott and Daniel O'Connell, at a late period of their lives, ascribed their success in the world principally to their wives. Were the truth known, theirs is the history of thousands.

SUGAR.—Sir J. Perry says it is quite a mistaken idea to suppose that sugar injures the teeth. No persons have whiter teeth than the negroes, particularly during crop time; and it is equally absurd to suppose that the use of sugar produces worms in children. Worms arise from an insufficiency of salt and bitters in the food of infants; provided these tonics be given, the more sugar is given to a child the greater will be its health and strength.

DISCRETION.—There is no talent so useful towards rising in the world, or which puts men more out of the power of fortune, than that quality generally possessed by the dullest sort of men, and in common speech called "discretion;" a species of lower prudence, by the assistance of which, people of the meanest intellects pass through the world in great tranquillity, neither giving nor taking offence.—*Swift*.

KNOWLEDGE.—Pleasure is a shadow, wealth is vanity, and power a pageant, but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense,—looks into the volcano, dives into the ocean, perforates the earth, wings its flight into the skies, enriches the globe, explores sea and land, contemplates the distant, examines the minute, comprehends the great, ascends to the sublime—no place too remote for its grasp, no heavens too exalted for its reach.



THERE are few higher gratifications than that of reflection on surmounted evils, when they were not incurred nor protracted by our fault, and neither reproach us with cowardice nor guilt.

LIFE AND DEATH IN LONDON.—Few know that in every seven minutes of the day a child is born in London, and that in every nine minutes one of its inhabitants dies! The population of London is, roundly, 2,362,000. If the averages of the last 50 years continue, in 31 years from this time as many persons as now compose its population will have died in it, and yet in about 39 years from this time, if the present rate of progress continues, the metropolis will contain twice as many persons as it does now.—*Builder*.

### ANGER.

(Selected.)

Oh! anger is an evil thing,  
And spoils the fairest face,—  
It cometh like a rainy cloud  
Upon a sunny place.

One angry moment often does  
What we repent for years;  
It works the wrong we ne'er make right  
By sorrow or by tears.

It speaks the rude and cruel word  
That wounds a feeling breast:  
It strikes the reckless, sudden blow,—  
It breaks the household rest.

We dread the dog that turns in play,  
All snapping, fierce, and quick;  
We shun the steed whose temper shows  
In strong and savage kick;

But how much more we find to blame,  
When passion wildly swells  
In heart where kindness has been taught,  
And brains where reason dwells.

The hand of peace is frank and warm,  
And soft as ring-dove's wing;  
And he who quells an angry thought  
Is greater than a king.

Shame to the lips that ever seek  
To stir up jarring strife,  
When gentleness would shed so much  
Of Christian joy through life.

Ever remember in thy youth,  
That he who firmly tries  
To conquer and to rule himself,  
Is noble, brave, and wise.

ELIZA COOK.

ADDRESSES.—Graham Douglas, care of G. Potter, Jun., Crouch Street, Banbury, Oxon.  
Dorr P. Curtis, 8, St. James's Street, Bath.

#### LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH OF JUNE, 1852.

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# The Latter-Day Saints'

## MILLENNIAL STAR.

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### LAW AND GOSPEL.

*(From the Deseret News.)*

And Jesus taught on this wise:—If any man shall compel you to go a mile, go with him twain; and if any man shall sue you at the law, and take away your coat, let him have your cloak also.

This, by some, may be considered a little more than doing as they would be done unto; but Jesus understood his subject, and the character and disposition of the people whom he addressed; and the command and principle involved are just as good, true, and applicable to the Saints, in one generation or dispensation as in another, unless it shall appear that the natural disposition and temper of men vary with the various ages and dispensations in which they live; which is not the case: hence the general principles of eternal truth revealed to the Saints by Jesus in person, while in their midst on the earth, are just as good for Saints now, as they were for Saints then.

Faith, repentance, baptism for remission of sins, laying on of hands for the reception of the Holy Ghost, resurrection of the dead, eternal judgment, doing to others as you would be done unto, entertaining of strangers, going two miles with him who compels you to go one, and giving your cloak to him who takes away your coat in a law-suit, are all eternal truths or principles, equally applicable to, and good to be observed by, the honest in heart in every dispensation of salvation which God is pleased to send on the earth.

Happy are the people who know these things, and delight in doing them; for the doing thereof will restore those who practice them back again to the bosom of Abraham, and the presence of the Eternal Father; whose presence our spirits voluntarily left, in the annals of eternity, that we might secure to ourselves bodies, descend with Jesus below all things, bear all manner of reproach, and suffer, with patience, all the wrong that wicked men and devils might heap upon us, so that, through that medium, with Jesus, we might rise above all things; and this is the only medium the Saints have by which to secure the exalted glory they are seeking after.

Jesus did not say, If a Saint, a brother, a friend, compel you to go a mile, go with him two: no! but if any man, saint or sinner; for Saints are subject to vanity and folly, and do wrong sometimes, and, when exercised by a foolish spirit, are as likely as other men to compel you to travel with them, if they have the power to do it, or take away your coat at the end of a law-suit, or do any thing else, which might gratify the foolish spirit which has dominion over them, by vexing you, and causing anger to spring up in your heart, because of which the spirit of light, love, and wisdom, which you delight in, would take its departure from your soul.

Thus far, then, the spirits of evil have accomplished their designs with you; you have given way to temptation, and



the Holy Ghost has taken its departure; and why? Because you could not take the spoiling or robbing of your coat joyfully, and send your cloak along with it as a witness of your love of the truth, over and above your love for worldly goods; you could not go the second mile, when you had been forced to go one, because your garden needed hoeing, your fence making, or mending, your flocks or your mill tending; but if you had gone the second mile voluntarily, and preached righteousness to the man who compelled you to go the first mile, how do you know but that he would have received the truth, been converted to the faith of Jesus, and returned with you, not the two miles only, but travelled with you all your days, helped you to repair all the losses you had suffered on his account, and become a co-worker with you for ever, in building up God's Kingdom?

It is through faith and patience that the Saints are to inherit the promises; and it requires a considerable stock of all the virtues to keep the heart pure, obey all the commandments, overcome all evil, and not resent insults; but the thing once accomplished, there will be an end of all law-suits among Saints; just as it should be; for the law is not made for the just, but the unjust; therefore, why should Saints use that which was not made for them, and which does not fit their profession?

Precinct, District, and State law-suits are bad enough; but they are nothing compared with family law-suits—suits between husband and wife, parents and children, brothers and sisters. If these family suits could once be dispensed with throughout the earth, we should seldom, if ever, hear of any more suits before the State or National Judiciary.

Every family is a kingdom, a nation, a government, within itself, to a certain extent; and the head of the family is the legislator, the judge, the governor. This is what constitutes the Patriarchal office, and was originally the sole government for all the inhabitants on the earth; but, as families and wickedness multiplied, they united into clans, tribes, nations, kingdoms, empires, &c., the more easily to maintain themselves against neighbouring governments; and hence the Patriarchal office was, in a great measure, swallowed up in elective franchise, or kingly or monarchical power; yet in all

well regulated governments, of whatever name, there is sufficient of Patriarchal government still remaining to give a strong impression to the character of the general government in which the families reside; for impressions and habits formed in the cradle, in the mother's arms, and under the father's eye, are vivid, strong, and lasting, and will sustain their influence, for good or evil, through life; and the nation in which they live will partake of that influence; hence the importance of a wise and judicious dispensation in every family.

When there is a difficulty between husband and wife, both parties are but too apt to assume the judgeship in the case; and both, being particularly interested, are liable to lean in judgment on the side of self; and thus the family is involved in one of the most difficult and vexatious law-suits the world is capable of producing; for, as soon as the suit commences, the children most likely take sides, and each parent is strengthened in their pleas, arguments, actions, and decisions, by a portion of their own offspring; and, if there is not intelligence, wisdom, and faith enough in the Patriarchal Head to explain all mysteries satisfactorily, and decide the controversy in righteousness, and bring about proper submission to the laws of his house, the quarrel or law-suit is likely to continue till a divorce is called for, from a higher court, by one or both parties; a separation follows, the family are scattered to the four winds, domestic peace is annihilated, and the national strength abated.

Family law-suits are the worst kind of law-suits. We do not continue this subject, supposing there is more quarrelling in the families of the Saints, or any considerable portion as much, as there is among other families on the earth; but so long as there is one case of contention in all Israel, there is occasion to say, or do, something to cause that one to be done away.

If all family differences could be made to cease, we should have very little fear of neighbourhood quarrels. The child that has been so trained from its cradle to manhood as never to stoop to a contentious spirit, and would ever relinquish its rights in the family circle, rather than have an unpleasant feeling, jar, or quarrel, with a brother, sister, or friend, will be influenced by a spirit of peace after it leaves the paternal roof, will continue to



act the peace-maker among its associates in all future time, in accordance with the saying of the wise man:—"Train up a child in the way he should go, and, when he is old, he will not depart from it."

The destiny of individuals and nations is in the hands of mothers, to a very great extent; but should not be after the fashion of the world, which may be illustrated thus:—"A traveller alighting at a certain village, in an ancient country, inquired of the first man he chanced to meet, who was the governor of the village? The man replied, 'I am the governor; I keep the village school, I govern the children, the children govern their mothers, the mothers govern their husbands; and thus I am the Governor, for I govern the village.'"

This illustrates the fashion of the world, but not the fashion of heaven. In the world all parties are striving for the pre-eminence, and studying how they may all be governors. Men are spending their lives quibbling about *little party politics too small* for human notice; and women are holding their conventions, and devising ways and means how they may secure the reins of general government, and sit in the chair of state, their husbands' equals—superiors; while their children, left at home, neglected, untaught, uncared for, are holding their councils to devise means how they may coerce the mother's acts to their wish, when she shall return to the domestic hearth; and all in good keeping; for when man descends below his native dignity, and stoops to spend his life in things beneath him, he may reasonably expect that those whom nature and providence designed for his inferiors in the scale of intelligence, will rise to become his superiors; and hence the saying of an ancient Prophet, "women shall rule over them."

The fashion of heaven is, that the man is not without the woman, or the woman without the man; and yet the man is the head of the woman, even as Christ is the head of the Church; and all equally honourable in their own order; but the dishonour consists in getting out of their order, or place, which all are liable to, by seeking, through pride, a place above them, which belongs to another; or through ignorance and servility, descending to a sphere below their natural level, when there is no just cause for it.

The first is much more natural, and congenial to human passion, and was what

led the disciples, in the days of the Saviour, to inquire who should be the greatest. And Jesus set a little child in their midst, and answered on this wise:—"Whosoever would become great among you, let him become like this little child, who is contented with its situation, and does not aspire to anything above its appropriate place. The more childlike man becomes, the more Godlike he will be in all his feelings, and the less will he be disposed to resent injuries, retaliate offences, or cultivate law-suits, either in family or neighbourhood.

The second has ostensibly a very different object in view; while in reality the end is the same.

When man descends below the character and disposition of the little child, that Jesus gave as a pattern, and apes the fool by cringing to party cliques, and clans, for the sake of securing some official exaltation, he displays an ignorance and servility unbecoming immortal man; and whatever be his *pretensions* to humility, he proves himself unworthy of the station he already occupies, and abates all rightful claims to a more exalted eminence, as did the Methodist clergyman, in reality, who always "prayed the Lord to grant him the lowest seat in heaven;" and when asked the reason of his praying thus, replied, "Because it is written, he that humbleth himself to the lowest, shall be exalted to the highest;" thus proving the insincerity and hypocrisy of his pretended humble devotions. And why? Because, as a man, as a citizen of the world, and of the nation in which he lived, he should have had a single and upright heart, and been straight-forward in all his acts for the greatest good of his nation and government, regardless of party strife, or personal exaltation and aggrandizement. And the man who will not thus act, is not fit for an office, or exaltation, of any kind, great or small, in any government, except the government of Hell.

But we are talking to Saints; and the things referred to in the world are for illustrations: for instance, as the poltroon politicians of the world stoop from the dignity of man, to paddle in all the filth and slime they can find, if, perchance, they can find some dark road through which they can reach their desired election, so may the Elders of Israel, if they will give way to temptation, strive, by unlawful means, to secure a standing among their breth-



ren which does not belong to them; and to gain influence and power which they know not how to exercise in righteousness. And, if they succeed, it is most sure to prove their destruction; for, when God sees an Elder who is so bent on rising, that nothing else can satisfy him, He as likely as any way lifts him up so high, or gives him a chance to rise so high, that when he falls, he kills himself, as many have done, in this dispensation; or, if he survive the fall, it is with the knowledge of the fact, that he has lost the confidence of his brethren.

The Saints, to a certain extent, are subject to vanity like other men; and as Elders aspire, through the folly of their natures, to things above them and which are not for them, so may their wives; and indeed it would be very marvellous if they did not, after having the example set them, by those who should be their counsellors, and patterns of rectitude. And, when children behold the double example of insubordination to the laws of heaven, the example of father and mother, it would be more marvellous still, if they did not partake of the same spirit. And as soon as the whole household become dissatisfied with their lot and station, and father, mother, and children, all want to rise at once to some sphere of action above themselves, or where they rightfully belong, they are ripe for the spirit of contention to break forth in all its violence; and broil upon broil, discord upon discord, strife upon strife, and law-suit upon law-suit, follow in quick succession, peace leaves that house, and who shall restore it? Surely not that family, for all are in the suit, all are parties concerned, all partakers and exercisers of the same spirit of pride. The Patriarch, the head of that family, has become a slave to his passion, and the dominion and glory of his dignified office has departed from his threshold; and who shall arbitrate for that house?

Men are so proud, naturally, that they do not like to acknowledge their errors; yet we have many times had the question asked us, by heads of families, or those who *should* have been at the head, "Why

is it that I cannot govern my family, and have peace in my house, like brother such an one?" We have said to all such as the case required; and there is a general rule applicable to all such cases; and that is—You do not know enough; you do not know how to *govern yourself*—YOUR APPETITES AND PASSIONS; and, at every little supposed case of provocation and vexation, you give way to resentment, and distil those turbulent passions and feelings, which you harbour, upon your wife and children, in your daily walk and conversation, as the dews of heaven would drop down upon yourself, if you, by your meek and quiet spirit, would permit them to descend.

Men who do not know how to govern themselves, surely do not know how to govern others. Such there are among the Saints, and we are sorry for it; for if they do not speedily learn the art of self-government, and thereby learn to govern their households in righteousness, their glory and their kingdom will depart from them like the fading flower; and the place which now knows them, will soon know them no more for ever.

No man who loves father or mother, wife or children, houses or lands, gold or silver, more than he does his Saviour and his brethren, is capable of standing in acceptance before God, the Father, in the midst of His kingdom, on the earth, or in the heavens: and, although such an one may have a name among the Saints for a little season, his name will perish in the grave with his carcase, if it does not long before.

Some Elders love their wives so much better than they do the kingdom of God, that they dare not tell them when they do wrong, dare not tell them the right way, and how to shun the wiles of the devil, for fear they should offend them; but this fear is an offence against heaven; and wo be unto him through whom the offence cometh; for jealousies unreprieved, and contentious spirits unrebuked, obtain the mastery in that house, the governmental order of heaven is reversed, the Holy Ghost takes its departure, and family law-suits follow without end.

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"WHAT are those teeth for, grandmamma?" said little Red Riding-Hood to the wolf. "What are these laws for?" might many a simple man ask in like manner of his rulers and governors, and, in sundry instances, I am afraid, the wolf's answer would not be far from the truth.—*Guesses at Truth.*



## JERUSALEM.

*(From the Jewish Chronicle.)*

Immeasurably superior as are the capitals of modern civilization to their rivals of antiquity, in regard to wealth and comfort, they yet sink far below them when seen from a higher point of view, and considered as links in the chain of history, teaching the great lesson of humanity—the cause of the development and decay of national grandeur. They may boast of a more numerous population, a vaster scope for enterprise, a larger share of commercial prosperity, and, what is of still higher value, a greater care for the health and well-being of their denizens; but their sole aim and end is the accumulation of wealth and power, their associations are barren and devoid of interest, their objects purely material, and dedicated to no spiritual purpose whatsoever. Viewed in a nobler light, as being an epitome of the civilization of their age, and like oases in the pathless desert, guiding the steps of the student in the track of history, they cannot fail to impress him with a sense of disappointment in the utter absence of everything which appeals to his higher faculties, and to weary him by the dead and monotonous level they everywhere present. To the mind stored with the treasures of classic literature, and trained to the reception of enlarged views of the progress of the human race, how melancholy is the contrast afforded by the wealth of London, and the glitter of Paris, with the beauty of Athens, the desolation of Tyre, and the pomp and power of ancient Rome. Yet even these proud seats of empire sink into insignificance before the lofty associations which invest Jerusalem with a deathless interest, and render it a Holy City to the followers of the Crescent and the Cross, as well as to the members of that faith to whose highest glory and deepest shame it has borne witness through unnumbered ages. It is indeed a wondrous combination that has rendered one spot so precious to all mankind; a marvellous example of Providential wisdom that has so strongly enlisted the sympathy of all men in the fate of one city, and thus ensured its preservation amid the conflict of human passions and the shocks of successive empire, until

it shall have completed its mission, and witnessed the restoration of those who, now scattered in every quarter of the globe, still regard it as their home, and look forward with longing to the fulfilment of the prophecy that shall once again lead them to the long-lost Land of Promise. Well has Jerusalem merited the proud title of the Chosen City. Nation after nation has risen up in arms to erase its very memory from the face of the earth: each has passed away, impotent and forgotten, while the devoted capital still rears its domes towards heaven—bereft, it is true, of its pristine magnificence, yet acquiring a higher sanctity from its very desolation—an everlasting memorial to the truth of the Divine Word, a solemn witness to the covenant He made with His chosen people.

It cannot be a matter of surprise that a city bearing so lofty a mission, and invested with so peculiar a charm, has never failed in all ages to attract a crowd of pilgrims within its walls, eager to behold the scene of the most stupendous events in the history of the world, the birth-place of civilization, the cradle of religion, the battle-field of opposing faiths. Yet, incredible as it may appear, that people which has the deepest interest in the truths to which it testifies, is precisely the one by which it is the most neglected; and while the uttermost confines of the earth send forth bands of worshippers to look upon the Holy City, the children of Israel, the rightful heirs of all its glory, stand tamely by, and alone fail to render it that homage which is but a fitting mark of gratitude to the Great Power that has alike preserved them and it—the sole remaining vestiges of the remotest antiquity. True, the pride of their glorious inheritance still sheds a halo over their fallen fortunes: true, there is not a Jew whose pulse does not beat more quickly at the name of Jerusalem: true, the Holy City is still the load-star of their existence, the one secret bond that unites every member of the house of Israel. But is this enough? Should not our inmost aspirations express themselves in action, and give birth to deeds as well as thought? Should not



each one of us visit our heritage, at least once in a life-time? Should not our youth, in lieu of hastening to the capitals of modern civilization, make a pilgrimage to the land of their forefathers, and drink in the tenets of their faith at the fountain-head? Above all, should we not use every effort, and strain every nerve, in aid of those who are impelled by true religious fervour to gaze like Moses upon the land of promise, but are unable, from the pressure of adversity, to satisfy their cherished longing; and if we cannot journey thither ourselves, if the cares, or the trammels, or

the pleasures, of the world have taken so deep a hold of us as to extinguish from our own bosoms all desire, or all power, to visit the holy spot, let us at least aid some needy pilgrim on his way, that we may satisfy the cravings of a pious zeal, and testify to all mankind that our faith is yet alive, and that we still ardently and eagerly look forward to the speedy fulfilment of the Divine promise—the ingathering of our brethren from every quarter of the globe, and the renewal of a purer worship in the Temple of Jerusalem.

#### VISIT TO NORWICH.

In compliance with the polite invitation of Elder C. V. Spencer, to attend the Norwich Conference of Latter-day Saints, I visited this ancient city on Saturday, May 29th. Shortly after my arrival, I assembled with the brethren in council, and had the satisfaction of seeing a spirit of unanimity prevail in their deliberations for the further advancement of Zion's cause. Much business was done, and some highly important instruction was given by Elder Spencer, President of the Conference, and Elder Gates, of London.

On Sunday morning the beautiful little chapel was crowded to excess. Presidents Spencer, S. W. Richards, Jacob Gates, and others, occupied the well-arranged platform. The meeting was opened by singing and prayer, after which the usual Conference business was transacted. President Richards was then requested to address the meeting. He arose and gave some very spirited instructions in relation to the government of God, and the power of the Holy Priesthood; showing the necessity of the Saints being governed by the living Priesthood, and of bowing in complete submission to the authorities which God has placed in His Church. His words were backed up by the power of the Holy Ghost, insomuch that every one present realized the goodness of God towards them on that occasion. Indeed, it was truly gratifying to see the oneness of spirit which pervaded the whole of their proceedings.

The buoyant spirits of the Travelling Elders, their determination to spread the truth, and their willingness to obey the

counsels of their President, I was highly delighted to behold.

In the afternoon, the Chapel was densely crowded. A little business, which was omitted in the morning, was attended to, after which Presidents Richards and Gates addressed the congregation, and gave some valuable instructions to the Saints, which caused every countenance to be lit up with intelligence from on high.

The spontaneous unanimity which characterized the voting to sustain the various quorums of the Holy Priesthood, showed the pure spirit of the Gospel. It was only necessary for the President to signify his design by *pointing his finger*, and every one's right hand was instantaneously raised in support.

In the evening we had a glorious time. Some excellent teachings were given by President Richards upon the necessity of bringing people into the Church with proper impressions on their minds in relation to the Priesthood, and of the importance of being governed by the Priesthood in all things. He also portrayed in a most lucid style the indispensable necessity of baptizing people into Christ, and giving them to understand that they by baptism take upon them the name of Christ, that all who enter the Church may comprehend their true position. Upon these topics his remarks were pointed, energetic, and powerful, whilst they were mingled with that spirit of brotherly affection, meekness, humility, and forbearance, which are sure characteristics of a man of God.

Several banners with very appropriate



mottos were provided, and arranged in such order as greatly added to the beauty of the Chapel.

On Monday morning, President C. V. Spencer, and Miss Georgiana King, of Cambridge, were married at Old Thorp Church, Norwich. A large company of Elders and Saints were present to witness the ceremony.

At eleven o'clock, the Priesthood assembled in the Chapel, and spent a few hours in council. Much instruction was given to the Travelling Elders and Presidents of Branches, by Presidents Spencer, Richards, and Gates.

At the close of the Council, President Spencer invited his talented corps of Elders to his residence, where a sumptuous dinner was in readiness. The whole party, including visiting friends, sat down to dine: all did ample justice to the excellent bounties of nature which were so abundantly provided: all gave utterance to warm expressions of sentiment towards the Bridegroom and Bride, wishing them happiness and prosperity in this life, and eternal felicity in that which is to come. After a few hours of social chat, all adjourned to the Chapel, where a large company of Saints also assembled, to partake of another supply of earth's dainties, and heaven's best wine—cold sparkling

water. The tables were profusely ornamented with a choice selection of bouquets, which exhibited the beauty and loveliness of nature, and its power over the senses, not only to please the sight and the smell, but to gladden the heart of man. Every heart rejoiced, and every countenance shone as it were with a brilliancy from above. The love and simplicity that reigned in every bosom seemed to render appropriate the language of the poet,—

“Heaven on earth is now begun.”

On Tuesday morning the Priesthood again assembled in the Chapel, when the Travelling Elders reported concerning their respective fields of labour in the most cheering and encouraging manner. President Spencer then specified their future fields of labour, and gave very appropriate counsel to each of them. The spirit of the meeting spoke volumes respecting the condition of the Conference. I felt it was good in the superlative degree.

In the afternoon I enjoyed myself exceedingly in visiting the noble castle, and the majestic cathedral, (the latter was built in the 11th century,) in company with President Spencer and lady, Presidents Richards, and Gates, and the sisters King.

J. V. LONG.

## HISTORY OF JOSEPH SMITH.

(Continued from page 285.)

On the 6th December, 1832, I received the following:—

*Revelation explaining the Parable of the Wheat and the Tares, December 6th, 1832.*

### ON PRIESTHOOD.

Verily, thus saith the Lord unto you, my servants, concerning the Parable of the Wheat and of the Tares: Behold, verily I say, that the field was the world; and the Apostles were the sowers of the seed; and, after they had fallen asleep, the great persecutor of the Church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign, Behold he soweth the tares; wherefore the tares choke the wheat and drive the Church into the wilderness.

But behold, in the last days, even now while the Lord is beginning to bring forth the Word, and the blade is springing up and

is yet tender, behold, verily I say unto you, the angels are crying unto the Lord day and night, who are ready and waiting to be sent forth to reap down the fields: but the Lord saith unto them, Pluck not up the tares while the blade is yet tender; (for verily your faith is weak,) lest you destroy the wheat also. Therefore, let the wheat and the tares grow together until the harvest is fully ripe, then ye shall first gather out the wheat from among the tares, and after the gathering of the wheat, behold and lo! the tares are bound in bundles, and the field remaineth to be burned.

Therefore thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: therefore, your life and the Priesthood hath remained, and must needs remain, through you and your lineage, until the res-



toration of all things spoken by the mouths of all the holy Prophets since the world began.

Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this Priesthood, a saviour unto my people Israel. The Lord hath said it. Amen.

Appearances of troubles among the nations became more visible this season than they had previously been since the Church began her journey out of the wilderness. The ravages of the cholera were frightful in almost all the large cities on the globe, the plague broke out in India, while the United States, amid all her pomp and

greatness, was threatened with immediate dissolution. The people of North Carolina, in convention assembled, (in November,) passed ordinances, declaring their state a free and independent nation; and appointed Thursday, the 31st day of January, 1833, as a day of humiliation and prayer, to implore Almighty God to vouchsafe His blessings, and restore liberty and happiness within their borders.

President Jackson issued his proclamation against this rebellion, called out a force sufficient to quell it, and implored the blessing of God to assist the nation to extricate itself from the horrors of the approaching and solemn crisis.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, JULY 3, 1852.

BOOK OF MORMON IN WELSH AND GERMAN.—In our last we incidentally noticed the Welsh and German translations of the "Book of Mormon." We wish to state that we have received a package of the Welsh (*Llyfr Mormon*), and have much pleasure in announcing that copies are ready for sale at our office. We would recommend the English Saints, who are able, to obtain this work, and, by so doing, they will not only benefit themselves, but they will also encourage our Welsh brethren, and strengthen their hands in the Lord. The retail price is the same as the *Mormons' Bog*.

We have also received a package of the German translation, (*Das Buch Mormon*). It is in a larger form than the English version, is printed on strong paper, in very clear and good type. Retail price, same as *Le Livre de Mormon*.

The German is the fifth language in which the Book of Mormon has been translated and published during the last two years; so that sacred and important record can now be read in six languages, in three of which it is stereotyped. Surely the Almighty is with His Saints, and that to bless them, and to enable them to execute His stupendous purposes, and bring the inhabitants of the earth to a knowledge of the fulness of the Everlasting Gospel, that the great restitution of Israel may come to pass, and the reign of peace and happiness be ushered in.

DEPARTURE.—Elder Lorenzo Snow, of the Quorum of the Twelve Apostles, and President of the Swiss, Italian, Malta, Gibraltar, and East India Missions, embarked on board the *Niagara* steam-packet, hence for New York, on the 12th ultimo. Elder Snow appeared to be in good health and spirits. Our readers will recollect that this faithful servant of the Lord had passed through Switzerland and Italy, and had arrived at Malta with the intention of visiting his missions at Bombay and Calcutta, and sailing thence for San Francisco, *en route* for the Great Salt Lake Valley. But an accident occurring to one of the East India steamers, he was detained at Malta until the season was too far advanced for the prosecution of his eastern course, as he originally intended. In consequence of this, Elder Snow determined to return.



to England, and take a westward journey to his ultimate destination, so that he might arrive at the Great Salt Lake City to be present at the General Conference, April 6, 1853.

Elder Snow has accomplished a great work in the publication of the "Book of Mormon" and several pamphlets in the Italian language, and also of laying the foundation of the Church of Jesus Christ of Latter-day Saints in countries where the gross darkness of superstition, and ignorance of the plan of salvation, reign in the minds of the people. And we pray the Almighty to bless and prosper him on his homeward journey, until he shall strike hands with the nobles of Israel in the vallies of the mountains.

TO THE PRESIDENTS OF CONFERENCES AND BOOK AGENTS.—In consequence of the weekly issue of the STAR, we have concluded to change our Quarter days from the 15th March, June, September, and December, to the last day of March, June, September, and December. Our present quarterly list of debts is therefore struck on June 30.

Each President of a Conference should see that Auditors are appointed to examine the books and stock of the General Agent on the Quarter day, and when our report appears his account can be compared. In like manner the Presidents of Branche should see that the Sub-agents' books and stock are examined on the same day, and when the General Agent has issued his quarterly balances, they can be compared with their accounts. We informed the General Agents of this change with STAR No. 18.

#### THE UTAH JUDGES.

"He that fights, and runs away,  
Lives to fight another day."

(From the Philadelphia American and Gazette.)

It appears from the report of Congressional proceedings on Friday that the House of Representatives, during the debate on the bill relating to the salaries of Territorial officers, adopted the proviso offered by Mr. Johnson, of Arkansas, to the effect that nothing in the bill should be construed to prevent the payment of the salaries of the Judges and Secretary of the Territory of Utah, who withdrew from that territory some months since, under circumstances well known to the public. Nothing could better illustrate the generosity and exceeding good nature of the assembled wisdom; but it may be doubted whether Congress has not in this matter stretched the point of magnanimity a little too far, recognizing a bad principle, and even establishing a precedent more likely to result in injury than benefit to the future weal of the Republic. From their own statement, (and we may give them the full benefit of the explanation,)

these officers, entrusted by the government with very important and delicate duties, and representing the interests and authority of the United States among a people alleged to entertain disloyal sentiments and seditious designs, fled from their posts in fear—fear of harm or outrage, of some kind, meditated against themselves; and fear, also, so far as the Secretary was concerned, lest the public money in his hands should be lawlessly taken and plundered from him by the Mormons. And this circumstance, as we may say, creates a case for the Secretary somewhat stronger and better than any that can be pleaded for his associates. He had the excuse that he was running away to save the government treasure (a very small sum, it must be admitted,) in his keeping; while the Judges fled to save themselves. Whether there really was danger is not so certain: it has by no means been proved there was. All that



has been established is the belief of danger in the officers' minds. And this being allowed, it remains to ask whether such belief constituted, or in any similar case could constitute, a justification of so serious a dereliction as the abandonment of their places by officers, when their act involves, as this clearly did, an abdication of the powers of the government and a surrender of its rights and authority into the hands of its supposed foes.

Now we take it for granted that the first obligation of every public officer, civil as well as military and naval, is fidelity to his trust; and that infidelity is a thing that ought to be punished, not rewarded. Fidelity implies courage, and courage, which, as a great historian informs us, is the commonest and cheapest of the human virtues, since any amount of it can be bought for "sixpence a day," is as necessary as any other official qualification; and we have a right to expect enough of it from every officer to carry him through the duties of his post and sustain him amid all ordinary difficulties, contingencies, and perils. It is monstrous to think that Congress affirms the principle that public officers have a right to abandon their duties, and, still worse, to run away from their stations, at every danger, great or little, real or imagined, and then be paid for it, as if no wrong had been done. Why should not army and navy officers run away, too, whenever things look alarming? Cashiering, or even shooting, is not thought too severe a punishment for *them* when they fly their posts; and if we adopt a more humane system with civil employes, there is no reason, at least, for departing from the

principle of holding all to a rigid accountability.

It is quite possible that the Utah officers were, or would have been, obstructed in the performance of their duties by the Mormons; but the course they ought to have pursued appears neither very difficult nor very dangerous. They ought to have stuck to their posts, sending word to government of the opposition they encountered, and the acts they dreaded. They should have invoked its aid—they would have got it, and protection for themselves, too; and the knowledge that they had made such an appeal, and that they meant firmly to await its results, would have undoubtedly brought the Saints to their senses, and, in all probability, put an end to the evils of which the officers complained. They had a noble opportunity to assert the resolution and heroism of the American character, which we are so fond of comparing to that of the Romans of old. The visitor to Pompeii is still attracted by the grand spectacle of the bones of the Roman sentries, who, amid the convulsions of earthquake, with the horrors of Vesuvius pouring down ashes, and sulphur, and boiling floods upon the devoted city, from which the inhabitants had fled, perished at their posts at the gates, which they would not abandon without orders. There was no such danger as that at Utah, but the chance was a splendid one notwithstanding. It is a great pity that some of the officers did not remember the Roman sentinels at Pompeii. Their example should be proposed to all Americans who are ambitious to serve the Republic.

#### LETTER FROM ELDER THOMAS BULLOCK TO ELDER JOHN O. ANGUS.

Dear brother Angus,—I improve a leisure hour to write a few lines while my family are chatting about me. I had an invitation to go to a ball this evening, but prefer writing you and the Saints in my native country a few of my feelings and experience, in order to guide you on your journey, as a missionary to those who have been sitting in darkness, but who knew it not.

It does not require me to look back many years to view my own self, sitting

Great Salt Lake City, December 18, 1851.

as a High Churchman in my pew, and believing the Trinity in Unity, or the Father, Son, and Holy Ghost being one personage only. I also then looked forward to the time of my death to go into a world of Spirits without bounds, and believed that our God was without a body or passions; but I am thankful that God has, in the plenitude of His mercy, spoken from the heavens in these last days, and has sent His messenger, even an angel from on High, to come down to



this dark world, and reveal the Gospel unto a simple plough-boy, named Joseph Smith, who was ordained by the angel to the Priesthood, and received the command to baptize the believers in our Lord Jesus Christ, as being the Son of God, in water for the remission of their sins; with a promise that they should receive the gift of the Holy Ghost, by "the laying on of hands;" and I am thankful also, that His servants, who were "called of God as was Aaron," were sent into my native town, (Leek, in Staffordshire,) where I was privileged with hearing their voices, and was led by one into the waters of baptism on a cold November night, when ice was on the canal, and the keen frosty air was blowing in all its severity, when I received a remission of my sins, and I beheld a sign in the heavens, that self-same hour, confirming my belief. I do rejoice that the Elders imposed their hands upon me and confirmed me a member in the Church of Jesus Christ of Latter-day Saints. I do rejoice that when I went to the Stourbridge 8th ride, (for I was one of Her Majesty, Queen Victoria's Officers of Excise) that I again met with the Elders, and received ordinations, first as a Priest, and afterwards as an Elder; and that power was given me to preach, baptize, confirm, and administer in the ordinances of the House of the Lord; power was given me to put to shame all the professors of false Christianity, and to lead a few unto "the door of the Sheepfold." Although persecution raged, the hireling priests raved upon me, I was pelted with stones (in Dudley Park and Tipton), and threatened by some to run their carriage over me, at other times threatened to be thrown down an old coal pit (named Brierley Bill), yet in spite of all their puny efforts God was with me, and delivered me out of each trial and difficulty; to Him be the praise and glory.

On leaving my native land, in the ship "Yorkshire," I also beheld the glory and power of God on the great deep, and the weakness of man when tossed on the foaming billows, and the rolling sea; yea, I have retired to my berth at night, after being pointed out by the mate that portion of the Testament where Paul was shipwrecked, and after I had told him "the hull of the vessel will carry me safe to New Orleans," when I went below to bed, fourteen sails were flying gracefully in the gentle breeze; but at one o'clock in the morn-

ing, when off Cape San Antonia, Island of Cuba, a sudden white squall, caught the fore royal mast and sail, the vessel almost capsized, but then God was watching us; all the masts were snapped asunder; and with one crash, masts, sails, and ropes, fell into the ocean with a surge, and the vessel righted. Oh what a din of confusion—Atheists cursing and swearing, sailors shouting, sectarians screaming, and some of the Saints gave way to their feelings; all thought the vessel was sinking. I clasped my wife and children in my arms still in bed, and calmly awaited the last struggle of death, intending that as our coffin. But the vessel righted, and we were spared. I arose at sunrise, and shall never forget our desolate appearance on reaching the deck;—in three days we rigged a jury sail, and "the hull of the vessel" literally "carried me safe into New Orleans."

I arrived in Nauvoo, May 31, 1843, and heard the voice, saw the face, and conversed with the Prophet of God, Joseph Smith; also the Patriarch Hyrum Smith; and well do I remember his benediction on Christmas morning, 1843, when a few of the English brethren and sisters awoke him from his slumbers, by singing "Mortals awake, with angels join," &c., and he descended, and bare-foot came out and blessed us, and distributed cakes to the company. I do know they were the anointed of the Lord, the Prophet and Patriarch of God, they were two good men when living, and they died good men; they died martyrs for the truth, and they sealed their testimony with their blood; and their testimony is true, and all the powers of earth and hell can not render it null and void.

The mantle of Joseph fell on Brigham Young, the blood of the martyrs became as seed on the earth, the Saints increased rapidly, the House of the Lord was finished, blessings were administered therein, the Priesthood was conferred on many, and this work received a stronger foothold than ever it had on earth; this of course caused the devil to rage, his spirits entered the tabernacles of wicked men who delighted in such tenants, and they unitedly commenced burning houses, stacks of grain, and destroying fences, fields of grain and hay, and if the owners attempted a rescue, they were shot at like dogs, and they had to flee naked and hungry to Nauvoo City; the Saints then being con-



finned to one bend in the great Mississippi river; the devils from nine counties laid siege to the devoted city; about one hundred and fifty of the poor naked Saints contended for life, their wives, children, houses, what little property was left them, and the Temple of the Lord, against a force of from 1500 to 2000; day after day, for four days, was this unequal contest carried on, when the mob entered the city; but such hideous yelling I never heard among any of the bands of Indians that I have seen since; I tremble now when I think of it, the sick were carried in blankets or rugs and left in the corn fields, expecting an indiscriminate massacre; bands of armed demons paraded the streets. Thirty men came to me when I was carried out before them in one of my ague attacks, and, although every appearance indicated a speedy dissolution, the captain's sword was pointed within six inches of my throat, and four bayonets fixed, within a foot of my breast, with this blessing, "God damn you, if you are not off in one hour, we'll shoot you." I replied, "By all appearances I cannot live long, so shoot away, I shall be the sooner out of my misery, and you will send me to heaven a little earlier," &c. They went away, I was then carried and placed in my wagon and driven to the river. In three days I escaped from their hellish clutches, and was rowed over the river. After lying on the banks of the river about a week, (all my family having the ague and fever) I was relieved with a little flour, and prepared to start for the Bluffs, when God sent "the visitation of Quails," and gave another manifestation that His Saints were not forgotten; the Quails fell in, under, and on, our wagons; one fell on my tea-tray, hitting a tin cup, and was caught by a little boy alive; many were caught alive by children; we all had enough to eat, and were satisfied, when we started on our way rejoicing, and once more was I delivered from the jaws of death.

In the winter of 1846 I was in winter-quarters, saw a desert plain turned into a fortified town, of about eight hundred houses in less than three months, besides lots of "Gopher holes," dug out of the side of the mountain; and you know I

have dug and lived in a "cave in the earth." The Spring of '47 saw me leave my family in a sickly country among Indians, as one of "the 143 Pioneers," who "sought out the Valley in the mountains, exalted among the hills," yet "in a low place, beneath the forest where the hail fell," where a foundation was laid for one of the largest inland cities in the world. I returned to my family the same fall, the Pioneers having done one of the greatest miracles since Moses passed over the Red Sea, and not a life lost; no, nor one serious accident to any limb. In 1848, I again travelled through the deserts and sage plains with my family; and here am I, Thomas Bullock, now writing, preaching, and bearing a faithful testimony to you, my beloved John, now a missionary of Christ Jesus our Lord, on your native soil, and to all who may see or hear these words; and I do know it is true.

I say unto you, Brother John, lift up your voice, and falter not; and I would to God that the power that was on me in my dream last night, would fall on you daily; that you may be able to draw many into the covenant of Jesus, by burying them in water for the remission of sins, that they may come forth in newness of life, and receive all the gifts of the Holy Ghost, by "the laying on of hands," that when you return to your mountain home, the Saints may come with you, a host. Here is Life Eternal to all who will obey. Here, revelation is continually pouring out its riches, through the mouths of Brigham, Heber, and Willard. Here is the place to be baptized for your dead. Here is the place to save yourselves and your dead from thralldom, and be preparing for our Lord and Saviour Jesus Christ, when he shall make his second appearance in power and great glory; and until that time, may God in His infinite mercy preserve us from evil, that we may "ascend and meet him in the skies," and dwell in His presence for evermore. Amen.

My blessing be with you, and may peace dwell in your soul for ever, is the prayer of your brother in the Gospel of Jesus Christ,

THOMAS BULLOCK.

LAZINESS or dishonesty will destroy any community; while keeping the law of God, and honouring the counsels of heaven, would raise the same community to glory, honour, immortality, and lives eternal.



LETTER FROM ELDER WILLIAM PHILLIPS, PRESIDENT OF THE CHURCH  
IN WALES.

14, Castle Street, Merthyr Tydfil, June 4th, 1852.

Dear President Richards,—I feel to inform you that I have just returned home, after visiting some of the Conferences under my jurisdiction, and am glad to say that I found the Work of the Lord in a prosperous condition, although there have been lately a great many stories palmed upon the world against us, as a denomination; yet, notwithstanding all things, we baptize continually, and have better prospects for the future than ever. The clergymen are our greatest enemies now: they are very industrious indeed, and very faithful to their father, in distributing notes to heads of families, requesting and strictly charging them “not to be guilty of the great sin of attending such meetings themselves, nor of allowing their servants or children to attend.” The Church is daily increasing in knowledge, wisdom, faith, and the enjoyment of the blessings of the Gospel, and feels more life and energy since the London General Council, and the one which was held here afterwards for two days. All our Presidents of Conferences (excepting one) were present at our Council, and left it full of the Spirit of God, which made the Saints to rejoice when they arrived amongst them; they told them they must visit Merthyr oftener, and they would pay their expenses. It is a great blessing to the Saints that they understand that through their Presidents they receive their nourishment and strength, and I thank God always myself when I have the presence of the Presidency of the British Isles. I feel life going through my blood, flesh, bones, marrow, and especially my spirit, when I am in their company, and I feel such strength sometimes that I think I could carry this little world on my shoulder.

I can bear testimony that the Presidents that preside over our Conferences at present are good men, and ready to obey counsel at all times, and to carry into operation all things which I set before them. And I thank my Heavenly Father for such men, who preside through love and not through obligation. I feel that good men to preside over Conferences are worth their weight of gold.

I am preparing now to send Elders throughout this principality, considering

that the present is the best opportunity. I have been preaching myself in many towns, and in one I had a beautiful Town Hall, and had a great number of the middle class to hear me.

We, the Presidency here, have seen proper to divide Caermarthenshire Conference into two, and to call one Caermarthen Conference, and the other Llanelly Conference. The former to be presided over by Elder Thomas E. Martell, and the latter by Elder Abednego Jones, who presided over the Caermarthenshire Conference formerly.

An earthquake, or one of the signs of the last days passed by here last Tuesday morning about 8 o'clock; it was so bad in some places that many persons could hardly stand on their feet, others jumped out of their beds affrighted because their beds were rocking like cradles under them. The colliers, underground, were very much frightened. The people of the world here are talking together and confessing that what the Saints testify is surely true, because, say they, we have witnessed the fulfilment of some of the things ourselves, and this earthquake is one of which they testify must take place in the last days. Many confess that the Saints are right, but they will wait a little longer, to see more of their prophecies fulfilled. And I suppose that this will be the situation of many of the Gentiles, until the great day of the Lord will come upon them, and when the “good time coming” shall be enjoyed by the Saints; for great are the blessings of all those who obey the commandments of the Lord, and gather from amongst the unrighteous, to Zion.

The poor Saints here have great desires to go to Zion; wherever I go there are hundreds crying to me, “Brother Phillips, let me go to the Valley,” and I am full of compassion towards them; the only thing I tell them is, to keep the commandments of the Lord, and do their best in donating to the “Perpetual Emigrating Fund,” and then they will be sure to go to Zion before long. There are some of the rich here rather quiet, they never ask when they shall go to Zion, so I take the liberty to ask those myself when will they



go? Some reply, "Indeed, I don't know." Then they commence questioning me, "What news from the Valley now?" "What do you think, shall President Young be removed from office?" "Shall the Saints be expelled from Salt Lake Valley again?" "And when do you think will the Cholera come again?"

Oh, what faith some have in their God! Men of this sort do not yet understand the Kingdom of God, and, unless they speedily repent, they never shall see Zion,—they and their gold will go to destruction. I teach the Saints here that they must bring their hearts and their gold

into this Kingdom, and not be members in the Banks, for if their treasures are in the Banks, there will be their hearts also. It is very unrighteous for a Saint to be a member in two Branches at the same time. My prayer to the Lord on behalf of these brethren is, that they may speedily repent, and bring their hearts to this work, and gather with the righteous to Zion.

With love to you all, and wishing you prosperity, I remain, dear President, your fellow-servant,

W. S. PHILLIPS.

#### VARIETIES.

LEARN to be abused without being angry.

THE virtue of prosperity is temperance, the virtue of adversity is fortitude.

A FAULT-FINDER is agreeable to none—always fussing—always in hot water.

THERE is something charming in nature and rural life. It is so natural, so pure, so unalloyed by the manœuvering, the hypocrisy, the turmoil of social existence.

THE Mormons, at last accounts, were moving off like an immense army from Council Bluffs.—*Missouri Republican*.

THERE are 900 children at present in one of the workhouses of the city of Limerick.—*London Weekly Paper*.

A MAN in earnest finds means, or, if he cannot find, creates them. He who deliberately adopts a great end has, by this act, half accomplished it,—has scaled the chief barrier to success.

GOD is looking after the things of His Kingdom, and, if His servants do not help Him, He will be looking after *them* soon, and will put men in their place who will do their duty, not for one short day only, but for a thousand years.

BRIDGE OVER THE CHAGRES RIVER.—A bridge, four hundred and twenty feet long, to be put up over Chagres river, for the Panama Railroad Company, has been built in sections at Darien, Georgia, and is now ready for transportation to its destination. It was built by Mr. Leighton of New York.—*Cincinnati (U. S.) Atlas*.

TRUTH.—Who knows that truth is strong next to the Almighty; needs no policies, no stratagems, no licensings, to make her victorious! Though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we injure her to misdoubt her strength! Let truth and falsehood grapple: who ever knew truth put to the worst in a free and open encounter?—*Milton*.

METHODISM AT LOUTH.—A letter published in the *Sheffield and Rotherham Independent*, announces that the Wesleyan Methodists have expelled from their connexion the whole Methodist Society at Louth, amounting to one thousand members. The cause of their expulsion is asserted to be their refusal to "recognize the authority of the special district meeting to expel both officers and members."

FREEDOM.—A "Shilling subscription in aid of European Freedom" is opened, and an appeal made to every man and woman in the British dominions to come forward and contribute his or her assistance to the great cause of European freedom. The proceeds are to be intrusted to those "Martyrs of Freedom," Mazzini and Kossuth, with discretionary power to use them. An engraved receipt card, with the signatures of Mazzini and Kossuth, is given to every subscriber. What bubble scheme will be got up next? The Lord has declared that the bands of Babylon are made strong for the burning, so that *no man can break them*. If Europeans want freedom, they should *obey the fulness of the Everlasting Gospel, and build up the Kingdom of God, which is the only way to obtain true freedom*.



**THE PLAGUE.**—It is stated that much apprehension is felt in New Orleans of the approach of a new disease, which is called the plague, and is now said to be prevailing in some of the West India Islands. A disease called by the same name has made its appearance in some parts of the West. It is said to be like the cholera, but more fatal. Whether it is the same disease as that which goes by the name of plague in the East is not stated. The Boston Medical Journal alludes to the subject as follows:—"It is certain, from the accounts received both here and in England, the true plague has been introduced into Madeira, and the work of death has been really appalling. The question was frequently agitated—Will that dreadful disease ever reach this continent? There is reason to believe it will; the wonder is why it has not already. Our commercial intercourse is extensive with various parts of Africa and the Asiatic shore of the Mediterranean, where this great scourge is never dead or dying, but simply reposing from one period to another, like a fatigued giant, to gather new strength for a renewal of slaughter. Should it come, it may be hoped there will be found more science, and a stronger barrier of medical skill, to meet and disarm it of its terrors, than has been exhibited in tropical climates, or in the filthy scourge—inviting regions of Moslem Turkey. Plague appertains to the Arab in this age; and, where the same condition of things exists as characterizes their mode of life—the social condition, and the absence of all common-sense efforts to avert or arrest it, will have an abiding foothold.—*New York Tribune.*

**HOME MANUFACTURES IN DESERET.**—Mrs. Huldah Duncan, of Sessions' settlement, has woven, since the 28th of August last, 682 yards of cloth, viz.: 89 of flannel; 169 of jeans; 30 of carpet; and 394 of linsey: 20 of the jeans, and 60 of the linsey, were manufactured for her own family use, and paid for out of her own labour. Much of the cloth was coloured by her also; she kept a blue dye in successful operation, using some six or eight pounds of Indigo, while engaged in weaving. Next, Mrs. Myra Henrie, of the same place, has, in about the same time, purchased materials, spun, and paid for them, and the weaving, with her own labour, 49 yards of cloth, viz.: 17 flannel; 12 linsey; and 20 jeans. These, added together, make seven hundred and thirty-one yards of cloth in the Valley, by *two women!*—worth, the way we pay for merchandize, seven hundred and thirty-one dollars! made and saved at home! God helps them that help themselves. \* \* \* We understand that Governor Young has a loom in his sitting-room, in which has been woven by his family more than 500 yards of cloth the present season. If there are any poor folks among us, they need not be ashamed to work; if they are, go and live awhile with the Governor, and they will get cured of their laziness. We also understand that the Governor's lady has offered the use of her loom to her neighbours who have none, to weave their cloth, and board them while weaving. If all follow this example, we shall not need to write much longer about home manufacture, or Lady Washington. Lady Young is the example of the day for Deseret.—*Deseret News of March 6.*

### THE PROPHET, JOSEPH SMITH.

Say, Who beheld the pious rage  
'Mong sects in this *enlightened* age,  
And saw them differ, foam, and rage?  
The Prophet, Joseph Smith.

Who made the resolution rare  
To ask the Lord in secret prayer,  
"Which sect did all the truth declare?"  
The Prophet, Joseph Smith.

Who was encompassed and assailed  
By powers of darkness, yet ne'er quailed  
And wrestled until he prevailed?  
The Prophet, Joseph Smith.



## NOTICE.—LIST OF MONIES RECEIVED.

Who saw the Lord descend and say,—  
 "Hear thou my son, he'll show the way,  
 "If you will now his laws obey?"

The Prophet, Joseph Smith.

Who took the Plates the angel shewed,  
 And brought them from their dark abode,  
 And made them plain by power of God?

The Prophet, Joseph Smith.

Who did receive the power to raise  
 The Church of Christ in Latter-days,  
 And call on men to mend their ways?

The Prophet, Joseph Smith.

Who bore the scorn, the rage, the ire,  
 Of those who preach for filthy hire,  
 Was called by them "Impostor, Liar?"

The Prophet, Joseph Smith.

Who brought the truth of God to view,  
 And led God's faithful people through,  
 And built the city of Nauvoo?

The Prophet, Joseph Smith.

Who fell by ruthless mobbers' hands?  
 Whose heart's-blood stained Columbia's land?  
 Who died fulfilling Christ's command?

The Prophet, Joseph Smith.

Calcutta.

WILLIAM WILLIS.

NOTICE.—In consequence of the negligence of some of the Presidents of Conferences, or their Secretaries, in sending proper Reports to us, our half-yearly "Statistical Report" of the Church in the British Isles is omitted in this Number. We hope to give it in our next. We have no inclination to give an imperfect Report, and that we might not do so, we took the special trouble to write to each President of a Conference requesting his Report to be sent to us between the 1st and 10th of June, and we have written to some three times, and have not obtained all the Reports yet, and are obliged to go to press without them. How much longer will the Presidents and Secretaries of Conferences continue to evince such a spirit of carelessness and inattention to the instructions which are so specially laid before them?

## LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH JUNE, 1852.

Thomas Taylor .....	£2 0 0	Brought forward.....	£75 10 0
Thomas Kirkwood .....	12 0 0	John Taylor .....	10 0 0
Philip Sykes .....	1 0 0	T. Chamberlin .....	11 10 0
Job Smith .....	30 0 0	W. L. N. Allen .....	8 8 7
John Gedsall .....	20 0 0	John Parkinson .....	21 0 0
William Soulsby .....	9 0 0	John Wigley .....	13 0 0
Gilbert Clements .....	1 10 0	James Lintorth .....	5 0 0
Carried forward .....	£75 10 0		£144 8 7

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*HISTORY OF JOSEPH SMITH.*

**The Latter-Day Saints'**

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 20.—Vol. XIV.

Saturday, July 10, 1852.

Price One Penny.

## HISTORY OF JOSEPH SMITH.

(Continued from page 296.)

On the 27th of December I received the following:—

*Revelation, given December 27th, 1832.*

Verily, thus saith the Lord unto you, who have assembled yourselves together to receive His will concerning you: Behold, this is pleasing unto your Lord, and the angels rejoice over you; the alms of your prayers have come up into the ears of the Lord of Sabaoth, and are recorded in the Book of the names of the sanctified; even them of the celestial world. Wherefore, I now send upon you another Comforter; even upon you my friends, that it may abide in your hearts, even the Holy Spirit of promise; which other Comforter is the same that I promised unto my disciples, as is recorded in the testimony of John.

This Comforter is the promise which I give unto you of eternal life; even the glory of the celestial kingdom; which glory is that of the Church of the First-born; even of God the holiest of all, through Jesus Christ His Son: he that ascended up on high; as also he descended below all things; in that he comprehended all things, that he might be in all, and through all things; the light of truth; which truth shineth. This is the light of Christ. As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof: even the earth upon which you stand.

And the light which now shineth, which

giveth you light, is through Him who enlighteneth your eyes, which is the same light which quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space; the light which is in all things; which is the law by which all things are governed: even the power of God who sitteth upon His throne, who is in the bosom of eternity, who is in the midst of all things.

Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body are the soul of man. And the resurrection from the dead is the redemption of the soul: and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. Therefore it must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

And they who are not sanctified through the law which I have given unto you; even the law of Christ, must needs inherit another kingdom, even that of a terrestrial kingdom, or that of a telestial kingdom. For he who is not able to abide the law of a celestial kingdom, cannot abide a celestial glory: and he who cannot abide the law of a terrestrial kingdom, cannot abide a terrestrial glory: he who cannot abide the law



of a telestial kingdom, cannot abide a telestial glory: therefore he is not meet for a kingdom of glory. Therefore, he must abide a kingdom which is not a kingdom of glory.

And again, verily I say unto you, the earth abideth the law of a celestial kingdom, for it filleth the measure of its creation, and transgresseth not the law. Wherefore, it shall be sanctified; yea, notwithstanding it shall die, it shall be quickened again, and shall abide the power by which it is quickened, and the righteous shall inherit it: for notwithstanding they die, they also shall rise again a spiritual body; they who are of a celestial spirit, shall receive the same body which was a natural body; even ye shall retain your bodies, and your glory shall be the glory by which your bodies are quickened. Ye who are quickened by a portion of the celestial glory, shall then receive the same, even a fulness; and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fulness: and also, they who are quickened by a portion of the telestial glory, shall then receive of the same, even a fulness: and they who remain, shall be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.

For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift.

And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same: that which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore it must remain filthy still.

All kingdoms have a law given; and there are many kingdoms; for there is no space in the which there is no kingdom; and there is no kingdom in which there is no space, either a greater or lesser kingdom. And unto every kingdom is given a law; and unto every law there are certain bounds, also, and conditions.

All beings who abide not in those conditions, are not justified; for intelligence cleaveth unto intelligence; wisdom receiveth wisdom; truth embraceth truth; virtue loveth virtue; light cleaveth unto light; mercy hath compassion on mercy, and claimeth her own; justice continueth her course, and claimeth her own; judgment goeth before the face of Him who sitteth upon the

throne, and governeth and executeth all things; He comprehendeth all things, and all things are before Him, and all things are round about Him; and He is above all things, and is through all things, and is round about all things; and all things are by Him, and of Him; even God, for ever and ever.

And again, verily I say unto you, He hath given a law unto all things, by which they move in their times, and their seasons; and their courses are fixed, even the courses of the heavens and the earth; which comprehendeth the earth and all the planets; and they give light to each other in their times, and in their seasons, in their minutes, in their hours, in their weeks, in their months, in their years: all these are one year with God, but not with man.

The earth rolls upon her wings; and the sun giveth his light by day, and the moon giveth her light by night; and the stars also give their light as they roll upon their wings, in their glory, in the midst of the power of God. Unto what shall I liken these kingdoms, that ye may understand? Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in His majesty and power. I say unto you, he hath seen Him: nevertheless, he who came unto his own was not comprehended. The light shineth in darkness, and the darkness comprehendeth it not; nevertheless, the day shall come when you shall comprehend even God; being quickened in Him, and by Him. Then shall ye know that ye have seen me, that I am, and that I am the true light which is in you, and that you are in me, otherwise ye could not abound.

Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field, to dig in the field;—and he said unto the first, Go ye and labour in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, Go ye also into the field, and in the second hour I will visit you with the joy of my countenance: and also unto the third, saying, I will visit you: and unto the fourth, and so on unto the twelfth.

And the lord of the field went unto the first in the first hour, and tarried with him all that hour, and he was made glad with the light of the countenance of his lord; and then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth; and thus they all received the light of the countenance of their lord: every man in his hour, and in his time, and in his season; beginning at the first, and so on unto the last; and from the last unto the first, and from the first unto the last; every man in his own or-



der, until his hour was finished, even according as the lord had commanded him, that his lord might be glorified in him, and he in him, that they might all be glorified.

Therefore unto this Parable will I liken all these kingdoms, and the inhabitants thereof; every kingdom in its hour, and in its time, and in its season; even according to the decree which God hath made.

And again, verily I say unto you, my friends, I leave these sayings with you, to ponder in your hearts, with this commandment which I give unto you, that ye shall call upon me while I am near; draw near unto me, and I will draw near unto you; seek me diligently, and ye shall find me; ask, and ye shall receive;—knock, and it shall be opened unto you: whatsoever ye ask the Father in my name it shall be given unto you, that is expedient for you; and if ye ask any thing that is not expedient for you it shall turn unto your condemnation.

Behold, that which you hear is as the voice of one crying in the wilderness; in the wilderness, because you cannot see him:—my voice, because my voice is spirit; my spirit is truth; truth abideth and hath no end: and if it be in you it shall abound.

And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things. Therefore, sanctify yourselves, that your minds become single to God, and the days will come that you shall see Him: for He will unveil His face unto you, and it shall be in His own time, and in His own way, and according to His own will.

Remember the great and last promise which I have made unto you: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first labourers in this last kingdom, and let those whom they have warned in their travelling, call on the Lord, and ponder the warning in their hearts which they have received, for a little season. Behold, and lo! I will take care of your flocks, and will raise up Elders and send unto them.

Behold, I will hasten my work in its time: and I give unto you who are the first labourers in the last kingdom a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean: that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation; that I may fulfil this promise, this

great and last promise which I have made unto you, when I will.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently, and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the Gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; of things both in heaven, and in the earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land, and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

Behold I send you out to testify and warn the people, and it becometh every man who hath been warned, to warn his neighbour. Therefore, they are left without excuse, and their sins are upon their own heads. He that seeketh me early shall find me, and shall not be forsaken.

Therefore, tarry ye, and labour diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the Saints for the hour of judgment which is to come; that their souls may escape the wrath of God, the desolation of abomination, which awaits the wicked, both in this world, and the world to come. Verily I say unto you, let those who are not the first Elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.

Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord come, for not many days hence and the earth shall tremble, and reel to and fro as a drunken man, and the sun shall hide his face, and shall refuse to give light, and the moon shall be bathed in blood, and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree.

And after your testimony cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the



ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people; and angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying, Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come; behold, and lo, the Bridegroom cometh, go ye out to meet him.

And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying, That great Church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the Saints of God, that shed their blood; her who sitteth upon many waters; and upon the islands of the sea; behold she is the tares of the earth, she is bound in bundles, her bands are made strong, no man can loose them; therefore, she is ready to be burned. And he shall sound his trump both long and loud, and all nations shall hear it.

And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; and the Saints that are upon the earth, who are alive, shall be quickened, and be caught up to meet Him. And they who have slept in their graves shall come forth; for their graves shall be opened, and they also shall be caught up to meet Him in the midst of the pillar of heaven: they are Christ's, the first fruits: they who shall descend with Him first, and they who are on the earth and in their graves, who are first caught up to meet Him; and all this by the voice of the sounding of the trump of the angel of God.

And after this another angel shall sound, which is the second trump; and then cometh the redemption of those who are Christ's at His coming; who have received their part in that prison which is prepared for them, that they might receive the Gospel, and be judged according to men in the flesh.

And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: and these are the rest of the dead, and they live not again until the thousand years are ended, neither again until the end of the earth.

And another trump shall sound, which is the fourth trump, saying, These are found

among those who are to remain until that great and last day, even the end, who shall remain filthy still.

And another trump shall sound, which is the fifth trump, which is the fifth angel who committeth the everlasting Gospel, flying through the midst of heaven, unto all nations, kindred, tongues, and people; and this shall be the sound of his trump, saying to all people, both in heaven and on earth, and that are under the earth; for every ear shall hear it, and every knee shall bow, and every tongue shall confess, while they hear the sound of the trump, saying, Fear God, and give glory to Him who sitteth upon the throne, for ever and ever: for the hour of His judgment is come.

And again, another angel shall sound his trump, which is the sixth angel, saying, She is fallen who made all nations drink of the wine of the wrath of her fornication: she is fallen! is fallen!

And again, another angel shall sound his trump, which is the seventh angel, saying, It is finished! it is finished! the Lamb of God hath overcome, and trodden the wine-press alone; even the wine-press of the fierceness of the wrath of Almighty God. And then shall the angels be crowned with the glory of His might, and the Saints shall be filled with His glory, and receive their inheritance and be made equal with Him.

And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousandth year.

And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and the intents of their hearts, and the mighty works of God in the second thousandth year: and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of Him who sitteth upon the throne, that there shall be time no longer, and Satan shall be bound, that old serpent who is called the devil, and shall not be loosed for the space of a thousand years. And then he shall be loosed for a little season, that he may gather together his armies: and Michael the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. And the devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh the battle of the great God! and the devil and his armies shall be cast away into their own place, that they shall not have power over the Saints any more at all; for Michael shall fight their battles, and shall overcome him who seeketh the throne of Him who sitteth upon the throne, even the Lamb. This is the glory of God, and the



sanctified; and they shall not any more see death.

Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books, words of wisdom: seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High.

Therefore, cease from all your light speeches; from all laughter; from all your lustful desires; from all your pride and lightmindedness, and from all your wicked doings. Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time, and let all listen unto his sayings, that when all have spoken, that all may be edified of all, and that every man may have an equal privilege.

See that ye love one another; cease to be covetous; learn to impart one to another as the Gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated: and above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace: pray always, that you may not faint until I come: behold, and lo, I will come quickly, and receive you unto myself. Amen.

And again, the order of the house prepared for the presidency of the school of the Prophets, established for their instruction in all things that are expedient for them, even for all the officers of the Church, or in other words, those who are called to the ministry in the Church, beginning at the highest Priests, even down to the Deacons; and this shall be the order of the house of the Presidency of the school: He that is appointed to be President, or teacher, shall be found standing in his place, in the house, which shall be prepared for him. Therefore, he shall be first in the house of God,

in a place that the congregation in the house may hear his words carefully and distinctly, not with loud speech; and when he cometh into the house of God, (for he should be first in the house; behold this is beautiful, that he may be an example.)

Let him offer himself in prayer upon his knees before God, in token or remembrance of the everlasting covenant, and when any shall come in after him, let the teacher arise, and with uplifted hands to heaven! yea, even directly, salute his brother or brethren with these words:—

Art thou a brother or brethren? I salute you in the name of the Lord Jesus Christ, in token, or remembrance, of the everlasting covenant, in which covenant I receive you to fellowship in a determination that is fixed, immovable, and unchangeable, to be your friend and brother, through the grace of God, in the bonds of love, to walk in all the commandments of God blameless, in thanksgiving, for ever and ever. Amen.

And he that is found unworthy of this salutation, shall not have place among you; for ye shall not suffer that mine house shall be polluted by them.

And he that cometh in and is faithful before me, and is a brother, or if they be brethren, they shall salute the President or teacher with uplifted hands to heaven with this same prayer and covenant, or by saying Amen, in token of the same.

Behold, verily I say unto you, this is a sample unto you for a salutation to one another in the house of God, in the school of the Prophets. And ye are called to do this by prayer and thanksgiving as the Spirit shall give utterance, in all your doings in the house of the Lord, in the school of the Prophets, that it may become a sanctuary, a tabernacle of the Holy Spirit to your edification.

And ye shall not receive any among you, into this school, save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet; for unto this end was the ordinance of the washing of feet instituted.

And again, the ordinance of washing feet is to be administered by the President, or presiding Elder of the Church. It is to be commenced with prayer; and after partaking of bread and wine he is to gird himself, according to the pattern given in the thirteenth chapter of John's testimony concerning me. Amen.

(To be continued.)

THE Roman police oppose, by all means, the introduction of foreign journals into the Pontifical dominions. The English papers are charged like letters, and made to pay in proportion to their weight. The *Times* sometimes costs, 6f., 7f., and 8f. a number.—*News of the World*.



## TRUTH AND SALVATION.

*(From the Deseret News.)*

Our subject is Truth; our object Salvation. Disinterested benevolence constitutes no part of the composition of the righteous; but they have an interest in all they see, hear, feel, taste, or handle. And what is that interest? To shun the evil and grasp the good. For what purpose? That in the end they may attain to salvation.

Many ignorant and self-righteous persons, who know not God, and obey not His Gospel, think they must be so holy as not to have any interest in benevolence, faith, hope, charity, obedience, and consequently in salvation. With such, at present, we have little to do; for if one person can be so benevolent as not to have any interest in the object of his pursuits and exertions, another, yes, every other person may be equally benevolent, on the same principle; and no person that ever did, does now, or ever will live on the earth or in the heavens, will ever receive a particle of good through a universe filled with such benevolence; it is disinterested, and no one can have any interest in it, either for good or evil.

This, then, is the object and design of truth—to promote salvation. Give men every other good that can be named, and deny them salvation, and what would be their situation? Miserable, miserable in deed, and in the extreme! What is salvation? *Happiness!* Can a man truly be said to be saved while he is perfectly miserable? On no other principle, only that he is saved from happiness. Who possesses such a salvation? Lucifer and his followers. Who desires such a salvation, and would rush to its embrace for its own sake? No one; the Devil himself despises it, and is sorry that he ever enlisted in it, and so will be every one who joins his standard.

But of what consists the salvation that the Saints are seeking after? *Happiness*, here and hereafter. But if happiness is the great object and end of their desires and existence, why do they look so earnestly after truth, and seek so ardently to become holy, even as God is holy? Because our Heavenly Father has wisely ordained that truth, made manifest through a holy or God-like life, is the only means by which true, enduring, and celestial happiness can ever be attained by intelli-

gent beings like men, in probation and agency.

What is it that the Saints want saved? Their souls. What constitutes the soul of a Saint? His *spirit and body*. But cannot the spirits of the Saints be perfectly happy, and be saved without their bodies? No! If they could, why did they ever condescend to agree and covenant with their Eternal Father in the heavens to come to this earth for the sake of getting a body? For if the spirit, when it leaves this mortal body at death, for a little season, could secure a perfect salvation, without a resurrection and reunion with the body, (as Mr. Andrew Jackson Davis, the clairvoyant, represents) that same spirit might have been equally happy without ever having a body, just as it was when it came from the heavens to get a body; and this would prove that a spirit can be just as happy as a soul, and that the creation of this earth, for the purpose of originating bodies for the spirits before born in the heavens, was a work of supererogation and folly of the Eternal Father, which we do not choose to attribute to the God we worship.

God made man in His own image. What constitutes that image? A spirit and body; just what was manifest when God walked, talked, and ate with Adam, Enoch, Abraham, and others; and as God had got His resurrected body, the Saints, to continue their likeness to their Heavenly Father, must go on to perfection, even to the getting of their resurrected bodies, or they will never be prepared for a celestial residence with the resurrected body of their Heavenly Father, and of His Son Jesus Christ, who has also risen and taken his body, and with him the Saints who died before him, and had received of the Holy Priesthood.

But why is it that all the clairvoyants and mesmerizers of the nineteenth century deny the resurrection of the body? Because their vision is obscure, dark, and limited, and they have not the power or ability to look into the dwelling of the Gods and resurrected Saints; and when a clairvoyant sees and converses with a spirit from "the spirit world," he sees a spirit only, for the spirits he holds converse with, have never received their resurrected bodies, neither can they for a long time



yet to come; they must wait their turn after the first resurrection, for they received not the Holy Priesthood while on the earth, consequently are not entitled to its blessings and privileges, a portion of which consists in having a part in the first resurrection.

Those who attained unto the Holy Priesthood on the earth, in different dispensations, from the days of Adam to Jesus, are the ones who have, with Jesus, received their resurrected bodies, and like him are dwelling in their own dominions, and are governed by the laws specially designed for them, and such as are appropriate to their spheres of action; which laws forbid their manifesting themselves to men on the earth, only to such as have received of the like Priesthood with themselves; with the exception of the opening of a dispensation, after the Priesthood had been taken from the earth, as it was shortly after the death of Peter, who, in process of time, manifested himself to Joseph Smith, for the purpose of conferring on Joseph the same Priesthood; that the blessings thereof might again be realized by all the inhabitants of earth who were willing to receive it, as in former dispensations.

Since the Priesthood has been fully restored, it is the business of men who have received that Priesthood, to minister therein for the children of men; consequently there is no need for the ancients, who held the same Priesthood, to continue to minister in their office on the earth; they have done their work and retired behind the veil, and are resting in the enjoyment of their resurrected bodies, which it is not their privilege to show to wicked men; and if a wicked man should once behold the glory of a resurrected body, he would die in its presence. And if a clair-

voyant, or mesmerizer, or any man not having the Holy Priesthood should say that he had seen the glory of a resurrected body, and yet lives, his assertion would be a contradiction of truths; but as no clairvoyant is permitted by the celestial law to converse with or see a personage who held the Priesthood on the earth, and who has got his resurrected body, he very naturally concludes there is no resurrection of the body, and consequently publishes his false conclusions for certain facts or truths. And this is prominently one of those items referred to by an ancient Apostle, when he gave the intimation that deceivers would arise in the last days, who would, if possible, deceive the very elect; but this cannot be, for the Saints who have received of the Holy Priesthood know of the power of the resurrection of the body, which is to be re-united with the spirit, to constitute an endless soul; and they are exerting themselves to prepare fonts and temples, wherein to administer for the living and the dead, that the blessings of this power may not be lost to those who are and who have been on the earth, with honest hearts.

We did not commence to write for or against clairvoyance or mesmerism; it is a subject we think little of, and care less for; and any person who can be deceived by such a mess of hotch-potch, of truth and falsehood, as we have seen combined in the authors we have noticed, is not fit for the Kingdom of Heaven; and if any one chooses to believe a lie, and inherit thereby a lower kingdom, after we have had the privilege of telling him the truth, he is just as welcome to his low place as he would have been to a high one, if he would but have believed the truth and accepted it; our garments are clear of his blood; he is his own agent for life or death.

## THE INTEROCEANIC CANAL THROUGH NICARAGUA.

*(From the New York Herald.)*

It now appears that very little further delay will occur in the carrying out of this grand project—certainly the greatest undertaking of either ancient or modern times, when its future results are considered. The prospect of a commercial intercourse with the eastern shores of Asia, and the growing importance of the Pacific coast, the gold fields of Australia

—we may, perhaps, say of the Pacific—all combine to render this canal a matter of actual necessity to the commercial nations of both the Old and New Worlds; and the present is the time for its commencement and speedy consummation. We are glad, therefore, to reflect that the preliminary arrangements, so far as regards treaties with foreign powers and



agreements with capitalists, have been entered into, and that the almost only remaining step is the obtainment of contracts for the mechanical execution of the work. Commissioners are about to proceed to London to consummate the arrangements with the capitalists there who have agreed to undertake the matter in conjunction with our capitalists; and no doubt, upon their return, the work will be begun in right good earnest, and the sooner it is completed so much greater will be the advantages to all parties, as the present and future aspect of commercial affairs in the neighbourhood testifies. There must be no unnecessary delay. Valuable as California is, we shall thereby greatly enhance it; and what with our future commercial relations with Japan, Australia, and the islands of the Pacific, we shall arrive at a high pitch of prosperity. To reap a share of the profits arising from a more facile European route to the East Indies, and to keep pace with us in grasping the most valuable portion of the commerce of the world, is undoubtedly the interest of Europe—especially of England; and hence the disposition and anxiety, on her part, to assist in what she cannot prevent, and to keep herself on a level with the vast and continually increasing power of the United States.

The difficulties to be encountered, and the amount of capital to be invested, sink into nothingness when compared with the universal and eternal—that is, as long as the world lasts—advantages to be gained. If nature, in one of her freaks, has left a little slip of land, some fifteen or sixteen miles in breadth, connecting two great continents, and a barrier to important navigation, she appears to have been destined to keep pace with the growing requirements of the age, by the little resistance she has offered to the completion of this project. The River San Juan and the Lake of Nicaragua are in close contiguity—part of the former requiring but a little deepening; and the strip of land, offering no higher grade than one of forty feet, with but little or no rocky soil to encounter, would appear to have invited that progression of universal intercourse of which America was destined to be the medium. The undertaking affects the commerce, not of one or two countries, but that of the world, the most valuable and glittering portion of which, we have

been just taught, has yet to be opened and developed. The amount of capital required is most insignificant, when compared with what has been expended in railways in the United States and England, and other means of international transit, and from which no one denies that we have derived more than a corresponding amount of benefit.

It will be remembered that Mr. Vanderbilt, some eighteen months since, made arrangements with English capitalists, and also on behalf of those in the United States, by whose combination thirty millions of dollars were agreed to be raised—a sum much larger than it has since been conceived will be required—and it was contemplated that in four years the canal would be completed; and all parties concurred that at moderate tolls a dividend of ten per cent. would be realized; and as much as the cost of the work was under that sum, of course so much the greater would be the profits to be realized. Mr. Childs has stated that the cost will be from sixteen to twenty millions of dollars; and there is no doubt but that the stock will rise rapidly in the market, and soon command a high premium. He also states that the difficulties of construction at that time were much over-rated; that he has discovered a more advantageous route for the canal, and that, instead of an elevation of four hundred and eighty-seven feet, there is only one of forty-eight feet, and that the greater part of the river San Juan is navigable.

Equitable arrangements have been made between the American and English stockholders, by the agreement of October, 1850, regarding their personal interests, and the Clayton and Bulwer treaty has settled any national difficulties; therefore the most difficult part of the ground has been got over.

The Commissioners, accompanied by Mr. Childs and his acceptable information, now proceed to London, to lay before the English stockholders the surveys, plans, and estimates for carrying on the work, as to which, as the interests of all parties are identical, there is little chance of dispute, and we shall therefore expect that upon their return, in a few weeks, the “first sod” will be turned up in the due course of construction of this great undertaking, and that its completion will be hurried on with all possible speed.



## **The Latter-day Saints' Millennial Star.**

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SATURDAY, JULY 10, 1852.

**SPREAD OF THE GOSPEL.**—It is with peculiar pleasure that we present to our readers the cheering intelligence from France and Hindoostan, and we feel assured that the communications from Elders Bolton and Willis will cause the hearts of the Saints in these lands to bound with joy, and constrain them to render all praise and thanksgiving to the Great Jehovah who reigns in the heavens, and does as it pleases Him among the inhabitants of the earth. Verily His eye is upon the nations, and His hand stretched out over them, to feel after the sons and daughters of Israel, and to bring them from their low, degraded, and scattered condition to a knowledge and realization of the blessings enjoyed by their forefathers.

Whilst the majority of mankind are running wild after gold, politics, false religions, or the lust of the flesh and the eye, turning their backs upon God, and heaven, and the realities and glories of eternal life, the Elders of Israel are striving with all their souls, with faith, and prayer, to stem the tide of apostacy, and to reconcile the world unto God before His terrible judgments shall sweep through the earth, cut off hope, and lay the wicked low in the icy arms of death.

A few weeks ago the work of the Lord in France appeared to be hedged up on all sides by insurmountable difficulties, and opposing circumstances displayed themselves on every hand. But the Lord has been merciful to the honest in heart in that great nation, and has answered the prayers and supplications of His Saints, by softening the hearts of those in authority, so that the Elders have now the privilege of speaking from the abundance of their souls of the good work of the Lord, and of blowing the Gospel trumpet as a warning to the people that the end of the present state of things is nigh at hand.

The tidings of salvation are also spreading and taking root with a marvellous rapidity in Hindoostan, that declares unmistakably that the Lord works mightily with His servants, and that His spirit is shed abroad in the hearts of the people, preparing them to receive the message of the heralds of the Gospel, although the most absurd stories that the friends of the enemy of souls can invent, are most industriously circulated to prejudice the minds of all who will give heed to them against the truth.

We feel more than ever that the Lord will make a short work in the earth now that he has begun to exert His might and show forth His power. Yea, behold, now is the accepted time, now is the day of salvation for the children of men, while the arm of vengeance is stayed, and the wrath of God against the abominations which are committed on the earth, is kindled but a little. Awake! O ye inhabitants of the earth, and know that the Lord is God, that He has spoken again from the heavens and will be obeyed. Awake! and repent of your sins, and turn to the Lord, the God of Israel, and receive the washing of baptism for the remission of your sins, and the laying on of hands for the Gift of the Holy Ghost. Awake! and claim by faith and righteousness, the "rights of man" at the hand of God, even the blessings of revelation direct from the eternal worlds in dreams, and visions, and visitations of angels, and the keys of knowledge and intelligence, power and salvation, by the Holy Priesthood of the Son of God, even the High Priesthood of Melchisedec.

**NOVA SCOTIA MISSION.**—We have also just received a letter, bearing date June 8th, from Elder J. W. Crosby, who is on a mission to Nova Scotia, &c. Elder Crosby



has baptized a number into the Church, and reports that the prospects are very cheering for a good work in the British Provinces, having many more calls for preaching than he can fulfil. He wished to be remembered very kindly to the English Saints.

### CHEERING PROSPECTS OF THE FRENCH MISSION—FIFTEEN BAPTIZED.

EXTRACTS OF A LETTER FROM ELDER CURTIS E. BOLTON.

282, Rue St. Honoré, Paris, June 14, 1852.

Dear Brother Samuel W. Richards,—It is beyond the power of the English language to make known the difficulties attending this mission. But God be praised, we are at last holding public meetings, and that within half a stone's throw from the office of the Commissary of Police. We commenced on Sunday, the 6th instant. Yesterday was our second day of meeting. We have a little hall, or rather a slight building of lath and plaster put up at a trifling cost, as a workshop for making little steel beads for purses. The building is away back, out of sight and hearing from the street, and we intend to work there quietly and leisurely until government becomes a little acquainted with us, with our doctrines, &c. Several speak of baptism next Sunday; I do not know how many, but I believe three or four.

It is beyond my power to describe to you the profound humility and gratitude I feel to my Heavenly Father for this answer to my incessant prayers and labours. This is one good long stride a-head; and I pray night and day that we may never lose one inch of it by any imprudence. I live in prayer, I live in the spirit of my God. I feel daily that His hand is over and around me, banishing from me everything that might harm me, and slowly and gradually, but steadily and surely working with me to give me a firm foothold in this stronghold of Satan. I feel to glorify God; I feel as though the dark moment before morning was past. Four weeks ago I was in deep affliction, surrounded by darkness, and not a glimmer of light a-head; no hope of permission from government to hold public meetings. All at once the whole of this has disappeared. The bright warm sun of prosperity has begun to cast its mellow tints in advance; the dawn of day is appearing. God be thanked—I have public meetings. I have baptized fifteen the past three

weeks, and, besides those now in readiness, many more are preparing. My heart is glad; my soul is filled; I weep tears of joy for this moment of bliss; and may God grant that these things may continue, and that no power may be permitted to make them cease, until the work is done in France. In such a moment I feel repaid for all the arduous toils and privations of the past in reaching this point; and when I see the good God permits me to do, and the infinity of work that yet remains to be done in the earth, all desire to recross the Atlantic is for the moment banished from my mind, and I only desire to wear out my body in carrying this Gospel to those who are now without it, but who are waiting for it, praying for it, and will carry it out when they receive it, until the news is spread over the whole earth, and the reign of peace commenced.

One of the preachers of I-don't-know-what doctrine, denomination, or sect, named Paul Burnier, tried to have me imprisoned a few days since. About fifteen or twenty years ago there were great revival meetings held in Paris, and this Paul Burnier was one of the preachers. Quite a number of persons became deranged under the preachings at that time, among the rest, a man Junod, who otherwise bears the reputation of being a just, upright, virtuous, trusty man. I baptized his sister, and her husband, last October, and they are first-rate, true-hearted, Latter-day Saints. This sister having spoken much and often to him on the Gospel, he finally became convinced of the truth, and ardently desired baptism. He then came to see me; I saw in him a methodist, falling-down spirit, and told him so, and that it was a spirit of confusion, of the devil, and was trying to destroy his body. He told me it was his desire to get rid of this spirit, and that he looked forward to his obedience to the ordinances of the Gospel for deliverance



from this evil spirit, and begged earnestly for baptism. I consented, recollecting what a worthless infidel I had been before I was baptized, and knowing that God had all power, and that His servants through faith could do much, I baptized him; he was sane, and rejoiced much, and when he left us he was happy, and not even excited. In the evening Junod's wife, and two other sisters, commenced to use the most abusive language towards him, called him all manner of names (they are members of the conventicle of Paul Burnier) and finally drove the man crazy; but it was only a sullen stupid madness. He declared that if this Gospel was not true, there was no truth on the earth, the Bible was false, and there was no God; and in the evening, in a fit of despair, he burnt his Bible, and "Book of Mormon," and every other religious book he had. The next morning these women coaxed him into a carriage, telling him they were going to be baptized; and thus they took him to the madhouse. He himself went for the carriage, and hired it. When they arrived at the madhouse, the secret came out that he had been there five times before, of which his wife, to whom he had been married only seven or eight months, knew nothing.

Early the day before these three women took Junod to the Asylum, they called upon Paul Burnier for counsel in the matter. Burnier told them to try to find a doctor who would give a certificate that Junod was crazy, and that it was the baptism that made him so, and then to go to the Commissary and get out a warrant, and have me siezed and put in prison. Off these poor creatures started, and spent several hours in hunting me up, but could not find my address, though any one of their Christian (?) friends

could have given it them: even Burnier himself knows it. At about half-past three they found my address, at a brother's, who did not know them. When they obtained the address they did not use it, so far as I know, for my room was only fifteen minute's walk from where they obtained my address, and I had not stirred from it all day until a quarter-past five o'clock, and then I went direct to that same brother's. While I was there, talking over the matter, Junod came in rather excited, and complained of the treatment he underwent from his wife and two sisters, and burst into tears. After a little, the brother with me being an Elder, we laid hands on Junod, and he became calm. I went home with him at 6 p.m.; at 1 a.m. he burned his Bible, and a few hours after they took him to the madhouse. Burnier would have looked pretty if, at the time of the revivals I have spoken of, some of the friends of those whom his preaching sent crazy, had gone to a Roman Catholic priest, and asked advice, and the priest had told them to have Burnier taken and put in prison; what an howl he would have raised about religious persecution, and the intolerance of the Church of Rome. Yet this is what he wanted done to me! Poor creature! He don't know that there is a just God who rules in the heavens and upon the earth, and who "rewards every man according to his works." I doubt if he even *believes* it. But he will *feel* it some time or other. His vexation originated in my baptizing some of his congregation. Before I quit, I hope to baptize all the rest that are truly and honestly desirous to serve God.

Your affectionate brother in the New and Everlasting Covenant,

CURTIS E. BOLTON.

## GLORIOUS SUCCESS OF THE TRUTH IN HINDOOSTAN.

LETTER FROM ELDER WILLIAM WILLIS.

2½ Juan Bazaar St., Calcutta, May 2, 1852.

Beloved Brother in Christ,—I gladly avail myself of the present opportunity of sending you a short account of my Indian brethren, who have, since Christmas-day last, increased from six to one hundred and fifty, and, if we were to include children, we could show more than three

*hundred Indian Saints*, of all sizes, colors, and languages, not to say a word about *dress*, and *undress*. I am picking up a little of both *Bengalee* and *Hindoostanee*, having baptized some scores in the Bengalee, which is the venacular tongue here among the *Ryots*, (farmers)



who raise *Paddy* (rice in its rough state).

All these baptisms have rendered it necessary that I should ordain several Priests, Teachers, and Deacons; the native brethren being widely spread among the Paddy fields, within a range of twenty miles of Calcutta, in the midst of the Sectarian Missionary preserves, who are very angry on account of our intrusions, and tell their flocks that if they join us, they will become *Mussulmen*, and be obliged to have many wives, &c., and that *Joe Smith* bought three hundred thousand Mormons with the gold he found in California, &c. &c. Although they have industriously circulated *these* and other false statements, the people continue to join the Church, for they hear that God is with us; and I have the pleasure to add that as soon as we can visit them, there are other villages ready for the reception of the Gospel; but, as the labourers are few, and all the officers less than three months old, I am obliged to make great exertions to fulfil my town and country engagements; and travelling, where I go, is not over the smooth roads of Old England, but literally clodhopping, which is very fatiguing, under a burning sun, and very often a violent storm in the evening of wind, thunder, lightning, and rain. A few evenings ago I slept in an Indian hut, (on the floor, upon mats,) which had its neighbour blown down by the wind. There is no shamming here in relation to storms, they are *that* in the *highest degree*. The meetings in Calcutta are well attended; I have nearly finished a course of twelve lectures, which have roused the parsons, who have paid us several visits, and spoken and inter-

rupted our meetings, but they have been put into the newspapers (which have largely exposed the errors of "Mormonism") which has shamed them, for they never allow *brawling in their sanctum sanctorums*; but I took it very quietly, arguing on Infant Baptism, Brigham's ninety wives, &c., until they have held their peace; and when one of them questioned the fact of the Church having the gift of healing, a gentleman, not in the Church at present, who was present when a young Hindoo was healed, testified in the presence of this pious brawler and the assembled audience, that he was "quite satisfied that it was so, having been an eye witness."

Great coldness and indifference are the characteristics of the different sects in this place, notwithstanding such enormous sums have been subscribed by the English public on behalf of missions; and within my country district there are hundreds, and for anything I know to the contrary, thousands of children without the benefit of schools. I speak from actual knowledge, after a few hasty visits.

If you think this worthy a place in the *STAR*, that is my desire; if not, simply use the following statistics, and I shall be equally well pleased:—Three Elders, 8 Priests, 9 Teachers, 8 Deacons, 122 Members. Total, 150.

Our love to all the Saints, and earnest desires for the spread of Truth, and the prosperity of Zion, in the name of Jesus. Amen.

I remain, affectionately,

Yours, in Christ Jesus,

WM. WILLIS.

President S. W. Richards.

## VARIETIES.

A GOOD cause makes a stout heart and a strong arm.

A PROJECT is on foot to complete the carriage approaches to the Thames Tunnel.

GOLD has been found in Africa; and gold, silver, and diamonds at Mineral Point, Wisconsin, U.S.A.

CIVILITY.—If a civil word or two will render a man happy, said a French king, he must be a wretch indeed who will not give them to him. Such a disposition is like lighting another man's candle by one's own, which loses none of its brilliancy by what the other gains.

THE CARES OF THE RICH.—It has been wisely said, "There be as many miseries beyond riches as on this side of them." I have a rich neighbour who is so busy that he has no leisure to laugh. God knows that the cares that are the keys to keep those riches hang often so heavily at the rich man's girdle, that they clog him with weary and restless nights, when others sleep quietly.



WOMAN'S silence, though it is less frequent, signifies much more than man's.

OVER-EARNEST asseverations give men suspicions that the speaker is conscious of his own falsities.

A MISER having heard a very eloquent charity sermon, exclaimed, "This sermon so strongly proves the duty of almsgiving, that I have almost a mind to beg."

A CONVENTION has been agreed upon between her Majesty and the French Republic for the mutual surrender of criminals. The convention was signed at London on the 28th of May.—*London Weekly Paper*.

THE planters of Cuba have formed a contract with an English house for the importation of 8000 Chinese labourers, who will be apprenticed for eight years, and receive four dollars a month each for their services.—*Colonist of British Guiana*.

A MOVEMENT is on foot to induce the Legislature to pass a law throwing the nunneries of England open to magisterial inspection, without any previous notice. The subject is creating great interest.

CHINESE DEITIES.—The chief idol of the Chinese is called *Tien-how*, "Queen of Heaven," and *Shing Moo*, "Holy Mother," corresponding exactly with the *Regina Cæli*, and the *Sancta Dei genetrix* of Rome.—*London Weekly Paper*.

THE Queen has issued a proclamation forbidding members of Roman Catholic orders, communities, or societies, to wear the habits, perform the rites, &c., of their order, save within their usual places of worship, agreeably to the provisions of an Act of Parliament passed in the tenth year of the reign of his Majesty King George IV., for the relief of his Majesty's Roman Catholic subjects.

BLACK RAIN.—The *Kilkenny Moderator* mentions the fall of a black rain on Friday week. The rain proved, upon examination, to have been almost an inky blackness, and had all the appearance of being impregnated with soot or charcoal. In the last year of the cholera similar showers fell, and in the popular superstitions the appearance of that dreadful disease was largely attributed to this circumstance.—*Sheffield Independent*.

POWER OF IMAGINATION.—A year since, Elijah Barnes, of Pennsylvania, killed a rattlesnake in his field, without any injury to himself, and immediately after put on his son's waistcoat, both being of one colour. He returned to his house, and on attempting to button his waistcoat, he found to his astonishment that it was much too small. His imagination was now brought to a high pitch, and he instantly conceived the idea that he had been imperceptibly bitten by the snake, and was thus swollen from its poison. He grew suddenly very ill, and took to his bed. The family, in great alarm and confusion, summoned three physicians, and the usual remedies were prescribed and administered. The patient, however, grew worse every minute, until at length his son came home with his father's waistcoat dangling about him. The mystery was soon unfolded, and the patient being relieved from his imaginary apprehensions, dismissed his physicians, and was restored to health.—*New York Herald*.

EXTRAORDINARY PHENOMENON.—On Sunday morning (May 30th), about one o'clock, a most wonderful and extraordinary phenomenon appeared in a south easterly direction in the heavens, in the shape of an immense bar or rod of fire, which, though at so early an hour in the morning, drew the attention of many hundreds of persons, others than those who were in the streets, the effect being so glaring, resembling a tremendous conflagration, as to call a considerable number of people from their beds to gaze on this novel and unusual appearance in the works of nature. The object in question appeared to those on *terra firma* to be upwards of five feet in length, and two inches in breadth, and looked as though it were suspended at one end to the heavens, with the other end hanging downwards in a perpendicular position, pointing towards the earth. It was first seen about one o'clock, and remained stationary for upwards of an hour, and on its first appearance resembled an enormous mass of blood-red fire, but at intervals of a few minutes, continued changing from its bright red hue to a light yellow, or straw colour flame. After these changes took place, up to considerably past two o'clock, the brightness of the glare became somewhat dull, and gradually faded away, until the just before crimson and glaring object of attention was buried in obscurity, and the heavens assumed their previous dark and sombre aspect; for at the time of this wonderful appearance, neither stars nor moon were visible.—*London Weekly Paper*.



STATISTICAL REPORT  
OF THE  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN THE BRITISH  
ISLANDS,

FOR THE HALF-YEAR ENDING JUNE 1ST, 1852.

CONFERENCE.		Branches.	Seventies.	High Priests	Elders.	Priests.	Teachers.	Deacons.	Excommu- nicated.	Dead.	Emigrated.	Baptized.	Total.
England.	1 Manchester .....	33	1	0	140	192	111	54	102	22	40	208	3048
	2 London .....	35	1	0	159	121	98	67	92	15	31	373	2359
	3 Birmingham .....	18	2	0	105	122	85	43	141	6	17	196	1957
	4 South.....	29	1	0	49	84	75	46	79	10	12	116	1173
	5 Liverpool .....	10	1	0	55	47	45	25	48	5	62	75	1056
	6 Norwich .....	24	1	0	59	58	36	27	38	9	16	189	1003
	7 Sheffield .....	21	1	0	42	75	42	24	77	6	11	74	963
	*8 Herefordshire .....	29	1	0	75	62	49	24					907
	9 Nottinghamshire .....	16	0	0	46	44	41	22	50	3	0	105	905
	10 Cheltenham .....	20	0	0	67	52	39	26	61	6	8	87	902
	11 Bradford .....	19	0	0	59	70	48	19	35	6	22	88	874
	12 Warwickshire .....	29	0	0	76	52	36	16	27	11	15	45	725
	13 Preston .....	13	1	0	60	44	33	13	20	6	17	19	688
	14 Worcestershire .....	17	0	0	41	36	21	14	53	4	22	52	647
	15 Newcastle-on-Tyne ...	16	0	0	69	47	23	15	76	6	17	77	614
	16 Southampton .....	15	0	0	24	30	22	10	37	6	3	121	611
	17 Bedfordshire .....	17	1	0	45	41	24	20	81	3	11	49	608
	18 Staffordshire .....	15	0	2	57	44	28	17	48	2	6	58	571
	19 Reading .....	17	0	0	44	36	24	13	21	2	16	141	558
	20 Kent .....	16	0	0	39	35	25	14	14	1	0	85	523
	21 Lincolnshire .....	20	0	1	37	37	26	8	26	3	6	39	518
	22 Derbyshire .....	14	1	0	34	34	23	10	39	5	4	71	423
	23 Leicestershire .....	9	1	0	27	22	15	12	26	3	3	65	402
	24 Hull .....	6	0	0	20	12	21	5	20	0	7	31	311
	25 Essex .....	12	0	0	28	14	13	10	21	3	6	57	308
	26 Cambridgeshire .....	11	0	0	20	29	17	10	14	1	8	56	296
	27 Dorsetshire .....	6	0	0	9	14	9	11	20	1	0	28	256
	28 Shropshire .....	9	0	0	20	16	9	8	31	3	3	21	248
	29 Land's End .....	6	0	0	9	11	7	3	3	1	0	60	192
Scotland.	30 Carlisle .....	6	0	0	16	7	9	6	6	1	3	6	142
	31 Glasgow .....	30	1	0	118	83	111	37	149	7	52	146	2044
	32 Edinburgh .....	20	0	0	53	46	40	15	36	6	18	25	763
	33 Dundee .....	7	0	0	14	15	16	10	26	3	3	28	347
	34 Glamorgan East.....	32	0	3	249	137	136	109	119	32	15	180	2385
	35 Monmouthshire .....	20	0	0	90	36	44	32	42	2	7	78	747
	36 Caermarthenshire .....	18	0	0	84	21	25	20	8	5	5	41	536
Wales.	37 Glamorgan West .....	17	0	0	71	34	28	21	57	5	11	44	477
	38 Brecknockshire .....	9	0	0	35	9	9	8	8	3	1	19	166
	39 Pembrokeshire .....	11	0	0	28	9	17	5	11	1	0	22	160
	40 Denbighshire .....	6	0	0	14	7	8	3	4	0	5	18	145
	41 Cardiganshire .....	6	0	0	19	6	3	2	1	0	0	11	128
	42 Flintshire .....	4	0	0	16	9	3	1	2	1	0	18	105
	43 Merionethshire .....	6	0	0	20	5	2	1	4	0	2	3	78
Ireland.	44 Anglesea .....	6	0	0	13	9	4	1	0	0	0	0	77
	45 Pembrokeshire North..	4	0	0	13	3	4	2	2	0	0	9	73
	46 Dyffryn Conway .....	3	0	0	9	2	3	2	4	0	0	3	54
	47 Belfast .....	5	0	0	8	7	5	3	12	1	1	13	102
	48 Dublin (Branch).....	1	0	0	5	0	0	1	3	0	0	3	33
	49 Londonderry (Branch)	1	0	0	3	3	1	0	0	0	0	1	27
50 Isle of Man .....	3	0	0	13	6	3	2	1	0	10	11	105	
Total.....		717	14	6	2406	1935	1516	867	1795	216	496	3265	32340

\* Not having received a report for the present half-year from this Conference, the items given are from the previous half-year's.

NOTE.—In addition to having waited so long for some of the reports, we are sorry to say there is a serious error either in this table or the previous one. If the number of Excommunications, Emigrations, and Deaths during the past half-year, viz. 2507, be deducted from the former total, viz. 32894, there will remain 30387; to this number add the Baptisms during the past half-year, and the product will be 33652. This result shows our present given total to be 1312 less than it ought to be, admitting that the total of the former representation was correct. How is this accounted for? We wish to know.



PRESIDENCY OF THE CHURCH IN THE BRITISH ISLES.

*President,*

Samuel W. Richards.

*Counsellor,*

Levi Richards.

PRESIDENCY OF THE CHURCH IN WALES.

*President,*

William S. Phillips.

*Counsellors,*

John Davis,

Thomas Pugh.

PRESIDENTS OF DISTRICTS.

*President.*

*District.*

C. H. Wheelock,	Manchester, Liverpool, and Preston Conferences.
Jacob Gates,	London, Reading, Kent, and Essex do.
Isaac C. Haight,	Birmingham, Cheltenham, South, Worcestershire, and Bedfordshire do.
A. M. Harmon,	Newcastle-on-Tyne, Hull, and Carlisle do.
Moses Clawson,	Lincolnshire, Bradford, Derbyshire, and Warwickshire do.
Robert Campbell,	Glasgow, Edinburgh, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

<i>President.</i>	<i>Secretary.</i>	<i>President.</i>	<i>Secretary.</i>
1 Jonathan Midgely,	James Johnson.	26 J. V. Long,	G. Bramwell.
2 James Marsden,	T. C. Armstrong.	27 Edward Frost,	Joseph Pring.
3 Abraham Marchant,	Charles Jones.	28 Charles Derry,	D. James, jun.
4 George Halliday,	Henry Fulstone.	29 W. G. Mills,	Samuel Francis.
5 A. F. Mc Donald,	John R. Winder.	30 A. M. Harmon,	
6 C. V. Spencer,	John Harriss.	31 John Lyon,	Patrick Lynch.
7 John Albiston,		32 T. W. Brewerton,	Geo. P. Waugh.
8 Vincent Shurtleff,		33 J. Mc Naughtan,	James Mair.
9 Henry Savage,	John Wigley.	34 Thomas Pugh,	William Jones.
10 John Hyde, sen.,	William Clarke.	35 Thomas Giles	G. W. Davies.
11 Robert Menzies,	Robert Menzies.	36 Abednego Jones,	Isaac Jones.
12 William Speakman,	Richard Tilt.	37 Robert Evans,	George Bywater.
13 J. W. Young,	John Foley.	38 John Roberts,	Thomas Morgan.
14 Matthew Rowan,	John Kelly.	39 John Price,	Daniel Williams.
15 William Mc. Ghie,	Robert Hazon.	40 John Parry,	H. C. Morris.
16 Richard Rostron,	Charles Kemish.	41 John Evans,	David John.
17 Job Smith,	James Pembroke.	42 William Parry,	William Parry.
18 James F. Bell,	J. O. Walker.	43 William Richards,	David Roberts.
19 Thomas Squires,	Henry Kendall.	44 William Simms,	David Needham.
20 John W. Lewis,	Stephen Hare.	45 Philip Sykes,	Thomas Evans.
21 John Carmichael,	Edward Weaver.	46 John Davis,	William Davis.
22 George Kendall,	John Bush.	47 Gilbert Clements,	Samuel Ferris.
23 John O. Angus,	Thomas Hanald.	48 Edward Sutherland,	H. E. Bowring.
24 John T. Hardy,	A. S. Green.	49 R. G. Frazer,	Hugh Sheppard.
25 Martin Slack,	Stephen Forsdick.	50 John Kelly,	Thomas B. Bourne.

THE NAME OF JESUS.

(Selected.)

Hail! glorious name, which he the God-man bore  
While erst on earth he dwelt in power and might,  
And, (contrast strange!) the garb of lowness wore;  
He, God, Creator, Lord of life and light,  
The Sun which rose to radiate the night  
Of moral darkness, never to descend  
Though time should be no more: the flight  
Of rolling years will but new lustre lend  
To that most holy name at which mankind shall bend.



Transcendent and incomparable name!  
 Theme for angelic song in that high sphere  
 Where love divine is kindled into flame  
 In seraph breast! let worlds and systems hear,  
 And, rolling in their Heaven-ordain'd career,  
 Tune forth sweet music at the joyful sound!  
 To angels wonderful! to men how dear!  
 Oh, can there one of all the race be found  
 Whose heart impassion'd, doth not at that name rebound.

All-powerful name! the grave resisted not,  
 But gave up its possession at the sound,  
 And death and sickness were alike forgot;  
 The heart that knew but sorrow did rebound,  
 And for the griefs of mortals joy was found;  
 The blind, who lived in night profound, did see;  
 The lame, who walk'd not, lightly trod the ground:  
 At thy command and name all ills did flee,  
 Thou who didst come to time from thy eternity!  
 Exalted name! which towers o'er each and all  
 The names they magnify on earth, all hail!  
 Kings, rulers, statesmen, conquerors, poets fall,  
 And men perchance pour forth a transient wail;  
 But thou shalt live, and o'er thy foes prevail,  
 Till time and all its evils cease to be.  
 And when thy impious foes no more assail,  
 Thy ransom'd flock thy glorious face shall see,  
 And shout and sing thy praise throughout eternity!

S. H. M'K.

NOTICES.—The new edition of the Doctrine and Covenants, stereotyped, is now ready.

"THE Government of God."—This work is progressing as rapidly as our printer can execute it, and we hope shortly to be able to present it to the public. The size is the same as the STAR, and the number of pages will be about 130. It is being printed with a new and beautiful fount of type, and on excellent paper. Of the contents of the book we need not speak, as most of our readers are acquainted with the author, and will know partly what to anticipate from his comprehensive mind, and the opportunities he has had of becoming well informed upon so great and important a subject. Altogether we promise the Saints quite an addition to their libraries. We are glad to say orders have been received from many of the Conferences, and feel assured when the work is before the public every Saint will wish to possess a copy.

ADDRESS.—Jesse W. Crosby, care of William Bancroft, Yarmouth, Nova Scotia.

LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD OF JUNE, 1852:

James Walker .....	£15 0 0	Brought forward .....	£44 10 0
Richard Morris .....	8 10 0	John Godsall .....	10 5 11
G. W. Davies .....	2 0 0	John Mc Comie, per G. P. Waugh.....	9 18 2
William Richards.....	4 0 0	George Simpson .....	2 0 0
John Halsall .....	5 0 0	T. C. Armstrong.....	46 14 5½
James Linforth .....	10 0 0		
Carried forward .....	£44 10 0		£113 8 6½

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 21.—Vol. XIV.

Saturday, July 17, 1852.

Price One Penny.

## SEVENTH GENERAL EPISTLE OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,

FROM GREAT SALT LAKE VALLEY, TO THE SAINTS SCATTERED THROUHOUT THE EARTH,  
GREETING:—

Beloved brethren—Since the date of our last Epistle, of Sept. 22nd, many things have transpired to cheer our hearts, and encourage the labours of the faithful; and we improve the present moment in presenting our annual salutations to you, that you may be conversant with the welfare of Zion, and rejoice in all her rejoicings.

The past winter has been one of unusual mildness in these valleys, insomuch that our flocks and herds, so far as they have been free to range, have fed sumptuously, needing no hay: much wheat has been sown, and at an earlier date than is common in this country; and many buildings have been erected, or finished, since the usual time of closing fall business.

The first "bent" of our New Tabernacle was raised on the 21st of Nov., and the whole shingled and enclosed Jan. 16th, one hundred and twenty-six feet in length, and sixty-four in breadth, with three feet walls, the whole in one entire arch sprung from the base. The pulpit is situated near the centre of the west wall, to be entered by an anti-court or vestry; the slips are ascending on three sides from the pulpit, so that the prospect for all is equal; and about 2,200 can be pleasantly accommodated; the whole completed and dedicated on the 6th inst., it

being the opening of the General Conference; and never were the Saints of Latter-days so conveniently and numerously assembled on any previous occasion.

A considerable portion of the earth has been excavated, ready for the reception of the wall around the Temple Block, and many stones are on the ground. The brethren generally have been prompt in paying in one-tenth of their property according to their vote of last September Conference; and never before has the Lord's storehouse been so well supplied with wheat, meat, butter, eggs, vegetables, and other useful articles, and His pasture with cattle, as at the present time.

There has been very little cash in circulation among us the past year, it having been previously vended in foreign goods, which were necessary for our comfort; but of late, the want of cash to purchase importations, has induced the people to enter into domestic manufactures as fast as possible. A small woollen factory in this valley, commenced last year, is expected to go into operation about midsummer; and another in Utah Valley will be ready for this year's wool. Many hand-wheels and looms have been in operation in families, and several thousand yards of cloth have been manufactured, beside carpets, mits, stockings, &c.

Beside the Deseret pottery in this city,



another is open at Provo, in Utah county, and another is expected to commence this summer at Fillmore, in Millard county. A machine for manufacturing combs is nearly ready for operation. There is a nail factory in operation in Iron county, another in San Pete, and another building in this city. Building has been materially hindered for want of nails hitherto, which we trust will soon be prevented by the use of domestic machinery. Most of the principal settlements are comfortably supplied with flouring mills, and where there is a deficiency, mills are building. The number of saw-mills is increasing. The country is supplied with wooden bowls from a factory at Provo.

Tanneries have been commenced at most of the principal settlements, and at some two or three; and, after another season for peeling bark, the prospect will be good for a supply of domestic leather.

The iron ore at Coal creek, in Iron county, has been tested, and proved to be of an excellent quality, though but little has been done for want of coal, an abundance of which is on the mountain near by, but inaccessible to teams, until a road can be made, for which there have been some public appropriations.

The *Deseret News*, which was suspended for lack of paper, commenced its second Volume, November 15th, on an enlarged sheet, and has exerted a salutary influence on the subject of domestic manufactures; and there is a general exertion among the people to produce the various articles needed for their consumption; and chairs, tables, stands, pails, tubs, barrels, knives, and many other useful articles, are becoming more common in our markets.

The Territorial Legislature assembled in this city on the 22nd of September, and after a short session, having located the seat of government at Fillmore city, in Millard county, and appointing commissioners to select the site for the capitol, &c., adjourned to the first Monday in January, when they re-assembled, and after enacting many general laws for the benefit of the territory, (which are now in press,) and memorializing Congress for appropriations for the construction of a national road, railway, and telegraph, from Missouri river to the Western coast; a road to run from north to south through the territory; for a hospital and penitentiary; for establishing a mail-route from

hence to San Diego; a weekly mail to the States; a distributing post-office; and other great public improvements, adjourned on the 14th of February.

President Orson Hyde left this city for Kanesville, on the 23rd September; Ezra T. Benson followed the next day for the same place, accompanied by Elder J. M. Grant for Washington, and Samuel W. Richards, and others mentioned in our last, for England, Germany, &c.

September 25th, 1500 lbs. of sugar-beet seed was received from Elder Taylor, in France; and we learn that the machinery for sugar and woollen factories, before referred to, are at Kanesville, and will be here this season.

Elder Orson Pratt arrived on the 4th of October from England, bringing with him an excellent telescope, microscope, globes, chemical tests, and mineralogical specimens; all of which are most valuable acquisitions in promoting scientific research. The books of the Utah Library have been unpacked, and found in good order, great variety, and of a choice selection. The September Conference, which was adjourned to the 6th of October, was held, and closed on that day.

The Commissioners appointed by the Legislature to locate the capitol at Fillmore, left this city October 21st, accompanied by brothers Young, Kimball, and others, who visited Fillmore, Manti, Nephi, Provo, and other places, and returned November 7th. The Legislature accepted the report of the commissioners, confirmed the location of the site for the public buildings at Fillmore, 38 deg. 58m. 40s. N. L.; 4,789 feet altitude; and men are engaged for their erection. The Legislature will continue to meet at this city, till the new capitol is prepared for their reception, having purchased the Council House for that purpose.

The last company of the emigrating Saints arrived October 24th. The mountains and table lands were covered with snow, for the first time, last fall, November 10th, followed the next day by the severest gale of wind ever known in our Valley, where but little snow has fallen during the winter, and that remained but a short time. Schools have been common in the various wards and districts, and well attended. The parent school has been continued under the tuition of Chancellor Spencer and others. Professor Pratt has given a course of



lectures on astronomy, and every exertion possible has been made for the promotion of the arts and sciences.

But one mail has been received from Oregon since last fall, and that on the 10th inst. The November mail from Sacramento was cut off and lost, and the carriers doubtless killed by the Indians of Mary's river, though the body of Mr. Woodward has been found thirty miles beyond Bear river. No mail had been received from the States since the one which left Independence on the 1st of December, until the 3d inst.; consequently we have been poorly advised of the state of foreign missions. From last accounts we may reasonably suppose that Elders John Taylor, and F. D. Richards are on their way home; Elder Erastus Snow in Denmark; and Elder Lorenzo Snow is at Calcutta, (where missions have been established the past year,) expecting to return by the Pacific. The work was prospering in France, England, Switzerland, Denmark, Germany, and all places around, so far as the Gospel had been preached; and in many places great opposition has been manifest, which proves that Satan is not bound; and the Book of Mormon had been translated in Welsh, French, Danish, and probably before this into German, and Italian; and is acquiring a general circulation.

The only intelligence from the West, of late, was by the Sacramento mail of February, containing but little information of any kind; yet we were pleased to learn that Elder P. P. Pratt arrived at Valparaiso, Chili, in November, accompanied by Elder Rufus Allen; that he had commenced forming acquaintance, and was preparing to proclaim the Gospel. It was reported that Elders Hawkins, Cannon, and Farrar, had baptized upwards of 400 at the Sandwich Islands, previous to the 20th of November. Elder Woodbury was at the Islands at that time; and several Elders had called there on their way to the Society Isles. We have not heard from Elder Addison Pratt since September 13th. Elders A. Lyman and C. C. Rich were on the western coast, having established a settlement at San Bernardino, Los Angeles county, California; but we have few particulars concerning them or their settlement, their principal letters having miscarried, or not arrived. Elders John Murdoch and Charles W. Wandell, are supposed to be at Sidney, New South Wales.

The new year, the 1st of January, 1852, was ushered in as a day of humiliation, praise, and thanksgiving, by proclamation of Governor Young; and thus far the year has never been equalled by the Saints in their willingness to pay their tithing, and to do as they are counselled; and joy of heart, through a greater flow of the good Spirit unto them, has been made manifest, in a manner not to be mistaken, that when the children of the kingdom do their duty, God is ready to fulfil His promises unto them, and pour them out blessings until there is no room to receive.

Notwithstanding the spacious Tabernacle we occupied at Conference, many hundreds waiting without, could gain no admission, and all felt the necessity of a larger building; yet all was peace, union, love; and the Holy Ghost appeared to have the Presidency in every heart. Brigham Young was sustained by the unanimous vote of the Conference, as the President, Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter-Day Saints in all the earth, and Heber C. Kimball and Willard Richards as his counsellors, and the authorities of the Church generally, as hitherto organized, were sustained in like manner.

Conference continued until Sunday, 11th inst., and much of the time was spent in teaching, and revealing things new and old; and the hearts of the Saints were filled with joy, praise, and thanksgiving. The report of the financial affairs of the Church, by the Trustee in trust, showed that, from the commencement of tithing in the Valley, on the 6th of November, 1848, to March 27th, 1852, there had been received at the office, on tithing, mostly in property,

	dol.	c.
valued at .....	244,747	03
Received in loans, and from other sources.....	145,513	78

Total .....	390,260	81
Expended, during the same time, on council-house, store-house, stores rented, old bowery, blacksmith's, carpenter's, and paint shops, Church-barn, Tabernacle, Bath house, trench round Temple lot, railroad, farms, city lots, paper factory, pottery,		



water ditches, the poor, houses for Elders on mis- sions, superintendents, clerks, public labour, grain, hay, provisions, assisting emigrants, cat- tle lost by Indians and wolves, stationery, &c...	353,765 69
	<hr/>
Now on hand in grain, vegetables, merchandize, cut stone, lumber, shingles, printing press, obligations, horses, mules, and stock of various kinds .....	74,512 50
From which take .. .....	36,495 12
	<hr/>
Leaves a credit of.....	38,017 38
Profits to the Church, in the management of the funds.	

It appeared also, that the Trustee in trust, was responsible for some cash liabilities, for glass, nails, clothing, and various articles of merchandise, which were necessary to rear the public buildings, and sustain the public hands, which cost cash; that little had been received in cash, and though there was abundance of property on hand to pay all the debts, leaving a handsome surplus, yet that property could not be immediately converted into cash; and as the merchants were wishing stock to drive to California, it was proposed that those having extra oxen, horses, or mules, should bring them to the tithing office, to help liquidate the cash debts of the Trustee.

The proposition met with a warm response from the Conference, and many cattle have already been received; and if others do as some have done, which we doubt not, old debts will be cancelled, and a handsome sum will remain in the hands of the trustee, to prosecute the public works this season; it is contemplated that we shall be ready to commence the Temple next spring; and that fonts and other preparations will be made ready the present season on the Temple block; but cash will be wanted from all who have, to purchase such articles as demand cash, and such as cannot be produced in the valley. We hear a good account from the Saints in England, and trust they will continue in good works, and others follow their example.

The subject of the Saints walking over the prairies, with hand-carts and wheel-

barrows, was presented to the Conference, when ninety-three brethren volunteered to go with teams and provisions to meet them, and assist them on their journey, as a free donation to the kingdom of God.

It was voted that Thomas Margetts and Alfred Smith take a mission to Italy; William Fotheringham to Calcutta; John C. Armstrong, Edward Bunker, David B. Dille, Samuel Glasgow, T. B. Broderick, John Dalling, John Barker, and George Fenn, on foreign missions, (probably to or through England.)

Edward Hunter was ordained presiding Bishop of the whole Church, who proposed Brigham Young and Heber C. Kimball as his Counsellors, with the entire approbation of Conference.

Seth Taft, David Pettegrew, Abraham Hoagland, David Fullmer, and Daniel Spencer, were unanimously chosen assistant presiding Bishops. A few were disfellowshipped, and sixty-seven ordained to the Priesthood. The last day of the Conference, Sunday, P.M., was devoted to administering the Sacrament of the Lord's Supper, and social observations by the assembly; after which a contribution was called for the purpose of procuring the furniture for the communion service in the Tabernacle, when 149 dollars was presented in silver coin, besides several pounds of watch-cases, spoons, rings, and other silver ornaments. Conference adjourned to the 6th of October next. Also a Special Conference was appointed for the last Saturday in August, for the purpose of transacting business relative to the appointment of Elders on foreign missions.

And now, brethren, having given you a brief history of the situation of the Church in the Valley, which is altogether more prosperous than we could hitherto communicate, we have a word of counsel, which we hope you will give heed to, that you may become partakers of the rich blessings of Ephraim with us; and first, as far as possible, live in peace with all men, even as our last Conference agreed to cease all contentions and law-suits, one with another, and if possible with all men; when you are sick, call for the Elders, who will pray for you, anointing with oil and the laying on of hands; and nurse each other with herbs, and mild food; and if you do these things, in faith, and quit taking poisons, and poisonous medicines, which God never ordained for the use of men, you shall be blessed.



Sustain the government of the nation wherever you are, and speak well of it, for this is right, and the government has a right to expect it of you, so long as that government sustains you in your civil and religious liberty, in those rights which inherently belong to every person born on the earth; and if you are persecuted in your native land, and denied the privilege of worshipping the true God in spirit and in truth, flee to the land of Zion, to America—to the United States, where constitutional rights and freedom are not surpassed by any nation—where God saw fit, in these last days, to renew the dispensation of salvation, by revelations from the heavens, and where all, by the constitution and laws of the land, when executed in righteousness, are protected in all the civil and religious freedom that man is capable of enjoying on earth; and our national institutions will never fail, unless it be through the wickedness of the people, and the designs of evil men in brief authority; for those rights were ordained of God on this land, for the establishment of the principles of truth on the earth; and our national organization originated in the heavens.

Let all the Elders of Israel sound the trumpet of salvation with a loud voice, knowing that the time is short, in which a great work is to be done; and fear not what men can do, who can only kill the body: but fear God, who will destroy the souls of the fearful and the apostate in hell.

If the Saints have more gold and silver than they need to bring all the poor, bring it along with you; but help one another—do as you would be done unto, and not leave the poor to perish at home or by the way. Those in the Western Islands, New Holland, the East Indies, and the warm climates generally, will do well to come to San Diego, in California, and receive the instructions of the Apostles or Presidency at San Bernardino; while those of England, and Northern Europe will do well to take a more northern route, by New Orleans, Kanesville, and the South Pass; and when you come, bring models of the most approved machinery for manufacturing all useful articles ever wanted by man, and choice seeds of all kinds. The world is full of labor-saving machinery; and models thereof, with such articles needed in the manufactory of the machinery, as cannot be obtained here, will be

worth more to the Saints than their weight in gold and silver.

Finally, brethren, fear God; work righteousness; and come home speedily. Prepare, against another season, to come by tens of thousands; and think not that your way is going to be opened to come in chariots, feasting on the fat of all lands. We have been willing to live on bread and water, and many times very little bread too, for years, that we might search out and plant the Saints in a goodly land. This we have accomplished, through the blessing of our Heavenly Father; and we now invite you to a feast of fat things, to a land that will supply all your wants, with reasonable labor; therefore, let all who can procure a bit of bread, and one garment on their back, be assured there is water plenty and pure by the way, and doubt no longer, but come next year to the place of gathering, even in flocks, as doves fly to their windows before a storm.

When a people, or individuals, hear the Gospel, obey its first principles, are baptized for the remission of their sins, and receive the Holy Ghost by the laying on of hands, it is time for them to gather, without delay, to Zion; unless their Presidency shall call on them to tarry and preach the Gospel to those who have not heard it; and generally, the longer they wait the more difficult it will be for them to come home; for he who has an opportunity to gather, and does not improve it, will be afflicted by the devil.

When Jesus was on the earth, he said to his people, "How oft would I have gathered you, even as a hen gathereth her chickens under her wings, but ye would not; therefore, behold, your house is left unto you desolate." And if the Saints of this dispensation do not listen to the call of the good Shepherd, and gather according to the holy commandment, the time is not far distant, when the representatives of the Saviour now on earth, may have occasion to say, as he said, "Your house is left unto you desolate;" for plagues, famine, pestilence, and death are beginning to circumscribe the earth; and where will safety be but in Zion—the land of God's appointing—the home of the Saints; a land choice in products and government above all other lands; therefore, we say unto you, Arise and come forth, and tarry not, for the great day of the Lord is at hand, and who shall abide His coming?



O Lord God of Abraham, our Father, pour out thy Spirit upon thy people, throughout the earth, even that Spirit which thou dost bestow upon thy servants; that all thy children may be obedient in all things, and speedily become one with us in the vallies of the mountains of Ephraim; that thy will may be done

on earth as in the heavens; which we ask in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,  
HEBER C. KIMBALL,  
WILLARD RICHARDS.

Great Salt Lake City,  
April 18, 1854.

## HISTORY OF JOSEPH SMITH.

(Continued from page 309.)

I wrote to N. E. Seaton, Esq., editor of the ——— as follows:—

Kirtland, January 4th, 1833.

Mr. Editor,—Sir, Considering the liberal principles upon which your interesting and valuable paper is published, myself being a subscriber, and feeling a deep interest in the cause of Zion, and in the happiness of my brethren of mankind, I cheerfully take up my pen to contribute my mite at this very interesting and important period.

For some length of time I have been carefully viewing the state of things, as they now appear, throughout our Christian land; and have looked at it with feelings of the most painful anxiety, while upon one hand beholding the manifest withdrawal of God's Holy Spirit, and the veil of stupidity which seems to be drawn over the hearts of the people; and, upon the other hand, beholding the judgments of God that have swept, and are still sweeping hundreds and thousands of our race (and I fear unprepared) down to the shades of death. With this solemn and alarming fact before me, I am led to exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night," &c.

I think that it is high time for a christian world to awake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman, and child that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with a confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world: but, trusting in that God who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing,

and what you must do, to enjoy the smiles of your Saviour in these last days.

The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of His people, which have been left from Assyria, and from Egypt, and from Pathros, &c., and from the islands of the sea, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Romans xi, 25, 26, and 27, and also Jeremiah xxxi, 31, 32, and 33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

Christ, in the days of his flesh, proposed to make a covenant with them, but they rejected him and his proposals, and in consequence thereof, they were broken off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect: no, for there was another day limited in David, which was the day of His power; and then His people, *Israel*, should be a willing people;—and He would write His law in their hearts, and print it in their thoughts; their sins and their iniquities He would remember no more.

Thus after this chosen family had rejected Christ and his proposals, the heralds of salvation said to them, "Lo we turn unto the Gentiles;" and the Gentiles received the covenant, and were grafted in from whence the chosen family were broken off: but the Gentiles have not continued in the goodness of God, but have departed from the faith that was once delivered to the Saints, and have broken the covenant in which their fathers were established; (see Isaiah xxiv, 5,) and have become high-minded, and have not feared; therefore, but few of them will be gathered with the chosen family. Have



not the pride, high-mindedness, and unbelief of the Gentiles, provoked the Holy One of Israel to withdraw His Holy Spirit from them, and send forth His judgments to scourge them for their wickedness? This is certainly the case.

Christ said to his disciples, (Mark xvi, 17 and 18,) that these signs should follow them that believe:—"In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover;" and also, in connection with this, read 1st Corinthians, 12th chapter. By the foregoing testimonies, we may look at the Christian world and see the apostacy there has been from the apostolic platform; and who can look at this and not exclaim, in the language of Isaiah, "The earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant."

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth; and we can see that such is the fact, for not only the Churches are dwindling away, but there are no conversions, or but very few: and this is not all, the governments of the earth are thrown into confusion and division; and DESTRUCTION, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost every thing we behold.

And now what remains to be done, under circumstances like these? I will proceed to tell you what the Lord requires of all people, high and low, rich and poor, male and female, ministers and people, professors of religion and non-professors, in order that they may enjoy the Holy Spirit of God to a fulness, and escape the judgments of God, which are almost ready to burst upon the nations of the earth. Repent of all your sins, and be baptized in water for the remission of them, in the name of the Father, and of the Son, and of the Holy Ghost, and receive the ordinance of the laying on of the hands of him who is ordained and sealed unto this power, that ye may receive the Holy Spirit

of God; and this is according to the Holy Scriptures, and the Book of Mormon; and the only way that man can enter into the celestial kingdom. These are the requisitions of the new covenant, or first principles of the Gospel of Christ: then "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity, (or love); and if these things be in you, and abound, they make you to be neither barren, nor unfruitful, in the knowledge of our Lord Jesus Christ."

The Book of Mormon is a record of the forefathers of our western tribes of Indians; having been found through the ministration of an holy angel, and translated into our own language by the gift and power of God, after having been hid up in the earth for the last fourteen hundred years, containing the word of God which was delivered unto them. By it we learn that our western tribes of Indians are descendants from that of Joseph that was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem. The city of Zion spoken of by David, in the one hundred and first Psalm, will be built upon the land of America, "And the ransomed of the Lord shall return, and come to it with songs and everlasting joy upon their heads," and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel ii, 32: Isaiah xxvi, 20 and 21: Jeremiah xxxi, 12: Psalm l, 5: Ezekiel xxxiv, 11, 12, and 13. These are testimonies that the good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.

And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of *bloodshed* as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquakes will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requisitions of the new covenant, have already commenced gathering together to Zion, which is in the State of Missouri; therefore I declare unto you the warning which the Lord has com-



manded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to Him I am accountable for every word I say, wishing nothing worse to my fellow-men than their eternal salvation; therefore, "Fear God, and give glory to Him, for the hour of His judgment is come." Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion,

before the overflowing scourge overtakes you, for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled. *Remember these things; call upon the Lord while He is near, and seek Him while He may be found, is the exhortation of your unworthy servant,*

JOSEPH SMITH, jun.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, JULY 17, 1852.

ARRIVAL OF MAILS FROM THE GREAT SALT LAKE VALLEY.—We have received papers and letters from the Vallies of the Mountains, dated up to the 1st of May. The "Seventh General Epistle" will be found in another part of this STAR, and will be read with heart-felt interest by the Saints of the Most High. It contains as usual a general summary of the affairs of the Church, as far as was there known, since September last; and some choice counsel and instruction to the Saints, which we feel confident will have its due effect upon those who are ambitious to be compared to "wise virgins." The burden of counsel applying to the British Saints appears to be, to live peaceably and righteously with all men, to live in faith and patience, to observe the precepts and doctrine of the Lord Jesus, to walk in his ordinances and commandments blameless, to preach the Gospel to their neighbours, and to gather with all reasonable speed to their western home; yea, to set their faces as flints Zionward, and use all the faith, energy, and means they can muster to plant themselves by tens of thousands in the fat vallies of Ephraim, lest they partake of the abominations of Mystery Babylon, and receive of her plagues.

The General Epistles emanating from time to time from the First Presidency of the Church in our day are the Words of the Lord, the words of life and salvation unto His Saints. And if the Saints know the still small voice of the Spirit of God, they will realize its heavenly influences in opening and illuminating their minds, and commending these messages of Truth to their souls, when with prayer and faith they peruse their contents, and ponder over the instructions with which they are fraught. The Epistles of the ancient Apostles, Paul, and Peter, and John, &c., though excellent for doctrine, instruction, or example, yet, with all deference, we must say they are dead letters, when compared to the Epistles that are written to the Saints in our day by the living Priesthood; the former were written for the special circumstances or emergencies of the Church existing 1800 years ago, and were specially adapted to its condition at that time, and consequently can only apply to the peculiar local position of the Church existing in this age incidentally and indirectly; whereas the latter are written in full view of the actual emergencies and circumstances of the Church in this dispensation, and by the express dictation of the Holy Spirit in order to provide for and meet those emergencies and circumstances. They come to the Saints of the present day, directly, being written for their special benefit and salvation. This being the case, how desirable it is that they should read these invaluable communications carefully, and ponder their contents over in their hearts, that they may become indeed children of the light, walking in the light, and thoroughly qualified to work out their own temporal and eternal salvation in the Lord's appointed way.



We glean the following additional items of intelligence from the *Deseret News* :—

The Council of Health was fully attended by the Sisters on the 24th February, several interesting addresses were delivered, and about fifty offered their names to become members. A specimen of Valley calico printing had been produced by John Kay. Post offices had been established at the following places :—American Fork, Leonard E. Harrington, Postmaster; Springville, Aaron Johnson, P.M.; Payson, James Pace, P.M.; Salt Creek, T. B. Foote, P.M.; and Corn Creek, Fillmore City, Anson Call, P.M.

Elder C. C. Rich arrived at Great Salt Lake City on the 24th of April, in company with thirteen others, direct from San Bernardino, the nearest rancho to the Cahone Pass, where the brethren are settled who went out from the Valley with Elders Lyman and Rich. They had got in 1800 acres of wheat at their settlement when Elder Rich left, and probably would put in near a thousand acres of potatoes, &c., during the spring. They had generally been prompt to pay tithing, and were very united and industrious. A California mail came with the company of Elder Rich to the Valley.

Presidents Young and Kimball, O. Pratt, W. Woodruff, George A. Smith, Professor Carrington, General Wells, Judge Snow, Attorney Blair, Sheriff Ferguson, Doctor Sprague, Surgeon Andrews, Clerk Clayton, Chemist John Kay, and some two or three dozen more, left Great Salt Lake City on or about the 22nd of April, for the purpose of visiting the southern settlements, exploring the country, ascertaining the situation of the Indians, making roads, building bridges, killing snakes, preaching the Gospel, and doing and performing all other acts and things needed to be done, as they might be led by the good Spirit.

The officers of the Battalion of Life Guards assembled in the capacity of a Military Ball, at the house of Lieut. N. V. Jones, on Monday the 29th of March, at two o'clock p.m. The party was favoured with the presence of His Excellency Governor Young, President Kimball, and General Wells, and had a fine time of it.

The Minutes of the General Conference, or a portion of them, may be expected in our next.

ARRIVAL.—Elder Isaac C. Haight, who went out in charge of the Saints who sailed on board of the *Ellen Maria*, and also with instructions to co-operate with Elder Smoot in fitting out the Saints emigrated by the Perpetual Fund, with wagons, oxen, &c., for their journey over the plains, arrived here on Sunday the 27th ult. by the steamer *Asia* from New York. Elder Haight appears to be in good health and buoyant spirits.

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#### EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

'Pernicious weed! whose scent the fair annoys;  
Unfriendly to society's chief joys:  
Thou art indeed a drug the gard'ner wants,  
To poison vermin that infest his plants;  
But are we so to wit and beauty blind,  
As to despise the glory of our kind,  
And show the finest minds and fairest forms  
As little mercy as the *grubs and worms*?'

According to the United States Dispensatory, "Tobacco is an annual plant, with a large, fibrous root, and an erect, round, hairy, viscid stem, which branches near the top, and rises from three to six feet in height. The leaves are numerous,



alternate, sessile, and somewhat decurrent, very large, ovate, lanceolate, pointed, entire, slightly viscid, and of a pale green colour. The lowest are often two feet long, and four inches broad. The flowers are disposed in loose terminal panicles, and are furnished with long, linear, pointed bractes at the divisions of the peduncle. The calyx is bell-shaped, hairy, somewhat viscid, and divided at the summit into five pointed segments. The tube of the corolla is twice as long as the calyx, of a greenish hue, swelling at top into an oblong cup, and ultimately expanding into a five-lobed, plaited, rose-coloured border. The whole corolla is very viscid. The filaments incline to one side, and support oblong anthers. The pistil consists of an oval germ, a slender style longer than the stamens, and a cleft stigma. The fruit is an ovate, two valved, two-celled capsule, containing numerous reniform seeds, and opening at the summit."

It was remarked in the beginning, that according to botanical arrangement, tobacco belongs to the same natural order as *Atropa Belladonna*, or deadly nightshade, and *Datura Stramonium*, or poison thorn-apple, both of which are among the most powerful and deadly of the acro-narcotic poisons of the vegetable kingdom; and that the essential oil of tobacco, as also an infusion from its leaves, is one of the most virulent poisons known. "The empyreumatic oil of tobacco," says Christison, in his work on Poisons, "is well known to be an active poison, which produces convulsions, coma, and death." There are a variety of facts and authorities on this point, some of which I will cite.

According to Dr. Waterhouse, Linnaeus has placed, in his natural arrangement, tobacco in the class *Luridæ*, which signifies pale, ghastly, livid, dismal, and fatal. "To the same ominous class," he adds, "belong fox-glove, henbane, deadly nightshade, and other poisonous plants, bearing the tremendous name, 'Atropa,' one of the furies." When tobacco is taken into the stomach for the first time, it creates a nausea and extreme disgust. If swallowed, it excites violent convulsions of the stomach and bowels to eject the poison either upward or downward. If it be not very speedily and entirely ejected, it produces great anxiety, vertigo, faintness, and prostration of all the senses; and in some instances death has followed.

"The oil of this plant," he adds, "is one of the strongest vegetable poisons, inso-much as we know of no animal that can resist its mortal effects." Dr. Waterhouse, who had ample opportunities for observation, said, "he never observed so many pallid faces, and so many marks of declining health, nor ever knew so many hectic habits, and consumptive affections, as of late years; and I trace this alarming inroad on young constitutions principally to the pernicious custom of smoking cigars."

Of *nicotia*, *nicotin*, or *nicotina*, the active or poisonous principle of tobacco, Dr. Wood, one of the authors of the United States Dispensatory, observes, "that it is one of the most virulent poisons known; and that a drop of it, in the state of concentrated solution, was sufficient to destroy a dog; and small birds perished at the approach of a tube containing it."

Soldiers have not unfrequently disabled themselves from duty by applying a moistened tobacco leaf to the arm-pit, which causes great prostration and vomiting, and violent sickness after eating.

Great prostration and nausea have been caused by placing only a part of the hand, for a few minutes, in a strong infusion of tobacco.

Orfila, the celebrated French writer on poisons, says, "A woman applied to the heads of her children, for a disease of the scalp, an ointment prepared with the powder of tobacco and butter; soon after, they experienced dizziness, violent vomiting, and faintings, accompanied with profuse sweats."

A decoction or tea made from a few grains of tobacco, and given to relieve spasms, has been repeatedly known to destroy life.

The tea of tobacco, applied to the pit of the stomach, occasions fainting, giddiness, vomiting, and cold sweats. The tea, when rubbed upon sores, ulcers, ringworms, and parts affected with itch, has been known to cause vomitings, faintings, and convulsions.

Dr. Eberle, in a Treatise of the Materia Medica and Therapeutics, remarks, "That in employing the tobacco injection, it is of the utmost importance to proceed with very great caution. If the quantity injected be too great, it will produce the most alarming symptoms, such as vomiting, cold sweats, universal prostration, syncope, and even death. I have known an em-



piric," continues Dr. Eberle, "destroy in less than twenty minutes, the life of a charming little boy—the son of a gentleman at Lancaster, whose family I attended while residing in that place—by an immoderate injection of the infusion of tobacco."

In the Sandwich Islands, where tobacco is so generally used that children are taught to smoke before they are able to walk, adults sometimes carry the practice to such excess that they fall down senseless, and suddenly die. So we are told by those who have visited those islands.

"A Hottentot," says Mr. Barrow, a traveller in Africa, "applied some of it (the oil of tobacco) from the short end of his wooden pipe to the mouth of a snake while darting out his tongue. The effect was as instantaneous as that of an electric shock. With a momentary convulsive motion, the snake half untwisted itself, and never stirred more: and its muscles were so contracted that the whole animal felt as hard and rigid as if dried in the sun."

The Indians in some parts of our country (America), it seems, were acquainted with the poisonous effects of tobacco. They were in the habit of dipping the points of their arrows in an oil obtained from the leaves of tobacco, we are told, which being inserted into the flesh, occasioned sickness and fainting, or even convulsions and death.

Dr. Mussey made, among others, the following experiments: "Two drops of oil of tobacco, placed upon the tongue, were sufficient to destroy life in cats which had been brought up, as it were, in the midst of tobacco smoke, in three or four minutes. Three drops, rubbed on the tongue of a full grown cat, killed it in less than three minutes. One drop destroyed a half-grown cat in five minutes. Two drops on the tongue of a red squirrel destroyed it in one minute. A small puncture made in the tip of the nose with a surgeon's needle, bedewed with the oil of tobacco, caused death in six minutes. This author also observes, that "the tea of twenty or thirty grains of tobacco, introduced into the human body for the purpose of relieving spasms, has been known repeatedly to destroy life."

Barbarous experiments have been made upon mice by placing a small portion of the oil of tobacco on a fine cambric needle, and piercing it into the nose of the ani-

mal; this is found to produce death almost instantaneously.

Dr. Clay, of Manchester, England, gives the following case: "A little boy, aged eight years, had been long affected with *tinea capitis* or scald head, which had proved very obstinate. His father applied over his head the expressed juice of tobacco, obtained by wetting the dried tobacco leaves, then placing them between two iron plates and pressing them, by which means the juice is extracted. The fluid was applied at five minutes before two in the afternoon: the child almost immediately complained of giddiness and loss of sight, so that his father smilingly observed, "the boy is drunk;" he soon after became sick, vomited frequently, and in large quantities; he had also a desire to evacuate the bowels, which he could not accomplish; his limbs tottered, his face grew pale, and became covered with a cold sweat; his mother helped him to bed, into which he had no sooner entered than he had an involuntary discharge from the bowels; his countenance now appeared sunk; his limbs were motionless, excepting now and then, when his legs were drawn towards the abdomen convulsively; he complained of violent thirst, and pain in the bowels; his whole body was bedewed with a cold sweat, and at half-past five he expired, only three hours and a half after the application. On dissection, no organic change was perceptible." Severe sickness, and not unfrequently death, have been caused by the external application of tobacco for diseases of the skin. I might quote from medical works, numbers of cases of this kind.

The internal application of tobacco is however, more dangerous than the external. A very small quantity in the form of enema or injection has not unfrequently been known to produce death. It is lamentable to notice in medical works on poisons, the numbers of cases of this kind.

Dr. Grahl, of Hamburgh, some years ago, published a case in which a female quack administered by injection to a lady, about an ounce of tobacco boiled in water for fifteen minutes. The patient, who laboured merely under dyspepsia and obstinate constipation, was seized in two minutes with vomiting, violent convulsions, stertorous breathing, and died in three-quarters of an hour. In the form of injection, two drachms (a fourth part of an ounce), or even a drachm and a half, are



considered by no means a safe dose. A single drachm in infusion has been known to kill the patient. More cases than one of this kind are on record. A case of this kind is mentioned by Dr. Christison, as having not long since taken place at Guy's Hospital in London. The patient died in thirty-five minutes.

Dr. Paris, a medical writer of celebrity, tells us that he witnessed a lamentable instance of the effects of tobacco, where a patient had been exhausted by previous suffering: "A medical practitioner, after repeated trials to reduce a strangulated hernia, injected an infusion of tobacco, and shortly afterward sent the patient in a carriage to Westminster Hospital, for the purpose of undergoing the necessary operation, but the unfortunate man arrived only a few minutes before he expired." "Any quantity of infusion containing more than half a drachm of tobacco," Dr. P. further remarks, "cannot be injected without danger." "Tobacco clysters," he also observes, "were some years since recommended for the purpose of forwarding difficult parturition (labour), but the alarming symptoms which followed in the only case in which it was tried prevented a repetition of the experiment."

Sir Astley Cooper, and Sir Charles Bell have both recorded cases of a similar kind. The latter surgeon, in speaking of the use of tobacco in a case of strangulated hernia, says, "The patient's strength held up until the tobacco clyster (injection) was administered to him, after which he very suddenly

fell low and sank." Numbers of instances of a similar kind could be quoted from medical authorities.

Tobacco appears to be an equally deadly poison when introduced into the stomach. The celebrated French poet SANTEUIL was accidentally killed in this way at the Prince of Conde's table. A portion of Spanish snuff was put by one of his companions, a practical joker, into his glass of wine—this was after the bottles had passed rather freely. Soon after drinking the draught, the poet "was attacked with vomiting and fever, and expired in two days."

The fumes of tobacco, as taken into the system by smoking, have been known to cause death. Not long since, in Salem, Massachusetts, the death of a lad named James Barry, aged twelve years, was said in the papers to have been caused by excessive smoking of cigars. Gruelin, a German medical author, states two instances of death from smoking, one person having accomplished seventeen pipes, the other nineteen, at a sitting. Dr. Clay of England, says another German author states, "that one half the deaths occurring in that country between the ages of eighteen and twenty-five, are attributable to smoking and chewing." To one who has travelled in that country, and witnessed the almost incredible amount of smoking that is almost every where practised, this assertion would not appear so incredible.

(To be continued.)

## TAXES AND TITHES.

(Extracted from the *Family Herald*.)

The ancient system of taxation was merely the simple tithe. Both Greeks and Romans paid tithes; the ancient Babylonians paid tithes. They are mentioned even in the Book of Genesis as being paid by the Patriarch Abraham to the King-Priest of Jerusalem; and in fact they were the most ancient mode of levying tribute. When the Israelites desired a king, in order that they might be like other nations, they were told by Samuel that they must then pay tithes to their king—"He will take the tenth of your seed and of your vineyards, and he will take the tenth of your sheep." But they were content to

do this; and well they might, for in so doing they would pay no more taxes, in proportion to income, than are now paid by the people of England over and above the tithes of the Church. Had we a power in this country equal to the task of collecting a tithe, we should all be gainers by it—not in money alone, the most paltry of all political considerations in reality, although generally regarded as the all-important, but in morality and intelligence, for we should put an end for ever to all that rabble agitation and hustings oratory which profane the character of our constitution, and arise exclusively out of the



modern system of indirect taxation, or taxes on the articles of trade and commerce.

The Israelites were required merely to bring or send their tithes into the Lord's treasury. It was made an act of conscience with them; but they did not obey this commandment any more than the rest, and they suffered for their disobedience; and all nations have suffered in a similar manner, for the Governments, finding that conscience was too weak to make an equitable division of income into ten parts, and surrender one, were compelled to resort to other means of enforcing those payments which were indispensable for their own existence; and thus originated all that petty interference with commercial transactions which constitutes a species of financial inquisition, and the main source of all public revenue in modern civilization.

Men thus punish themselves by their unconscientious habits. Inquisitorial taxation results entirely from want of confidence in the honesty of the people. Were a man's word in all such transactions to be relied upon, taxation might be abandoned at once throughout all Christendom, and governments feel stronger, and every man happier and even richer for the change, those only excepted who are the agents of the system, and to whom corruption may be said to be an inheritance. "Take the case of a labourer who earns twelve shillings a week," says Mr. Alison, in a pamphlet on Universal Free Trade; "at present he pays fully one shilling and sixpence a week of taxes in the purchase of tea, sugar, beer, spirits, and tobacco," &c.; but supposing, as Mr. Alison proposes, the revenue were raised on the old principle, far less than a tithe would suffice to raise the full amount of the present national income, and one shilling a week out of this labourer's twelve would be all that was requisite. He would then have tea and sugar, beer and tobacco, and everything else, at their natural price, without a farthing of impost laid upon them by Custom or Excise. Instead of a tithe, or ten per cent., Mr. Alison calculates that eight per cent. is at present sufficient, and this would yearly diminish with the increase of population and the national income.

What an immense amount of roguery, and low intrigue, and cunning this would destroy in one day! How freely and purely all men would then breathe! It would be like a restoration of health to an

infected atmosphere. And what a splendid change would come over the spirit of politics, which seems now to have descended to the area, the kitchen of political economy, and consists of nothing but statistical strife about financial affairs.

A Government ought never to be straightened. Ours always is. Its allowance is doled out like the allowance of an Abigail wife by a Nabal of an husband. Every item of the bill is surrendered with a grudge: and so habituated has the Government become to this treatment, that it plays the niggard to please the Nabal, and gets anything but thanks for the economy it pursues. Thus the Caffre war, which costs the country more than the throne per annum, is said to be prolonged by the parsimonious supply of the means of concluding it.

Hence it follows that our Government does so little for the nation. It has nothing to spare; it never had. It lives itself by niggling and haggling, by gathering pence and halfpence in beer-shops, and grocers' shops, and watching the people as they provide themselves at market with necessities and luxuries, and seizing a portion of the price that they pay; and such a life, by no means chivalrous, honourable, or exalted, is not calculated to generate feelings or to cultivate principles of an elevated nature. A statesman's lore consists of statistics of soap and candles, grease and tallow, beans and bacon, butter and cheese, tea and sugar, coffee and cocoa, and the art of screwing the largest amount out of the prices of each; and when he knows this better than any other man, he is the greatest man of the age, and fit to be a First Lord of the Treasury, or a Chancellor of the Exchequer, to carry the bag either in the Lords or the Commons. The Church makes Peter the greatest of the twelve, but he who carries the bag is the man for the State.

All this results from the system of taxation, and must ever be the result of it. Taxation must be dignified to produce dignified results. The tree will ever be known by its fruit—and a bad tree will never produce a fruit that is good. But how can the system be changed? How could a tithe be collected from the people without inquisitorial interference with their private affairs, even more offensive and prejudicial to morals than the worst that characterises the present system?



That we cannot say. We are not prepared to recommend the change to any Government. We are merely treating of the principle. We believe that the conscience of the people is not sufficiently healthy for a system of direct taxation, which could never produce its best fruit unless it were voluntarily paid with the most scrupulous precision. There are thousands that would pay it thus, perhaps millions; but there are many that would not pay it, and these many would rob and corrupt all the rest—a little leaven leavens the whole lump. The present system is by far the best system for dishonest people, for it compels them to pay voluntarily; and this is just what conscience itself would do if they had a conscience. There is only this difference, that conscience would be cheaper than no conscience, and instead of paying five shillings or five pounds a-week for taxes, a man might very easily, if led by conscience, be acquitted for three. Men have always paid very dearly for the gratification of their passions. Nothing is more expensive than vice.

With conscience, and prudence, and industry, and all the virtues, what could not be done? These give us no trouble. It is immorality of principle or conduct that is at the root of almost every social or political evil; and therefore to the cure of this, rather than to mere financial manœuvres, must we look for any reform that will give satisfaction. Financial reforms may do a little good, for there is evil to be removed in every department of society, but the master evil is to be found in the conscience; and if that cannot be reached, the culprit cannot be apprehended. He will evade your laws—he will sneak through them, or ride roughshod over them—but he will not obey them, except when he finds himself absolutely compelled or induced to do so from interested motives.

In proportion as men become honest, conscientious, and prudent, they will return to the ancient simplicity of the system of taxation, and devote a portion of their private income to public purposes, devote it as a thing sacred, and not to be touched upon any consideration whatever; superstition does more than this already, and it is a shame to think that superstition can do more than religion. There is scarcely a housewife in England, unless she be affected by some sectarian prejudices, who

will not make a sacrifice in order to procure either cross buns on Good Friday, pancakes on Shrove Tuesday, or salt fish on Ash Wednesday; and we have heard them say that they would rather go without dinner for a week than want such things. A feeling has only to become universalised with one generation, and be backed by a deep and a solemn impression of its sacredness and importance, to be preserved by posterity for ever, so long as it does not prove itself repugnant to common sense or to social interests. But if it should happen to be compatible with these, and sanctified, moreover, by the sacred obligation of duty, there is no limitation to the amount of its power or the length of its duration. And when we consider that the system of direct taxation would put an end for ever to all customs and excise, and to all that political financial agitation which demoralises the public mind, and makes what is called, by way of eminence, public intelligence, to consist of nothing but a knowledge of statistical gossip, whilst real knowledge of a moral and endurable character is altogether unknown, the gain that society would make by such a change, could we only find out the moral means to accomplish it, would constitute the first great moral revolution; for as yet a moral revolution has not been accomplished in human society.

It is always melancholy to see the energies of a great nation spent upon the mere finance of government, for finance is a subject which belongs rather to private business, and is out of its proper sphere when it becomes a national affair. Considering that so much work remains undone, and unattended to, relative to the moral and intellectual cultivation of the people, an object which ever ought to take the precedence of all other objects in the supreme legislature, we know no greater blessing that could be conferred on any nation than such a mode of raising a revenue as would silence for ever all financial legislation, or give it as subordinate a position as moral legislation has now. That this is possible we believe, though not perhaps now; and the idea has only to be fostered and cherished in the mind, talked of and viewed in all its aspects, treated with sunshine and shower, and protected as a valuable moral and intellectual plant, and it will grow up and attain maturity, and assert its own rights when it comes to its majority. There is now a manifest beginning



of a tendency to encourage it, both in Parliament and out of it, and Mr. Alison's pamphlet, already alluded to, will, we hope, be instrumental in proving to many at least the financial economy, if not the immediate possibility, of the measure.

## VARIETIES.

THE worshipping of images was introduced in England in 763.

PROSTITUTION IN NEW YORK.—The *Almighty Dollar* newspaper, of New York, says there are in that city three thousand two hundred houses of ill-fame, and sixteen thousand prostitutes. The morals of New York must have taken quite a Parisian turn.—*Cincinnati (U.S.) Atlas*.

LUNACY AMONG THE MARRIED AND SINGLE.—It has been ascertained, that amongst 411 male patients admitted into the Colney Hatch Lunatic Asylum, there were 170 married, 208 single, 25 widowed, and 8 not ascertained. Amongst 669 female patients admitted, 180 were married, 356 single, 109 widowed, and 24 not ascertained. These instances may be cited in addition to the many existing proofs of the tendency of "single blessedness" to foster insanity, especially among the female sex.—*Illustrated London News*.

TEN YEARS' FINANCIAL POLICY.—The Financial results of the policy of the last ten years may be thus summed up:—

1. Customs duties have been repealed or reduced to the extent of £9,000,000.
2. Excise duties have been repealed or reduced to the extent of £1,500,000.
3. Stamp duties were reduced in 1850 to the extent of £500,000.
4. The window duties have been commuted for a house-tax, by which relief was given to the extent of £1,200,000.
5. The produce of Customs, Excise, Stamps, and Taxes was, in 1842, £48,000,000. In 1851, £46,600,000. Thus the relief to the country has been £12,200,000, the loss to the revenue only £1,400,000.—*From LORD JOHN RUSSELL'S Address to the Electors of London*.

## HARK TO THE RESPONSE, &amp;c.

BY MRS. LOUISA A. MILLS.

While some build up altars and spires towards heaven,  
And in reverence bow down to the man-honour'd fane;  
While worship to God, without passions, is given,  
In houses adorned by the wisdom of men;  
Hark! to the response of the sons and the daughters  
Of Zion, dispersed in far distant lands;  
Our songs shall ascend like the sound of great waters,  
And we'll build up the Temple our Prophet commands.

Our harps shall no longer be hung on the willows—  
The words are too joyous, the Prophets address'd;  
They tell us, ere long we will bound o'er the billows,  
To the land of our promise, our home in the West.  
Hark! to the response of the sons and the daughters, &c.

The glory of God, like the sun, shall enfold it,  
When the truths of eternity there are reveal'd:  
Oh! great is its glory! we long to behold it,  
That life on our heads by the Priesthood be seal'd.  
Hark! to the response of the sons and the daughters, &c.

Oh, God! we will praise thee, for thy great salvation—  
When the world was envelop'd in darkness, and fear,  
Thou gavest thy Prophet this great dispensation,  
Thy Temples to build to reveal thyself there.  
Then we'll join the response of the sons and the daughters, &c.

Devonport.



# 336 QUARTERLY LIST OF DEBTS.—NOTICE.—MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c, BY THE SEVERAL CONFERENCES, AND OTHERS, FOR THE QUARTER ENDING JUNE 30TH, 1852.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London .....	T. C. Armstrong	£521 12 8½	Brought forward .....		£2848 1 8½
Birmingham .....	John Godsall	233 16 8	Late Herefordshire ...	J. Preece	24 17 9
South .....	John Alexander	162 14 4½	Carlisle .....	Thomas Taylor	21 4 1
Bradford .....	John Taylor	145 6 2	Monmouthshire .....	G. W. Davies	16 9 7
Glasgow .....	Thos. Kirkwood	136 17 1	Shropshire .....	David James	15 0 5
Sheffield .....	John Memmott	116 14 6½	Belfast .....	G. Clements	14 19 5½
Manchester .....	Jas. Walker	109 17 4	Brecknockshire .....	David Williams	10 10 10
Eastern Glamorgan ...	Richd. Morris	102 3 10½	Isle of Man .....	John Kelly	10 2 10½
Preston .....	John Halsall	91 14 8½	Denbighshire .....	John Parry	9 6 1½
Warwickshire .....	Wm. Speakman	86 8 1	Caermarthenshire .....	Isaac Jones	7 19 7
Norwich .....	Samuel Cornaly	86 4 9½	Pembrokeshire .....	John Price	7 9 7½
Herefordshire .....	George Picton	86 2 9½	Flintshire .....	William Parry	4 12 0½
Bedfordshire .....	Job Smith	82 6 2½	Anglesea .....	William Simms	3 17 11
Nottinghamshire .....	John Wigley	69 4 10	Pembrokeshire North	Phillip Sykes	1 14 8½
Staffordshire .....	George Simpson	68 0 10			
Newcastle-on-Tyne ...	Wm. Soulsby	62 3 6			
Edinburgh .....	John Mc Comie	57 16 10½			
Lincolnshire .....	Edward Weaver	57 12 8			
Cheltenham .....	Thomas Clarke	56 12 6½			
Western Glamorgan ...	W. Richards	53 2 8			
Derbyshire .....	W. Cartwright	48 6 1			
Leicestershire .....	T. Chamberlin	48 1 5			
Reading .....	Thomas Squires	45 19 8			
Southampton .....	W. Eddington	45 0 3½			
Liverpool .....	James Linforth	42 0 5½			
Hull .....	W. L. N. Allen	37 15 4½			
Cambridgeshire .....	J. W. Boud	37 6 9			
Dorsetshire .....	Edward Frost	35 13 6			
Worcestershire .....	Charles Peat	31 19 7			
Channel Islands .....	Francis Kirby	31 10 2			
Land's End .....	W. G. Mills	29 5 2½			
Dundee .....	John Copley	28 9 11½			
Carried forward .....		£2848 1 8½			£3040 7 6

NOTICE.—The portrait of Elder F. D. Richards is now ready. Price retail; India proofs, 1s. 6d. Quarto, common, 1s. Octavo, for binding with the STAR, 4d. each. Those who feel anxious to obtain a likeness of this worthy Apostle of the Lord Jesus have now the opportunity of gratifying themselves.

ERRATUM.—In the "List of Monies Received," in STAR No. 15, for Edward Weaver "£5 0s. 0d." read £3 5s. 0d.

## LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH JUNE, 1852.

John Alexander .....	£20 0 0	Brought forward .....	£63 17 6
Charles Peat .....	2 0 0	Job Smith .....	3 10 0
J. W. Crosby (Halifax, N.S.) .....	0 17 6	William Cartwright .....	3 0 0
William Eddington .....	14 0 0	J. W. Boud .....	2 0 0
Francis Kirby .....	5 0 0	James Linforth .....	0 18 9½
W. L. N. Allen .....	2 0 0	T. Chamberlin .....	2 0 0
Edward Weaver .....	7 0 0	John Wigley .....	13 10 1
George Simpson .....	4 0 0	John Memmott .....	20 0 0
Thomas Squires .....	9 0 0	Thomas Kirkwood .....	40 0 0
Carried forward .....	£63 17 6		£148 16 4½

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 22.—Vol. XIV.

Saturday, July 24, 1852.

Price One Penny.

## ADDRESS TO THE SAINTS,

BY PRESIDENT S. W. RICHARDS.

The Seventh General Epistle of the First Presidency, published in the last number of the STAR, contains counsel and instruction of the utmost importance to the Saints scattered abroad, and we wish to call the particular attention of those in the British Isles to it. Nothing has ever gone forth to the Saints in this dispensation more suited to their condition than the document to which we refer, and never have the people of God been better prepared in their feelings to receive such a godly message, than they are at the present time.

In this Epistle we behold the condition of a people portrayed, of whom it may almost be said—they know no want; a people who feel the power of God in their midst, imparting to them, according to their capacity, a fulness of enjoyment of heavenly and earthly blessings. Peace and plenty abound with them, therefore with propriety the call is renewed for the Saints to gather home by “tens of thousands.” This call applies more especially to the Saints of the British Isles, and they must respond to it. We are satisfied that they do respond to it in *feeling* already, but something more must be done; they must respond to it in action also, the work itself must be performed, or the Saints in Babylon will never be delivered from bondage.

How great the contrast between the glorious echo of salvation that is heard from yonder mountains, and the cry of

the world for gold that has drowned the nobler qualities of men, and exposed their cupidity and avarice in bold relief. The Lord’s anointed ones who have prepared all things ready, cry for the souls of men, especially those of the humble poor, that they may go to the vallies of the mountains, and there obtain the blessings of the earth, and the riches of eternity. They ask not for the gold and the silver to be brought to Zion until *all the faithful poor* are first presented there as an offering to the Lord. In this we recognize the fervent breathings of holy men, under the inspiration of the Almighty, pleading the cause of the poor and the needy who seek after the beauty of Zion. It is a manifest indication of the care they have for the salvation of a degenerate world, and is calculated to fill the hearts of the upright and the faithful with joy, peace, and comfort, and the hopes of future blessedness.

Who is to do this work, and how are the poor to be gathered, if those who have gold and silver will not consent to appropriate their riches for the accomplishment of these things? When Jesus was upon the earth, his language was, “How oft would I have gathered you together, &c., but ye would not.” Now is the day that the rich among God’s people can do the work that Jesus sought to do, if they will, for the people are now willing and anxious to receive the temporal deliverance which it is in the power of the rich to grant them; and now, O ye rich Saints,



the poor begin to look upon you as capable of being their temporal saviours, and they will consider you as such in proportion to the blessings you bestow upon them. Where is the heart not dead to pity, that has the power, and will not follow the example of his Saviour Jesus Christ, and seek to gather the Lord's people when so emphatically called upon as at the present time? The spring of 1853 will furnish an answer to this question, and proclaim abroad who is on the Lord's side; for the secrets of men's hearts will be revealed by their actions.

This call of the First Presidency is timely to the Saints in Britain; and all who have property, and feel inclined now to work righteousness, should make it their first great work to prepare by another season to gather to Zion, and to commence in time to dispose of their property, converting it into money, and to wind up their business in this land, so that they may without fail have all their means under their own control before this present year closes. It is far better to commence in suitable time to wind up business, than to do it in haste at a great sacrifice of means which might be used to bless the poor.

We expect the Presidents of Conferences will turn their attention to this subject, and let no man under their Presidency feel that he is walking in the commandments of the Lord blameless, if he will not from henceforth set his face Zionward, and use all just means to rise up and go out of Babylon. We do not expect men who are constantly in the ministry to leave their posts without permission from their respective Presidents or from us. But we wish all the Presidents of Conferences to make themselves acquainted with all Saints under their watch-care who have a desire to gather to the mountains, and who can be in Liverpool next January with £10 per head for themselves and families; and we wish the Presidents to report to us by the first of November next, the number of such Saints in their respective Conferences, and the true amount of their means, where it exceeds £10 per head. By forming the Saints into companies, and placing their collective means in the hands of wise and experienced men, so that they can be expended to the best advantage, and for the general good of the respective companies, we anticipate that £10 per head will suf-

fice to remove to the Valley next season all who are thus prepared, and who are willing to do it. But we do not recommend the Saints to think of starting with that amount of means only, if they purpose to control the expenditure of it themselves individually. Much can be accomplished by an *unity of means and effort* which *individual enterprise* would fail to perform.

Let all who can, arise and go forth next season, and tarry no longer in these lands; for the day has already come when the Saints have to go up to Zion amidst the pestilence and the desolating scourge, and these difficulties will increase peradventure, until none shall be able to go but the pure in heart, those who have kept all the commandments of God, and can in the full assurance of the Holy Ghost claim the protection of heaven. The great day of the Lord is near at hand, and let the Saints haste to prepare for that day, for it is a day in which the cry shall be heard, Woe, woe, unto the inhabitants of the earth; a day in which shall be heard wailing and lamentation because of the fierce anger of Him that shall sit upon the throne to execute judgment among men, when the time of His tender mercies shall be past, and when He will laugh at the calamities of the wicked, and mock when their fear cometh.

In consideration of what is so near at hand we would exhort all the Saints to live near to their God, and know that they possess His favour. Let the poor who cannot see their way open before them pray unto God in much faith, that He will soften the hearts of the rich to appropriate of their means for the gathering of those who have not means, and also that He will give influence and wisdom unto His servants to provide for the salvation of His people in all their temporal as well as spiritual interests; and, while the poor plead earnestly their own cause before God, who can turn the hearts of the children of men to favour His sons and daughters, others in higher courts will also plead in their behalf, and fervently espouse their cause. Let the Saints be diligent in keeping all the counsels of the Lord, be full of blessing and not of cursing. Seek to build each other up, and not to pull each other down; let envyings and jealousies be done away, that the love of God may abound to the good of all.



MINUTES OF THE GENERAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT THE NEW TABERNACLE,  
GREAT SALT LAKE CITY, APRIL 6, 1852, 10 A.M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

(From the Deseret News.)

*Present.*

THE FIRST PRESIDENCY.

*President.*

Brigham Young.

*Counsellors.*

Heber C. Kimball,

Willard Richards.

PATRIARCHS.

John Smith,

Isaac Morley.

OF THE TWELVE APOSTLES.

O. Pratt,

W. Woodruff,

G. A. Smith.

PRESIDENTS OF THE SEVENTIES.

Joseph Young,

Zerah Pulsipher,

A. P. Rockwood,

Henry Herriman.

PRESIDENCY OF THE STAKE.

*President.*

Daniel Spencer.

*Counsellors.*

David Fullmer.

PRESIDENCY OF THE HIGH PRIESTS' QUORUM.

*President.*

John Young.

*Counsellors.*

Reynolds Cahoon.

PRESIDING BISHOP.

Edward Hunter.

CLERK OF CONFERENCE.

Thomas Bullock.

REPORTER.

George D. Watt.

Conference was called to order by the President, who stated, that, at the last Conference, we adjourned to meet in a new Tabernacle on the Temple Block; and we will now proceed to dedicate this hall and take up the business of the Conference, as the Spirit shall manifest itself to us. He then read the 201st hymn, "Lord in the morning thou shalt hear," which was sung by the choir, under the direction of James Smithies, Chorister.

President Richards offered the following

DEDICATION PRAYER.

Great and all-wise God, our Heavenly Father, who dwellest amid the cherubim, and art clothed with light as with a garment, in the name of Jesus thy Son, and by virtue of the Holy and Eternal Priesthood with which thou hast endowed us, we come before thee upon this occasion,

invoking thy rich gifts and blessings to rest down upon us. Pour out, we pray thee, of thy spirit upon each and every soul now waiting before thee, that our hearts may be united as one, and that we may approach thee in a manner acceptable in thy sight. May every emotion of our souls arise in unison unto thee in humble praise and adoration for all thy mercies, unto the creatures of thy creation.

We remember, our Father and our God, that we are indebted unto thee for our existence, for having been sent upon this stage of action in this day and generation, in which the fulness of the Gospel of Jesus Christ thy Son has been made manifest, in which the celestial messenger from thy presence has again proclaimed the way of life and salvation to the children of men upon the earth, saying "Fear God and



give glory to Him, for the hour of His judgment is come;"—shadowing forth the restoration of all things that have been spoken by the mouths of all thine holy Prophets since the world began—establishing the pure principles of the Eternal Heavens, which constitute the laws of the kingdom of our God upon the earth; opening up anew the great principles of revelation and communication with the Gods of Eternity—principles which have been hid in the heavens for many centuries, while many generations have lived and died, looking for the blessings and promises of this day, desiring that they might have a part in the great preparatory work of the coming of the Son of Man, in power and great glory, to reign upon the earth.

We remember before thee, O our Father, that we, thy servants, now in thy presence, having heard the heavenly message, and yielded obedience to its holy mandates, have become the happy recipients and partakers of this holy ministry; and that we have oft-times been delivered from the power of Satan, and the devices and machinations of wicked and designing men, who have sought our overthrow, and conspired against our lives, to destroy us from the face of the earth. But thou, O our Father, hast ever been mindful of us, overruling all seeming evil for our greater good; until by thy mighty power thou hast brought us to a glorious inheritance in this goodly land, choice above all other lands, far from the retreats of mobbers and murderers who have slain thy Prophets, and from the land where their blood yet cries from the ground for vengeance to be poured out from the Heavens.

Mercifully hast thou dealt with us, our Father; for through all the scenes which thy people have been called to pass—all the perils, and watchings, and sufferings we have had to encounter, thine angels have watched over and protected us, and the gentle and refreshing influences of thy spirit have comforted us, and we have been spared as monuments of thy mercy. Multitudes of our brethren and friends have fallen by mobocracy, violence, disease, and death, and their bones have been left to moulder upon the prairie, and in the wilderness, while we are again permitted to gather ourselves together in this goodly place, and bring into requisition all the powers of body and mind with which

thou hast clothed us, for the advancement and building up of thy kingdom upon the earth. When thy people have called upon thee, in their extremities, thou hast not been slow to hear, but hast exerted thine Almighty power, and encircled them in the arms of love and of mercy, until thy people have been permitted and enabled to build and inhabit, to labour and enjoy the fruits thereof; and to come forth from our comfortable habitations, this morning, to worship and praise the Lord God of Abraham, Isaac, and Jacob, Jesus, and Joseph, in this commodious edifice, erected for the assembling and worship of thy people.

Oft-times have our hearts rejoiced together in councils, and meetings, and in Conference; yet never have we met when the manifold mercies and blessings of our Heavenly Father called for more ardent praise and thanksgiving to His holy name, than at the present, in this spacious and commodious room, which thy Saints of latter days are now permitted to occupy. Here, in this place appointed for the assembly of thy Saints, on this, the anniversary of the birth-day of thy Church and Kingdom upon the earth, in this last dispensation from the heavens, and in the midst of the congregation of the Most High God, we thy servants, O our Father in Heaven, in the name of thy Son Jesus, dedicate and consecrate this house unto thee, and unto thy cause, for the assembling of thy Saints to worship before thee, and to partake of the Sacrament of the Lord's Supper; for prayer, for praise and thanksgiving, for fasting and mourning, for transacting business relating to thy Church and kingdom, or for whatever purpose thy people shall assemble themselves together in thy name.

We set apart and dedicate this house as a holy sanctuary for thy people unto the Lord for ever; and we consecrate the ground upon which it stands, and dedicate it unto the Lord our God. May the floor upon which we walk be holy under our feet; may the covering which protects us from the snow, the rain, and the sun be holy over our heads; may the walls which protect us from the chilling blasts of winter be holy round about us, and may the doors, and the windows, and the slips, and the fastenings, and the trimmings of this house, together with all the various materials of which they are composed, be holy unto the Lord, for the meetings, the Sacra-



ments, and the transaction of the business of thy people. We dedicate and consecrate that portion of this house, where thy Prophet and thy servants now are, to be a holy and sacred place, wherein thy servants may stand and declare thy word, and minister unto thy people in the name of thy Son, and before thee, O our Heavenly Father. May every part and portion thereof, be holy unto the Lord our God; may no unclean thing be permitted to enter into any part of this Tabernacle, but may it be preserved with the vestry thereof, and the doorkeepers thereof, and with everything pertaining thereunto or round about, a holy and sacred sanctuary wherein the pure in heart may rejoice for ever, and no foul spirit ever be permitted to disturb their worship.

May the angels from thy presence be within and round about this habitation. When thy servants shall stand in this sacred place to minister unto the people, may they feel the blessed influences of thy heavenly messengers; may they be filled with the Holy Ghost, as with manna from heaven, and be clothed in robes of righteousness; may the visions and revelations of the eternal worlds be open before them continually, and may thy Saints ever have the listening ear and the understanding heart, to receive and improve upon the instructions of thy servants, that they may grow unto the stature of perfection that is in Christ Jesus, that they may be one with him for ever.

If thy people shall sin and repent of their sins, and call upon thee in the name of Jesus from within these walls, then hear thou in heaven, thy holy dwelling place, forgive thou their sins, and give them answers of peace. May thy fear and thy dread be upon the heathen that may enter into this sacred place, and may thy spirit rest upon the honest in heart, who shall hear thy word from this stand, that they may believe, obey, and be saved with thy people.

And now, our Father, be pleased to accept the dedication of this house which we now present unto thee, in the name of thy Son, as a tribute of gratitude from thy people, and listen to the voice of our supplications, that it may be preserved from the rage of the elements, and the pollution of ungodly men, and that thy glory be upon it, and abide therein, for ever; so that when thy Saints shall call from hence upon thy holy name, in righteousness,

then thou wilt hear in thy holy habitation and grant an answer of peace.

Bless all those who have assisted in the erection of this edifice. May they ever rejoice in the labour of their hands, and have the glory they desire in the presence of their God. Bless those also who have contributed of their substance for its erection, with all those who have desired to contribute, and have not had the means or opportunity; may they also partake of the rich inheritance of a celestial glory, and habitations of comfort and delight among the children of men. Bless all those who profess thy name, and have had the means to contribute for the upbuilding of this house, and have neglected their privilege and their duty; may thy spirit rest upon all such, that they may humble themselves, repent of their shortcomings before thee, and in the sight of their brethren, and arise and do their duty from this time henceforth and forever, that they lose no more blessings through slothfulness in thy service.

Bless thy servant Brigham with health and strength, of body and of mind, with long life, and peaceful days; may he be endowed with thy spirit, and the revelations of eternity continually, and may thine angels visit and sustain him, and ministering spirits from thy presence attend him in all his ways. Guard him, O Lord, from the malicious designs of wicked men; turn aside every shaft that is aimed for his injury; fit and prepare him with every necessary qualification to lead and guide this thy people; may his strength and ability be according to his duties, and the burden he is required to bear; may the rich blessings of heaven and earth be poured out upon him, and upon his household; may they, individually and collectively, enjoy the communion of God, and His Saints, and have bestowed upon them every desirable gift that shall promote their peace, comfort, health, and happiness. Bless his habitation, and all therein, his flocks, and his herds, the ground that he cultivates, his fields, his gardens, and his vineyards; bless him in basket and in store, and in all that pertains unto him.

Bless his Counsellors, thy servants Heber and Willard, with the same blessings. May they always live in the unity of the faith, and preserve those bonds of love and union which dwell in thy presence. Continue to strengthen their faith, their power and their influence, until their voices shall



reverberate thy word in tones of thunder throughout earth's remotest bounds, resounding in every ear, "make ready for the marriage supper of the Lamb," *his kingdom has come*: prepare to receive the Lord!

Bless the aged Patriarch, O our Father. May his days continue to be multiplied, and his faculties be strengthened, and may he be filled with the Holy Ghost to bless thy children as he approaches the dawning of a brighter day; that amid the exaltations of a celestial glory, he may seal blessings upon the heads of the faithful, until thou shalt receive him into thyself, to rest with his brethren, in thy presence. And may the like blessings rest upon all the brethren of his quorum of the Patriarchs.

Remember the quorum of the Twelve Apostles, with their President, Orson Hyde. Grant, O Lord, that thine angels may go before them, and preserve them from all evil. Wilt thou give them power to overcome all the designs and purposes of wicked men, and all the devices of Satan; may they be enabled to carry the Gospel to every nation, kindred, tongue, and people upon the face of the whole earth; may they have, in connexion with, and under the direction of, the First Presidency of thy Church, power to roll forth thy work upon the earth, like a mighty torrent that no barriers can resist. Wilt thou bless them, Father, in the good things of this world, that their families may be provided for during their absence, while on missions of thy will to the nations, and among all people. Wilt thou encircle them in thine arms of mercy, and preserve them, one and all, to the accomplishment of their several missions, and safe return to the bosom of thy Church, and to their families in the vallies of the mountains.

Bless with the same blessings all thine Elders of every quorum who are absent upon foreign missions to the nations and islands of the sea afar off. May the quickening power of thy spirit rest upon them, and their words be like fire, sinking deep into the minds of their hearers; may their testimony be as the sea that is broken up, roaring and rolling with no rest, until the voice that spake as never man spake, shall say, Peace be still; when all the honest in heart shall have listened to the whisperings of the spirit of our God, and learned the way of life and salvation.

Bless all the families of thine absent servants.

O Lord bless the High Priests' quorum, and the quorums of the Seventies of thy people: yea, the Presidents thereof, with their Counsellors, and all the members that are striving in their warfare to overcome the world and its evils, and are endeavouring to roll back the curtain which has enshrouded the earth in darkness, and the minds of the people in bigotry, superstition, ignorance, and sin, until wickedness covered the face of the whole earth, and there was none found thereon to walk in righteousness before thee, but all were walking in the precepts of men, and in the vain imagination of their own hearts. O Lord God Almighty, we pray thee in the name of Jesus, to inspire thy servants, the High Priests, and Seventies, with the influence of thy Holy Spirit; pour it out upon them in great effusions; may they gird up their loins, and renewing their strength from the fountain of light and intelligence, which thou art spreading forth, come up to the help of the Lord against the mighty, and wax strong in the cause of our God, to the utter overthrow of all His enemies, even to the downfall of Satan's dominion; that the kingdom of our God and His Christ, may be established upon an everlasting foundation, never more to be taken from the earth.

Bless, O Father, the Elders' quorum, and awaken them to a sense of their great responsibilities. May they all partake of like blessings with their brethren. May they arise in power, and walk forth in the strength of Israel's God to the faithful performance of their duties, and qualifying themselves for the work of God, putting on the armour of righteousness, may they be prepared to fight the good fight of faith, and wield the sword of the spirit to the convincing of multitudes, who shall become partakers in this holy ministry, and be ready to go forth in their time and season, and labour in the vineyard.

Bless the Presiding Bishop, with his Counsellors, assistants, and all the members of the Bishops' quorum. O Father, thou knowest their labours, and the faithfulness which they have manifested in thy cause, and in the discharge of their duties. The overflowings of thy storehouse speak in their behalf, as well as the liberality of thy Saints; and as they have manifested by their labours a willingness and desire to



observe the counsel of thy servants, and to build up and roll forth thy kingdom, we pray thee to acknowledge their ministration, and bless them with every blessing pertaining to thy faithful servants; and may they have every enjoyment emanating from a faithful and acceptable performance of their several duties before thee and thy servants, that they and their households may never lack for any good thing.

Regard in tender mercy, O our Father, thy servants of the Priests' Quorum, with their President and his Counsellors; and thy servants of the Teachers' Quorum, with their President and his Counsellors; also the President and Counsellors and members of the Deacons' Quorum; that they all in their several callings may lift up their heads like men of God, and work righteousness, instructing thy Saints continually in their several duties, and ministering in those things pertaining to their high and holy callings. May they be filled with the Holy Ghost, and perform a great and glorious work in the midst of thy people Israel.

Grant that thy blessings may be propitious toward this Stake of Zion; its President and his Counsel, and the High Council thereof. May they be men after thine own heart, quick to discern between good and evil; filled with the spirit of the Presidency, and of counsel, of justice and judgment, that the hearts of the people may be made glad, and that they may rejoice in all the administrations of thy servants. And may all the Presidents, Counsellors, High Councils, and Stakes of Zion, in all the vallies of the mountains, be partakers of like blessings.

Have mercy upon thy servants who labour upon the public works, and are striving continually to build up thy kingdom, whether in the various offices and shops, or by the wayside. Bless them with the refreshing effusions of thy Spirit, that they may have joy of heart continually; bless them in their bodies, that they may have health and strength; bless their tools, and their shops, and everything that they put their hands unto, and that is round about them, even all that pertains to the general welfare of thy people. May the ground of this block be preserved holy unto the Lord, and the time be hastened when its walls and gates shall preserve it from all unhallowed intrusions; when fountains shall come forth thereon,

for the cleansing, and purifying, and healing of thy people; and when a house shall be reared unto thy name, from which the ordinances of eternal life shall flow forth to the living and the dead, and the whole shall become a paradise in Zion, even as the garden of the Lord.

Bless all thy people in these vallies of the mountains; may thy Spirit dwell richly within them; and may they serve thee in spirit and in truth; may they cleave unto thee with full purpose of heart, never failing to acknowledge thee in all things, and give thanks and praise unto thy holy name. Wilt thou multiply their posterity, that they may become a great people, and increase their flocks, and their herds, and their farms, and their gardens, and their orchards, and vineyards, and houses, and shops, and factories, and everything they shall stretch forth their hands to do. May the earth yield its increase without measure unto thy people, that there may be abundance in store for all who shall come hither, to learn more fully the way of life and salvation, and for the sustaining of the public works. Wilt thou grant this rich blessing unto thy people, even that they may never be slothful, or grudgingly tithe their increase, for the upbuilding of thy kingdom, and the spread of thy Gospel on the earth. Bless and preserve thy people from all evil influences, from all untimely and false judging, from all evil thinking and speaking, from all enemies within and without; may their enemies have no power over them, to prevail against them, or to injure them in their persons, families, or property.

Bless thy servants who have gone to gather up thy people in Potawattomie, and lead them to this place; give them wisdom and power to accomplish their mission to thy divine acceptance. In an especial manner would we remember before thee, O our Father, thy children who may attempt to walk across the prairies this season, with handcarts, and wheelbarrows, pitching their tents by the way, or having nought but the heavens for a covering. Be very merciful unto all such, and increase their faith; may thy strength be their strength, and may they be invigorated continually by thine almighty power, that every bone, and sinew, and muscle, and nerve, and every part of their bodies may be renewed, day by day, that their strength fail not. May they



have such a power given unto them, that nothing but thine angels can go before them. May no enemy have any dominion over them, or any accident befall them. Provide food for them by the way, even if it needs be manna from heaven, as thou didst unto our fathers in the wilderness. May disease and death have no power over them, but may every soul arrive safely in our midst, to unite with us in songs of praise and thanksgiving unto God for his great and merciful kindness unto them.

Have compassion upon thy people, O Lord, who are scattered among the nations, and desire to gather according to thy word, but have not the means. Open the hearts of those who have, to impart unto those who have not, that the rich and the poor may journey together, according to thy will. And may all who are now on their way, or may be coming this season, whether by land, or water, with horses, or mules, or oxen, or wagons, or chariots, or by any means whatever, experience thy rich blessings, that they may be delivered from every evil, and arrive in safety, that the rich vallies of the mountains may be filled with the Saints of the Most High.

Bless the Governor of this Territory, with the Legislators, Judges, Marshals, Sheriffs, and all in authority among the people; and may the spirit of love, obedience, union, and peace prevail. May the lawyers not have power to stir up strife and contention, and lawsuits in our midst, and may the spirit of peace and conciliation be cultivated by all in authority.

May the Delegate from Utah, now in the Congress of the nation, be clothed upon with the spirit and the power of Elijah's God, that he may put to silence the tongues of evil men; may all the enemies of our God be confounded before him; may the wisdom of heaven be his, to lead and guide him in every emergency; may he never be confounded or put to silence or fear, but may he feel that God is with him, and that He will bring him off conqueror over every foe. May he stand forth triumphant in the midst of the nation, clothed with the principles of eternal truth and rectitude; may his daily walk be an example to the world, and all with whom he associates, so proving himself a friend of God, and a man after His own heart, seeking diligently to know

thy mind and will, and yielding humble obedience thereunto.

We pray for the President of the United States, for the heads of departments, for the members of Congress and all those in authority over us. May they have wisdom to discern the signs of the times, and administer in righteousness in their respective callings, in their high and responsible stations; may they love mercy, deal justly, and seek knowledge, wisdom, and judgment from Him whose right it is to rule, and become subservient to His holy teachings. Holy Father, may no evil spirit be suffered to prejudice their minds against us, thy servants, or thy people, or cause them to seek our injury; but may the good influences of thy Spirit control them in all their acts towards thy people, and towards all the people over whom they preside, or for whom they legislate, that the pure principles of our national institutions may be perpetuated forever.

Bless all the governments and rulers of the earth, who bless thy people and protect thy servants; and overthrow all thrones, dominions, principalities, powers, and governments that fight against thy cause and thy servants; that the way may be opened for the spread of eternal truth, even the Gospel of salvation, to all nations, kindreds, tongues, and people that dwell upon the face of the whole earth; and that thy servants may have access to the honest in heart everywhere.

Vouchsafe unto thine ancient covenant people, O Lord, the renovating spirit of thy grace, that they may be prepared to receive their promised inheritance, and be gathered from among all nations, whither thou hast scattered them, and may they become polished even after the similitude of a palace, and become fit temples for the reception and indwelling of thy Holy Spirit.

Remember, O Lord, in mercy, thine ancient covenant people who inhabit this land, even the seed of Joseph who was sold into Egypt. Give unto thy Saints the spirit of patience and forbearance, that they may act wisely, and justly, in all their intercourse with them. Be merciful unto them, O our Father, in their ignorant, degraded, and miserable condition, inflicted on them as a living witness of thy righteous judgments; yet remember, we beseech of thee, our Heavenly Father, that they are of thine ancient covenant people, and to them pertain the promises made



unto their fathers; and we pray thee, that their past experience in drinking of the cup of thy displeasure may suffice, and that thou wouldst now stretch forth thine arm for their deliverance from the darkness, superstition, and ignorance that reign in their souls. Give unto them dreams, and visions, and revelations by thy Spirit, that they may see their degraded condition, and the blessings which are in store for them through the obedience of their fathers, that they may search after thy servants, and receive their teaching, and the teachings of thy Spirit; that they may be enlightened in principle, in doctrine, and in duty, and learn the way of life and salvation, which their fathers knew and loved, but lost through transgression; that they may again become a white and delightsome people in the midst of the nations, and find salvation at last in thy presence.

Bless all men, everywhere, who love and obey thy laws, and bless and do good unto thy people; let their days be lengthened and multiplied upon the earth; multiply their joy, and increase their posterity, that peace may prevail, and righteousness spread abroad among the nations.

We present before thee, our Heavenly Father, all men who have had the privilege of thy Gospel, who have heard the teachings of thy servants, and felt and beheld the manifestation of thy Spirit, and have turned away from the testimony of Jesus, and persecuted and mobbed thy Saints, and slain thy Prophets, even thine anointed ones, and done despite unto thy mercy and thy love, and have waxed old in iniquity, and changed thine ordinances, have rejected the testimony of thy ser-

vants, and sought to destroy them from the face of the earth, whose days of repentance and salvation are past, and who are unmindful of thee, and will fight against thy cause and kingdom, and have shed innocent blood. We pray thee, our Father in the heavens, that thou wilt divest them of all power to injure thy people, that they may fall in the pits, and be taken in the snares which they have spread for their neighbours; that they may go backward and not forward, and fall and rise not again. May the plagues which thou hast instituted come upon them, that they may perish from the face of the earth, and their generations after them, that their names be blotted out from henceforth, that the posterity of the righteous may fill the earth.

And now, our Heavenly Father, we beseech of thee to listen to the voice of our supplication, and give us an answer of peace. Accept, we pray thee, of this, our dedication of this house, of ourselves, our wives, our children, our houses, our flocks, our herds, and all that we possess, unto thee, and to thy cause for ever.

Praying that thy good Spirit may be poured out upon us, thy people, while we remain together at this Conference; that thou wilt dictate all things pertaining thereunto, that we may be enabled to accomplish thy righteous will in all things, and grow up in perfection through the gift of thy Spirit, that at last we may rest in thy presence with all thy sanctified ones; and we will ascribe all praise, glory, and honor unto God, and the Lamb, forever and ever. AMEN.

*(To be concluded in our next.)*

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## The Latter-day Saints' Millennial Star.

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SATURDAY, JULY 24, 1852.

**A WORD OF COUNSEL.**—In consequence of the call from the First Presidency to the Saints in these lands to gather speedily to the vallies of the mountains, and the cheap rate at which they may gather by combining their means, and by walking over the plains, we expect to see many thousands of the Saints depart from these shores when the next year opens; and as the present season will be the last which many Elders and Priests will spend in warning the people and preaching the Gospel in these lands, it behoves them to make good use of the little time that is now left unto them, and devote all their energies and talents to finishing their testimony by word, preparatory to the offering of their stronger testimony by flight, so that the multitudes of people who dwell in the British Isles may be left without excuse when the oft-foretold



judgments of the Almighty shall fall upon them, and fill their tents with wailing and lamentation.

Not only the Elders and Priests, but the Saints also, will act wisely in devoting all their spare time to telling their neighbours of the things which God has brought to pass in this day and age of the world, and also of the things which He will shortly bring to pass. It will be far more satisfactory to all Saints, especially those in the Priesthood, as they retire from their native land, to reflect upon their past life, and feel that their garments are clean from the blood of those they have been labouring amongst, than for them to feel that they have been unfaithful and neglectful of their duty in this respect. When the overflowing scourge passes through a land, and lays its victims low, and fills it with misery and woe, the reflection of past unfaithfulness in their calling will strike as a dart through those who, in the acceptable day of salvation, had a dispensation of the Gospel to the inhabitants of that land: they will feel then the full force of the feeling which dictated the exclamation of the Apostle Paul in ancient times:—"Wo is unto me if I preach not the Gospel."

In view of these things then let the Priesthood, and the Saints also, be wise, and seek in humility, and the fear of the Lord to rid themselves of all condemnation in the discharge of their duties. This is emphatically "a day of warning, and not of many words," and the warning should be delivered in sobriety and plainness, not with wrangling and contention; and if those who are expecting to emigrate next season will give heed to these things, they will feel free and satisfied in their own minds before the Lord and their brethren; their consciences will not reproach them when the terrors of the Lord are abroad in the earth; they will feel calm and serene in retrospection of their past labours in their native land, and, if they continue faithful, an abundant entrance will be administered unto them in the courts of Zion, and in the Holy places of the Temple of our God.

FOREIGN MISSIONS.—By letters from Elders Woodward and Obray, we learn that the little leaven set on the interesting island of Malta is spreading and fermenting amongst the inhabitants of that portion of the globe. Six persons have been baptized, natives of five different countries. A spirit of opposition has been manifested by the clergy, as a matter of course. The Saints in Italy also were firm in the faith, and rejoicing in the truth.

We have also been favoured with some interesting items from Elder T. B. H. Stenhouse, who is now in this land on business pertaining to the Swiss mission. We purpose to lay them before our readers in our next.

## HISTORY OF JOSEPH SMITH.

(Continued from page 328.)

Kirtland, January 11, 1833.

Brother William W. Phelps,

I send you the olive leaf which we have plucked from the tree of paradise, the Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established His name in

Kirtland for the salvation of the nations; for the Lord will have a place from whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's an-



ger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you, (and what I say to you I say to all,) hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into my rest.

The brethren in Kirtland pray for you unceasingly, for, knowing the terrors of the Lord, they greatly fear for you. You will see that the Lord commanded us, in Kirtland, to build a house of God, and establish a school for the Prophets: this is the word of the Lord to us, and we must, yea, the Lord helping us, we will obey: as on conditions of our obedience he has promised us great things: yea, even a visit from the heavens to honour us with His own presence. We greatly fear before the Lord lest we should fail of this great honour, which our Master proposes to confer on us; we are seeking for humility and great faith lest we be ashamed in His presence. Our hearts are greatly grieved at the spirit which is breathed both in your letter and that of Brother G\*\*\*\*\*'s; the very spirit which is wasting the strength of Zion like a pestilence; and if it is not detected and driven from you, it will ripen Zion for the threatened judgments of God. Remember God sees the secret springs of human action, and knows the hearts of all living.

Brother, suffer us to speak plainly, for

(To be continued.)

God has respect to the feelings of His Saints, and He will not suffer them to be tantalized with impunity. Tell Brother G\*\*\*\*\*t that low insinuations God hates; but He rejoices in an honest heart, and knows better who is guilty than he does. We send him this warning voice, and let him fear greatly for himself, lest a worse thing overtake him; all we can say by way of conclusion is, if the fountain of our tears is not dried up, we will still weep for Zion. This from your brother who trembles for Zion, and for the wrath of heaven, which awaits her if she repent not.

P.S.—I am not in the habit of crying peace, when there is no peace, and, knowing the threatened judgments of God, I say, Woe unto them who are at ease in Zion; fearfulness will speedily lay hold of the hypocrite. I did not expect that you had lost the commandments, but thought from your letters you had neglected to read them, otherwise you would not have written as you did.

It is in vain to try to hide a bad spirit from the eyes of them who are spiritual, for it will shew itself in speaking and in writing, as well as in all our other conduct. It is also needless to make great pretensions when the heart is not right; the Lord will expose it to the view of His faithful Saints. We wish you to render the *Star* as interesting as possible, by setting forth the rise, progress, and faith of the Church, as well as the doctrine; for if you do not render it more interesting than at present, it will fall, and the Church suffer a great loss thereby.

JOSEPH SMITH, jun.

## EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

(Continued from page 332.)

“Who can see groups of boys of six or eight years old in our streets smoking cigars, without anticipating such a deterioration of our posterity in health and character, as can scarcely be contemplated, even at this distance, without pain and horror?”—Dr. RUSH.

That we may gain a more clear and correct idea of the specific and varied effects of tobacco on the human frame, some remarks of a physico-pathological nature will be necessary.

The various substances that are taken into the human system as sustenance or a means of excitement, may be divided into three great classes; first, simply water, by and through which all the vital processes are carried on, and of which the living body is mostly composed—there

being about 90 parts in the 100 by weight of simple water; second, nutritious substances, such as the mother's milk, the esculent fruits, vegetables, grains, etc.—things which are merely nutritious in their character, and contain no stimulating, narcotic, or medicinal principle; and third, substances which exert upon the living system a medicinal or excitant effect, and without affording any nourishment to the system. The first of these substances, by far the most universal



and abundant in nature, is the best, the most natural, and in an undepraved state of the animal instinct, the most agreeable of all drinks. It is, moreover, the only one nature demands. But of itself, when pure and unadulterated by human inventions, water is, in its nature, an inert substance. Applied of a suitable temperature to the most delicate of the living tissues, it produces no excitement or vital reaction. It acts, however, by its temperature, cooling the body, or warming it, as the case may be. It acts, moreover, by moistening and lubricating the different parts, and affords throughout the entire system that amount of fluid which is indispensable to life and health, composing as before remarked, by far the larger portion of the whole system by weight.

Substances of the second class mentioned, act in some respects differently from simple water, although they contain usually a very large proportion of that fluid in their composition. Thus milk is more than 90 per cent. water. The undried fruits contain about the same proportion. Beef tea is composed of between 98 and 99 per cent. simple water. A piece of plain beef-steak uncooked contains between 74 and 75 per cent. water, and common bakers' bread of the white or superfine kind, about 35 per cent.

When there is in the system a natural and healthful demand for nutriment, the substances generally used for nourishing the body, particularly those of the vegetable kingdom, are received as friendly agents, so to speak. They excite upon the living tissues no undue stimulation or excitement. When the infant at the breast needs nourishment, there is nothing so friendly and grateful to its system as the pure milk from the maternal breast. After the teeth have made their appearance, it readily takes to substance of more substantial form, as fruits and the preparations of farinaceous food. Gradually it comes to subsist wholly on the more substantial articles, leaving altogether the food it was at first accustomed to take.

As regards the third class of substances mentioned, those of a stimulating, excitant, or medicinal kind, it is different. No child at first loves medicine, spirits, tobacco, tea, coffee, and other substances of a medicinal kind. I know it will be said that children very soon learn to relish tea and coffee, toddy, and, in some cases,

tobacco; substances of the stimulating or medicinal class. It is true, almost every child in the civilized portions of the world at the present day, has some of these articles introduced into its system, almost from the very first. Perhaps in the very first draught of milk it receives from its mother, there is a portion of one or another of the articles in question, for the lacteal secretion is a great vehicle and outlet for all medicinal or drug articles that are taken into the system. In this way infants have often been stupified and made actually drunk, through the milk of the toddy drinking or tippling mother or nurse. Infants have been often narcotized and poisoned by medicines received in this way, and it is believed that life itself has been thus destroyed. Even tobacco, loathsome as it is to the uninitiated, some children are taught to relish, by being subjected daily to the fumes of the detestable weed. Long before infants have left the breast, I have known mothers and wise old grand-mammas teach them to suck at the pipe, which themselves in their depraved appetites so much relished, and for which they daily thanked God in their hearts, as much as for the bread they ate. But all this does not prove that the infant naturally relishes any of these stimulants in common and almost universal use. All correctly-ascertained experience goes to prove the contrary. Even adult persons of undepraved appetites, and instincts, loathe every one of these articles, as very poison. If we have not been subjected to their influence in any way, such will be the uniform result. From alcohol, tobacco, tea, coffee, and so throughout the whole farrago of drugs and other stimulants, the animal instincts of an undepraved system always and invariably shrink.

In the light of these physiological principles, we may then proceed to investigate in detail the effects of tobacco on the human system, in the various forms in which it is used.

When tobacco is taken into the stomach in quantity sufficient to cause any considerable effect, extreme nausea, and disgust, and prostration follow. It excites also severe convulsions of the stomach and bowels to eject the poison. The infusion of a quantity so small as a single drachm into the bowels has not unfrequently destroyed life. So also in the common modes of using the article, as by smoking



and chewing, nausea, sickness, and sometimes vomiting are caused. I well recollect myself, when at the age in which boys begin to think themselves men, and desire to imitate the foolish customs and practices so common among certain classes, I undertook to learn to chew. But before the first effort was half finished, I was fortunately made so sick that I have never wished to make the experiment again. Such is the effect upon all persons when they first commence either smoking or chewing, unless they are brought gradually under the influence of the drug, by being often subjected to its fumes from others smoking. The father, or elder brothers, or mother, or grandmother, are in the habit of smoking in the house, and, as before remarked, the pipe is sometimes put into the mouth of the children, and thus gradually the habit may be acquired without sickness being produced, as in the other instances. But most users of tobacco can tell us of the times when they were nauseated, and made extremely sick in commencing its use.

But by degrees the system becomes accustomed to its effects. And here we have a proof of the remarkable phenomenon in animal physiology, that a substance which at first is nauseous, loathsome, disgusting, offensive, and which is capable of suddenly destroying life, by use comes at length to be relished by the system as its best friend. And more than this, the system becomes so habituated to its effects, that it seems well-nigh impossible for the individual to subsist without it. Behold the woman who has drunk tea so much and so long that she experiences habitually *tea headaches*. She takes a 'good strong cup,' and all at once, as if by magic, the headache is gone. Judging from the experience of the moment, she is led to believe that tea is a most sovereign remedy for the headache; but if she knew enough of the human system to take a more extended view of the matter, she would perceive that the very thing which appeared for the time to be so good a remedy, is the *cause* of the difficulty she experiences. So, too, the unfortunate inebriate, when he attempts to reform his habits, and feels that 'aching void' which none can appreciate except those who have experienced it, takes again to his cups, every sensibility of his system most emphatically tells him that of all things earthly spirits

are the very best. And the same principle holds good with tobacco, which obtains over men a more powerful dominion than either of the stimulants mentioned, enslaving them to a perhaps greater degree than that of any other substance, opium not excepted.

Thus it is in the physiology of the human system: a substance which is at first to the pure and undepraved appetite, loathsome, disgusting, and sickening, becomes at length relished as a most friendly agent; and, to use a figure, the nerves of sensation become the angels of darkness, whereas they were, in the primitive state of nature, the angels of light. These principles of physiological science are of immense importance, and cannot be too deeply pondered by all who desire to live, as far as may be, in the permanent enjoyment of bodily and mental strength.

*Tremors of the nerves.*—Tobacco acts upon the living body probably through both the circulation, and the nervous system. Any thing that is capable of producing such sudden and complete prostration as large doses of tobacco, must be supposed to act short of going the rounds of the circulation. We know, however, that the drug is in the end absorbed in a greater or less degree, and taken into the circulation, but its more sudden and prominent effects must be upon the nerves. Persons who have been for a time accustomed to it, become gradually more and more *nervous*, as the common expression is; the hand trembles, sleep becomes less sound, and the individual not unfrequently starts in his slumber as if haunted by a ghost. I never knew a man have nerve strong enough to withstand the effects of tobacco. Some think they have; but it may always be seen that the hand of the smoker or chewer is tremulous, at least betimes, if we watch him on rising in the morning. One worthy old man I knew well, who had used tobacco to great excess; his teeth were worn up to the gums before the age of sixty, his hands became so trembling that he could scarcely convey the food to his mouth. He was a man of exceedingly robust constitution, and laboured at all seasons of the year in the open air; otherwise the effects of the poison on his system would have been still more painful. This is, I admit, an extreme case; yet it is only an exemplification of what takes place to a less injurious extent, in multitudes of instances, in every



community where tobacco is used. I repeat, all smokers and chewers have sooner or later tremulous hands.

It was related by Dr. Rush, that Sir John Pringle was afflicted with tremors in his hands, and had his memory impaired by the use of snuff: but on abandoning the habit at the suggestion of Dr. Franklin, he found his power of recollection restored, at the same time recovering the use of his hands.

Irresolution, changeableness of mind, and reluctance to engage in the ordinary avocations and pursuits of life, all of which are indications of deranged nerves, are symptoms often found attending the use of tobacco.

*Hypochondriasis.* — Hypochondriasis, vapours, or melancholy, is a very singular disease. There are, probably, in our country of inveterate smokers and chewers of tobacco, more hypochondriacs than in any other on the face of the globe. Many a case of this kind is caused in great part by tobacco. This is proved by the fact that when the tobacco is discontinued, the hypochondria is cured. It is a very

singular disease, and belongs more properly to the class of *neuroses*, or diseases of the nervous system.

The *causes* of hypochondriasis I admit are numerous. Any thing that tends powerfully to deteriorate and derange the general health may bring on this protean affection. Excessive alimentation, spirits, tea and coffee, the abuse of medicines, indolence, licentious habits, dissipation of whatever kind, the keeping of late and irregular hours, novel-reading, grief, excessive bodily or mental labour, and a great variety of causes may aid in bringing on hypochondriasis. All that I say then, in regard to the use of tobacco as a cause of this affection, is this; Tobacco being one of the most powerful and deadly narcotics known, if used habitually, and in such quantity as seriously to derange the nervous system, and through this the general health, may, and often does, become *one* cause of that most troublesome and intractable disease. But neither tobacco, nor any other agent, can be a specific of this disease.

## VARIETIES.

AMONG the base, merit begets envy; among the noble, emulation.

HE who has merited friends will seldom be without them, for attachment is not so rare as the desert which attracts and secures it.

AFFECTION, like spring flowers, breaks through the most frozen ground at last; and the heart which seeks but for another heart to make it happy will never seek in vain.

SINGULAR INVENTION.—It is stated that a gentleman near Louisville, Kentucky, has applied the telegraph to an entirely novel and unique use. He has nearly completed an invention for writing music as it is played from the pianaforte, the notes upon the sheets being produced as fast, and to the exact time, as the keys are touched by the performer. Strakasch, it is said, has offered him 10,000 dollars for the patent right when the model is finished. Rather doubtful.—*New York Herald*.

LAW.—There is, perhaps, no greater mystery than law; nor is there to be found, in any other department of human thought and activity, so much of the craft that mystery conceals and shelters as the law contains. Priestcraft, in money matters, is a mouse compared to the rat of lawyer-craft. The very lay and profane character of law throws the mantle of charity over its professors, and excuses numberless sins in profane, which could not be tolerated in sacred orders. The frightful expenditure of courts of justice, the merciless draughts upon the purses of plaintiffs and defendants, in all the litigation that relates to money matters, not only make justice a saleable and marketable commodity, but one that can be purchased only by the rich. Who is there who has not known in his lifetime some poor helpless creature with a Chancery suit or a process? Ruined and doomed to ruin that poor man is! He might as well have been possessed of a monomania for perpetual motion, or have invented a new machine, or a new process of manufacture, which disturbs existing interests, and cannot be made use of till he himself is "used up."—*Family Herald*.



THE form of godliness will no more profit a man, than painted fire will warm.

WE ought not to judge of men's merits by their qualifications, but by the use they make of them.

THE nerve which never relaxes, the eye which never blanches, the thought which never wanders—these are the masters of victory.

THE best way to keep out wicked thoughts, is to be employed in good ones; let your thoughts be where your happiness is, and let your heart be where your thoughts are.

WARNING TO BACHELORS.—Dr. Casper, of Berlin, has calculated that the mortality among bachelors, from the age of thirty to forty-five years, is twenty-seven per cent., while among married men of the same age it is only eighteen per cent. Out of a given number, forty-one bachelors only reach the age of forty years; seventy-eight married men reach that age.

MORMONISM.—It may startle some to be told, that Mormonism has actually pressed itself more upon the attention of the world than Christianity had done at the same age. We carry back into the early days of the Gospel's progress the clear light and outline of its later history. We can hardly realize that even for a century, or more, after its first promulgation, it was an object of little interest to the world, and that when it first began to demand a passing paragraph from the historian, it was only as an "*execrabilis superstitio*," creating a disturbance barely visible on the surface of society. Of course there is no intention, by any such remark, to make any comparison between the intrinsic merits of the two systems. A true believer in Jesus, and of the "truth as it is in Jesus," will never suffer himself to be disturbed by any parallel, real or seeming, between Christ and Socrates, or Christ and Mahommed, or Confucius, or the founder of any new religion, or of any pretended social reform, either in ancient or modern times.—*Harper's Magazine*.

THE GOSPEL IN THE SOUTH SEA ISLES AND SOUTH AMERICA.—Elder William J. Perkins writes from Labaina, Sandwich Islands, January 19th, 1852, that the work was progressing with rapidity, natives and whites enquiring; that brother George Q. Cannon had baptized 21 the day previous, and that there was a general call from all quarters for brother Cannon to come and preach to them, as he understands the language. The natives are surprised that the "Mormons" have baptized so many whites in so short a time, as the missionaries had only added one to their congregations since they commenced, which is many years. They tell the missionaries that they "have not told them the truth." The missionaries pronounce heavy curses on the heads of the Elders. \* \* \* Elder John S. Woodberry writes from Keanhou Kona, Hawaii, Sandwich Islands, December 18th, 1851. He was learning the language, and was preaching and teaching as fast as the way opened. Prospects good. \* \* \* Elder Parley P. Pratt wrote his friends from Valparaiso, Chili, December 22nd. He was making progress in the language, but the way had not opened for public preaching.—*Deseret News*.

## I'LL BE A SAINT.

BY LOUISA BRADFORD.

I'll be a Saint, in Israel's God believing,  
Whose power and wisdom fram'd the universe;  
From whom I'm life, and health, and strength receiving:  
His matchless praises, Oh! my soul rehearse.

I'll be a Saint—His Son, my Saviour loving,  
He my affection's prime object shall be;  
And Oh! what care I for the world's reproving,  
He loves, and manifests His love to me.

I'll be a Saint—the Holy Ghost beseeching,  
In this frail tabernacle to abide;  
I thirst for His divine effectual teaching  
Into all truth my willing soul to guide.



I'll be a Saint—the men of God obeying,  
With heavenly wisdom, light, and knowledge fill'd;  
No proud self-will, nor stubbornness displaying,  
To them will I in meek submission yield.

I'll be a Saint—for that same faith contending,  
Deliver'd once to Saints of early days;  
The faith the holy martyrs died defending,  
E'en in the lighted faggot's fearful blaze.

I'll be a Saint—in Jesus' knowledge growing,  
Unto salvation, that can make me wise;  
Not to the flesh, but to the Spirit sowing,  
That I eternal life may realize.

I'll be a Saint—with pure and genuine feeling,  
Loving the people of Jehovah's choice;  
To whom He is His purposes revealing,  
Who knowing, cheerfully obey His voice.

I'll be a Saint—the glorious Gospel spreading;  
From house to house the "printed word" I'll bear,  
With sisters dear, reproach or scorn not dreading,  
And warn my neighbours; for the end is near.

I'll be a Saint—out of great Bab'lon fleeing,  
To Zion's land, all other lands above;  
The mighty God, my lorn condition seeing,  
Will shortly open up my way in love.

I'll be a Saint—and go on to perfection;  
And, should I sleep before the Lord appears,  
May I have part in the first resurrection,  
And live and reign with him a thousand years.

NOTICE.—Elder Marchant, President of the Birmingham Conference, requests us to state that Thomas North, formerly a Travelling Elder in that Conference, has been cut off from the Church. The Saints are hereby cautioned against him.

ADDRESS.—Charles Derry, 7, Salopian Buildings, Castle Fields, Shrewsbury.

#### LIST OF MONIES RECEIVED FROM THE 30TH OF JUNE, TO THE 8TH OF JULY, 1852:

John Halsall (per J. W. Young) .....	£ 8 0 0	Brought forward .....	£72 10 0
Thomas Kirkwood .....	7 0 0	John Copley (per A. F. Mc. Donald).....	0 10 0
James Walker .....	35 0 0	John Kelly .....	1 0 0
M. G. D. Phillips (N. Brunswick).....	1 0 0	G. W. Davies .....	5 0 0
William Simms .....	1 10 0	George Picton .....	11 10 0
William Soulsby .....	15 0 0	Thomas Clarke .....	20 0 0
Samuel Cornaly .....	5 0 0		
Carried forward .....	£72 10 0		£110 10 0

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#### LIVERPOOL:

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 23.—Vol. XIV.

Saturday, July 31, 1852.

Price One Penny.

## MINUTES OF THE GENERAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, HELD AT THE NEW TABERNACLE,  
GREAT SALT LAKE CITY, APRIL 6, 1852, 10 A.M., PRESIDENT BRIGHAM YOUNG, PRESIDING.

*(From the Deseret News.)*

*(Concluded from page 345.)*

President Young read the hymn, "The morning breaks, the shadows flee," which was sung by the choir, concluding with, "Hosanna in the highest," like a choir of heavenly angels.

A hymn composed for the occasion, by W. W. Phelps, was sung by John Kay, accompanied by instruments:

### IN DESERET WE'RE FREE.

BY W. W. PHELPS.

An earthquake seems to shake the globe,  
And distant thunder jars the sea;  
And every nation wonders what  
Such mighty things can be;  
And the lightning glares on the billowy main,  
And the clouds roll up for a hurricane:—  
Yet the "Mormons" shout "Hosanna!  
In Deseret we're free."

There's "MENE TEKEL" on the wall,  
An awful, fearful mystery;  
The mobs go forth, like kings to war,  
In bloody majesty;  
And the strongest thrones are tumbling  
down,  
And the cholera and old death's in town:—  
Yet the "Mormons" shout "Hosanna!  
In Deseret we're free."

All hands are weak; all hearts are faint;  
There's shaking of the pow'rs that be;  
The great to great exclaim, alas!  
"Are you as weak as we?"

And the answer comes on the nimble blast,  
"Yes, our glory's gone, and our days are  
pass'd;"

Yet the "Mormons" shout "Hosanna!  
In Deseret we're free."

'Tis joy to have a "Mormon's" faith,  
Which comprehends Eternity;  
'Tis joy to live in such a day,  
And witness what we see;  
As the nations rave, how they fly as chaff,  
While the Gods in heaven do sit and laugh:—  
And the "Mormons" shout "Hosanna!  
In Deseret we're free."

President Young addressed the congregation in a most animating speech, after which the choir sung, "Ere long the mount of God in latter days shall rise,"  
Benediction by Patriarch John Smith.

2 P.M.

Conference opened in the usual manner by singing and prayer.

Elder Orson Pratt addressed the Elders on the responsibility that is resting upon them to prepare for the morning of the resurrection, and for celestial glory, referring to the work of God in England, Denmark, &c. He was followed by Elder Orson Spencer, who felt to rejoice in the thrilling accounts that had been presented this afternoon, and realized that they were true. The people of the earth may as



well attempt to stop the progress of the rays of light as to stop the power of truth.

Choir sung, "Before Jehovah's awful throne."

Benediction by President H. C. Kimball.

Adjourned to April 7, at 10 a.m.

6 P.M.

The Seventies assembled to hear instructions from President Joseph Young, and to take into consideration the continuation of the building of the Seventies' Hall of Science.

Wednesday, April 7.

When the doors of the Tabernacle were thrown open at 9 A.M., the people rushed in as if the flood-gates of a mighty reservoir had given way, and in a very few minutes all the seats were occupied, so great was the desire of the Saints to hear the teachings of the servants of the Lord. The eight door-keepers used every exertion to seat the dense throng of anxious souls, so as to give room for all, but it was impossible; all the alleys were crowded by men standing, and many could not even be admitted at all. Several pieces of music enlivened the vast audience with their sweet strains of heavenly harmony until the Presidency arrived, when the congregation was called to order by President Kimball.

Choir sung, "Once more my soul, the rising day," &c. Prayer by Elder H. G. Sherwood. The choir sung, "Lift up your heads ye scattered Saints."

President Young then stated that the first business would be the presentation of all the Authorities of the Church.

Brigham Young was then presented as the President of the Church of Jesus Christ of Latter-day Saints; also as our Prophet, Seer, and Revelator, and our Leader in Israel; also Heber C. Kimball, and Willard Richards, as his Counsellors, and as Apostles of Jesus Christ. They were all unanimously sustained.

John Smith was sustained as the Presiding Patriarch to the Church of Jesus Christ of Latter-day Saints.

Orson Hyde was sustained as the President, and P. P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards

as members of the Quorum of the Twelve Apostles to all the world.

John Young was sustained as the President of the High Priests' Quorum; also Reynolds Cahoon, and George B. Wallace, as his Counsellors.

Joseph Young was sustained as the First President of all the Quorums of the Seventies; and Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, and Jedediah M. Grant, as his Associate Presidents. Benjamin L. Clapp having expressed many feelings which are opposed to the truth, and having been in the back ground for some time, his standing was laid over for the present, until he makes a humble confession of his folly before the Conference; and a letter was sent to him to appear accordingly.

John Nebeker was sustained as the President of the Elders' Quorum; also James H. Smith, and Aaron Sceva, as his Counsellors.

Edward Hunter was sustained as the Presiding Bishop to the Church; also Nathaniel H. Felt, John Banks, and Alfred Cordon, as Assistant Presiding, and Travelling Bishops among the people.

Lewis Wight was sustained as the President of the Priests' Quorum; also John Groves, and George Deckstader, as his Counsellors.

McGee Harris was sustained as the President of the Teachers' Quorum; also John Vance, and Reuben Perkins, as his Counsellors.

Return R. Hill was sustained as President of the Deacons' Quorum; also Andrew Burt, and Oswell Barlow, as his Counsellors.

Brigham Young was sustained as the Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and Edward Hunter as Assistant Trustee.

Willard Richards was sustained as the Historian and General Church Recorder.

Daniel H. Wells was sustained as the Superintendent of the Public Works.

Brigham Young was sustained as the President of the Perpetual Emigrating Company to gather the poor; also Heber C. Kimball, Willard Richards, Wilford Woodruff, Orson Hyde, G. A. Smith, Ezra T. Benson, Jedediah M. Grant, Daniel H. Wells, Willard Snow, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, Amasa Lyman, Charles C. Rich, Lorenzo D. Young, Parley P. Pratt, Orson Pratt, and Frank-



lin D. Richards, were severally sustained as Assistants to President Young.

Daniel Spencer was sustained as President of this stake of Zion; also David Fullmer, and Willard Snow, as his Counsellors.

Henry G. Sherwood was sustained as President, and Eleazar Miller, John Kempton, Heman Hyde, William W. Major, Levi Jackman, Ira Eldridge, John Vance, Edwin D. Woolley, John Parry, Winslow Farr, and William Snow, as members of the High Council.

President Young remarked that this is the best hall on one floor he had ever seen in his life, as there are 2500 persons present this morning, and every one can see the face of the speaker. President Young continued to address the assembly, followed by G. A. Smith, and W. W. Phelps.

Singing. Benediction by President Young.

2 P.M.

Opened as usual. President Young laid before the Conference the amount of Tithing received, and expenditures, which was then read by William Clayton.

President Young occupied the remainder of the afternoon in preaching.

Singing. Benediction by Elder H. Herriman.

6 P.M.

The House was crowded by the Officers of the Church, when Elder G. A. Smith, Z. Pulsipher, and President Young addressed the Elders.

Thursday, April 8.

Conference opened in the usual manner at 9 A.M., when the Saints were edified with a lecture on Education, by Orson Spencer, Chancellor of the University of Deseret, followed by Z. Snow, and W. W. Phelps. President Young spoke during the remainder of the morning service, which will be hereafter published in full.

Adjourned for one hour:

When Conference was again opened; after which the following song, composed by Miss Eliza R. Snow, was sung by John Kay:—

THE SON OF GOD WILL COME.

BY E. R. S.

An Angel from the upper heav'n  
The "Everlasting Gospel" brought—

The Priesthood unto man is giv'n,  
Which God to Enoch taught;  
And the renovation of earth is near—  
The Messiah's kingdom will soon be here—  
Let the Saints prepare to meet him—  
The Son of God will come.

Change, cloth'd with majesty and might,  
Will wield his wonder-working rod;  
Till Satan yields, and truth and light  
And peace are spread abroad:  
Till "the pow'rs that be" shall submit to one,  
And the will of God on the earth is done;  
Let the Saints prepare to meet him—  
The Son of God will come.

Lo! from the Rocky Mountain's height  
The little stone is rolling on—  
The pure in heart behold the light  
Of the Millennial-dawn;  
And the veil of heav'n yet will open wide,  
And the 'Groom descend to receive his bride;  
Let the Saints prepare to meet him—  
The Son of God will come.

The mighty in the heav'n of heav'ns,  
Who in celestial councils meet,  
Await the glorious signal giv'n  
When Zion is complete;  
And the Gods will shout thro' the worlds  
on high,  
When they see *him* crown'd who came down  
to die;  
Then the Saints will shout in triumph,  
The Son of God *has come*.

President H. C. Kimball plead in behalf of the Saints who were coming over the plains with wheelbarrows and hand-carts, when ninety-three persons volunteered to go out with their teams to carry provisions and assist them on the road.

President Young followed on the same subject; then the persons who had volunteered to go, voted to donate their services.

Thomas Margetts, and Alfred Smi were voted to take a mission to Italy; William Fotheringham to Calcutta, and John C. Armstrong, Edward Bunker, David B. Dille, Samuel Glasgow, T. B. Broderick, John Dalling, and George Fenn, to go on foreign missions.

Choir sung "The prodigal son." Adjourned to April 9, at 9 A.M.

4 P.M.

The Seventies were convened, and were seated by Quorums. Several persons were disfellowshipped, and sixty-seven persons requested Ordination, who were sustained in their applications.

Preaching by Joseph Young, Wilford



Woodruff, G. A. Smith, and others, until half-past 9, P.M.

Friday, April 9.

Conference opened in the usual form, when Phineas H. Young spoke of the different siftings in this Church.

President Brigham Young addressed the Saints on the subject of their endowments, and poured forth revelation after revelation on the subject. A most heavenly influence prevailed. He closed by shouting Hallelujah, Praise ye the Lord.

Elders John Banks, and John Young also addressed the Saints.

Choir sung, "The Spirit of God like a fire is burning."

Sister Bybee spoke in tongues, when President Young declared it to be a proper tongue, and enquired, what the nations would do if they were here; and said, if he was to give way to the brethren and sisters, the day of Pentecost would be in the shade in comparison to it.

Adjourned for one hour.

Half-past 1, P.M.

Conference opened as usual, when Patriarch Isaac Morley, Elders H. G. Sherwood, William Hyde, and President Kimball severally addressed the assembly.

Choir sung a hymn: Benediction by President W. Richards.

Adjourned till to-morrow, 9 A.M.

6 P.M.

The Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President Young preached several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom.

Choir sung a hymn. Benediction by Elder Sherwood.

April 10.

The brethren commenced assembling outside the Tabernacle by 7 o'clock in the morning, so great was the desire to hear the teachings of the Lord. When the doors were opened at 9, the house was crowded in a few minutes.

Conference opened as usual, when President Heber C. Kimball, and Joseph Young instructed the Saints in many great and precious principles, followed by a most admirable lecture by Professor Albert Carrington, on the subject of medi-

cine, and the different medical societies, and theories, and the contradictory opinions on the philosophy of disease, and on medicine.

President Young bore testimony to the truth of the remarks, and returned thanks on behalf of the congregation.

Benediction by Patriarch John Smith. Adjourned to two o'clock.

Half-past 1, P.M.

The House was filled to overflowing, and Conference opened, when Elders D. H. Wells, William I. Appleby, G. D. Watt, William Clayton, and President Kimball occupied the afternoon, by introducing many interesting topics of discourse.

John Kay sung "The Seer." Doxology by the Choir. Benediction by Patriarch Isaac Morley.

6 P.M.

The Elders in Israel were again assembled in the Tabernacle, and heard addresses by G. A. Smith, S. M. Blair, Richard Cook, Edward Hunter, and David Fullmer. The Saints covenanted they would not have another law-suit with each other.

Benediction by David Fullmer. Congregation was dismissed at 9 P.M.

Sunday, April 11, 9 A.M.

Conference was called to order by Elder G. A. Smith, and opened by singing. Prayer by Elder W. Woodruff.

President Kimball preached to the Saints on dealing with each other as they would be dealt by, exhorting the Saints not to rob the dead. He then presented the case of Bishop Hunter, who had not been ordained to his calling as Presiding Bishop, and he was accordingly ordained under the hands of Presidents Kimball and Richards. Bishop Hunter then presented Brigham Young, and Heber C. Kimball, as his Counsellors, who were unanimously sustained by the Conference in that office.

President Kimball then presented Truman O. Angel, to be continued as the Architect of the Public Works for the Church, and he was accordingly sustained. He gave notice that the giving of endowments to the Saints would be postponed until the return of President Young from his intended exploring expedition to the south.

Seth Taft, David Pettegrew, Abraham Hoagland, David Fullmer, and Daniel Spencer, were then voted to fill the office



of Assistant Presiding Travelling Bishops in the vallies of the mountains.

President W. Richards gave notice to the congregation, that after partaking of the Sacrament in the afternoon, it was intended to call for a contribution of silver, to make the plate for a Sacramental service for the Tabernacle; and he urged on the brethren to bring in their cattle, so that the debts of the Church might be liquidated the coming week.

Singing by the Choir. Benediction by President Joseph Young.

Half-past 1, P.M.

Conference was called to order by President Young, and opened as usual.

Presidents Young, Kimball, and Richards, and Bishop Hunter, proceeded to administer the Sacrament, assisted by the various Bishops, during which many persons bore testimony to the truth—speaking in tongues, and prophesying; after which the collection was taken up, when 149 dollars were collected in silver coin, besides several pounds of watch-cases, spoons, rings, and other silver ornaments.

President Young then gave notice that from henceforth we should hold meetings regularly each Sabbath at 10 A.M. and 2 P.M., and in the evening the several Quorums of the Priesthood would assemble to receive instructions. On Thursdays the brethren and sisters would come together at 2 P.M., for prayer and supplication; and on the first Thursday in each month at 10 A.M. for the purpose of fasting and prayer, calling on the Saints to observe that day. He then notified the Saints that the raised seats on the right and left of the stand, were set apart for those Bishops who attend to the ministration of the Sacrament, for the day on which they officiate. They had this day seen an example of the administration of the Sacrament. The Bishops will hereafter take turns, having the lesser Priesthood to assist them.

This stand and the vestry are designed for those persons who speak to the congregation, and attend to the governmental affairs of the Church, and it is expected that no person will come into the stand without being first invited. After this Conference is dismissed, it is expected that the alleys and the vestry will not be crowded as they have been at this Conference.

The Bishops will be advertized of their

respective days of working, through the medium of the *Deseret News*.

Elder John Barker was voted to go on a mission to England, to preach the Gospel of Jesus Christ.

It was motioned and seconded that when Conference was adjourned, it should be to the sixth day of October, at 10 o'clock, A. M.

President B. Young then gave notice that on the last Saturday in August, at 10 A.M., there would be a Special Conference held in the Tabernacle, for the express purpose of transacting business, so that the brethren who are sent on foreign missions can travel across the plains in September, instead of going in the inclement season of the year.

On the first Saturday in July will be held the Quarterly Conference of the Seventies, in this place at ten o'clock A.M.

The High Priests' Quorum will meet here next Tuesday, at six in the evening.

Professor Orson Pratt will deliver his last lecture on Astronomy, in this place, next Wednesday evening, at six o'clock.

Choir sung a hymn. Benediction by O. Pratt.

The Saints then shouted Hosanna to God and the Lamb, Amen, and Amen, three times.

President Young then blessed the Saints in the name of Jesus Christ of Nazareth, and by virtue of the Holy Priesthood vested in him, and said, Be you blessed from this time henceforth and for ever; blessed be the Saints in their health, and in their families, their flocks, their herds, their houses, their farms, and all that pertains unto them, in the name of Jesus Christ, Amen, and Amen.

Thus ended the most glorious Conference of the Saints of the Most High in these, the latter days. Revelation upon revelation has been poured out from time to time; the spirit of God has rested down upon the Saints in every meeting during this Conference,—peace, good will, joy, and harmony have been in the breast of every person; not a jarring sound, not a discordant voice, nor even a thought, has been manifested in all the transactions of the past happy and glorious week. The heavens have smiled propitiously upon us, and the Saints have had such a season of rejoicing as can never be obliterated from the memory of those who have been the happy partakers; they enjoy a foretaste of what is in store for them, and all



are steadily preparing themselves for the day of the coming of our Lord and Saviour Jesus Christ. Amen.

THOMAS BULLOCK,  
Clerk of Conference.

[The foregoing minutes are very brief,

only presenting a general view of the plan and order of the exercises during the Conference. Sermons, addresses, reports, &c., may be anticipated hereafter, as we have space to insert them.—*Ed. Deseret News.*]

## HISTORY OF JOSEPH SMITH.

(Continued from page 347.)

Kirtland Mills, Geauga Co., Ohio,  
January 14, 1833.

*From a Conference of twelve High Priests, to the Bishop, his Council, and the inhabitants of Zion.*

Orson Hyde, and Hyrum Smith being appointed by the said Conference to write this epistle in obedience to the commandment, given the 22nd and 23rd of September last, which says, "But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprized of these things by the united voice of a Conference of those High Priests that were present at the time this commandment was given.

We therefore, Orson and Hyrum, the committee appointed by said Conference to write this Epistle, having received the prayers of said Conference, that we might be enabled to write the mind and will of God upon this subject, now take up our pen to address you in the name of the Conference, relying upon the arm of the great head of the Church.

In the commandment above alluded to, the children of Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say, but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for "shall the children of the kingdom pollute the holy land? I say unto you, nay!"

The answers received from those letters, which have been sent to you upon this sub-

ject, have failed to bring to us that satisfactory confession and acknowledgment, which the spirit of our Master requires. We, therefore, feeling a deep interest for Zion, and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High.

At the time Joseph, Sidney, and Newel left Zion, all matters of hardness and misunderstanding were settled and buried, (as they supposed) and you gave them the hand of fellowship; but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority. This came to us in Brother Carroll's letter of June 2nd. We are sensible that this is not the thing Brother Joseph is seeking after, but to magnify the high office and calling whereunto he has been called and appointed by the command of God, and the united voice of this Church. It might not be amiss for you to call to mind the circumstances of the Nephites, and the children of Israel rising up against their Prophets, and accusing them of seeking after kingly power, &c., and see what befel them, and take warning before it is too late.

Brother Gilbert's letter of December 10th, has been received and read attentively, and the low, dark, and blind insinuations, which were in it, were not received by us as from the fountain of light, though his claims and pretensions to holiness were great. We are not unwilling to be chastened or rebuked for our faults, but we want to receive it in language that we can understand, as Nathan said to David, "Thou art the man." We are aware that Brother G. is doing much, and has a multitude of business on hand; but let him purge out all the old leaven, and do his business in the spirit of the Lord, and then the Lord will bless him, otherwise the frown of the Lord will remain upon him. There is manifestly an uneasiness in Brother Gilbert, and a fearfulness that God will not



provide for His Saints in these last days, and these fears lead him on to covetousness. This ought not so to be; but let him do just as the Lord has commanded him, and then the Lord will open his coffers, and his wants will be liberally supplied. But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace.

Brother Phelps' letter is also received of December 15th, and carefully read, and it betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef, and potatoes, eat them in singleness of heart, and boast not yourselves in these things. Think not, brethren, that we make a man an offender for a word; this is not the case; but we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit in Christ. Brother Phelps requested in his last letter that Brother Joseph should come to Zion; but we say that Brother Joseph will not settle in Zion until she repent, and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them.

You may think it strange that we manifest no cheerfulness of heart upon the reception of your letter; you may think that our minds are prejudiced so much that we can see no good that comes from you; but rest assured, brethren, that this is not the case.

We have the best of feelings, and feelings of the greatest anxiety for the welfare of Zion: we feel more like weeping over Zion than we do like rejoicing over her, for we know the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit. We now say to Zion, this once, in the name of the Lord, Repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of Him whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case: our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that He will spare you, and turn away His anger from you.

There are many things in the last letters from Brothers G. and P. that are good, and we esteem them much. The idea of having "certain ones appointed to regulate Zion, and Travelling Elders have nothing to do with this part of the matter," is something we highly approve, and you will doubtless know before this reaches you, why William E. McLellin opposed you in this move.

We fear there was something in Brother Gilbert, when he returned to this place from New York last fall, in relation to his Brother William, that was not right; for Brother Gilbert was asked two or three times about his Brother William, but gave evasive answers, and at the same time, he knew that William was in Cleveland: but the Lord has taken him. We merely mention this, that all may take warning to work in the light, for God will bring every secret thing to light.

We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that he may testify to his Father and our Father, to his God and our God, that we are clean from the blood of this generation; and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

Let the Bishop read this to the Elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon, and obey it; read the commandments that are printed, and obey them: yea, humble yourselves under the mighty hand of God, that peradventure He may turn away His anger from you. Tell them that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant.

There is one clause in Brother Joseph's letter which you may not understand; that is this, "If the people of Zion did not repent, the Lord would seek another place, and another people." Zion is the place where the temple will be built, and the people gathered, but all people upon that holy land being under condemnation, the Lord will cut off, if they repent not, and bring another race upon it, that will serve him. The Lord will seek another place to bring forth and prepare his word to go forth to the nations, and as we said before, so say we again, Brother Joseph will not settle in Zion, except she repent, and serve God, and obey the new covenant. With this explanation, the Conference sanctions Brother Joseph's letter.

Brethren, the Conference meets again this evening to hear this letter read, and if it meets their minds, we have all agreed to kneel down before the Lord, and cry unto him with all our hearts, that this epistle, and Brother Joseph's, and the revelations also, may have their desired effect, and accomplish the thing whereunto they are sent,



and that they may stimulate you to cleanse Zion, that she mourn not. Therefore when you get this, know ye that a Conference of twelve High Priests have cried unto the Lord for you, and are still crying, saying, Spare thy people, O Lord, and give not thy heritage to reproach. We now feel that our garments are clean from you, and all men, when we have washed our feet and hands according to the commandment.

We have written plain at this time, but we believe not harsh. Plainness is what the Lord requires, and we should not feel ourselves clear, unless we had done so; and if the things we have told you be not attended to, you will not long have occasion to say, or to think rather, that we may be wrong in what we have stated. Your unworthy brethren are determined to pray unto the Lord for Zion, as long as we can shed the sympathetic tear, or feel any spirit to supplicate a throne of grace in her behalf.

The school of the Prophets will commence, if the Lord will, in two or three days. It is a general time of health with us. The cause of God seems to be rapidly advancing in the eastern country; the gifts are beginning to break forth so as to astonish the world, and even believers marvel at the power and goodness of God. Thanks be rendered to His holy name for what He is doing. We are your unworthy brethren in the Lord, and may the Lord help us all to do His will, that we may at last be saved in his kingdom.

ORSON HYDE.

HYRUM SMITH.

N.B.—We stated that Brother Gilbert knew that William was in Cleveland last fall, when he was in Kirtland. We wrote this upon the strength of hearsay; but William being left at St. Louis, strengthened our suppositions that such was the fact. We stated further, respecting this matter, or this item, than the testimony will warrant us. With this exception the Conference sanctions this letter..

This winter was spent in translating the Scriptures; in the school of the Prophets; and sitting in Conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the Gospel, as tokens that the Lord is ever the same in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days;—for as we, viz.: Joseph Smith, jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph

Smith, sen., Samuel H. Smith, John Murdock, Lyman Johnson, Orson Hyde, Ezra Thayer, High Priests; and Levi Hancock, and William Smith, Elders, were assembled in Conference, on the 22nd day of January, I spoke to the Conference in another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother Wm. Smith, after which the Lord poured out his Spirit in a miraculous manner, until all the Elders spoke in tongues, and several members, both male and female. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the Conference, until a late hour at night, so rejoiced were we at the return of these long absent blessings.

On the 23rd, we again assembled in Conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet, (according to the practice recorded in the 13th chapter of John's Gospel,) as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel, and washed the feet of them all, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes, &c. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

I then said to the Elders, As I have done so do ye; wash ye, therefore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed, and sealed up unto life eternal, they should be given over unto the buffetings of Satan until the day of redemption. Having continued all day in fasting, and prayer, and ordinances, we closed by partaking of the Lord's supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank,



and were filled; then sung a hymn, and went out.

I completed the translation and receiving of the New Testament, on the 2nd of February, 1833, and sealed it up, no more to be opened till it arrived in Zion.

#### AN EPISTLE

*Of the First Presidency, to the Church of Christ in Thompson, Geauga County, Ohio.*

Kirtland, February 6th, 1833.

Dear brethren,

We salute you, by this our epistle, in the bonds of love, rejoicing in your steadfastness in the faith which is in Christ Jesus our Lord; and we desire your prosperity in the ways of truth and righteousness in the bowels of Jesus Christ, praying for you continually, that your faith fail not, and that you may overcome all the evils with which you are surrounded, and become pure and holy before God, even our Father, to whom be glory for ever and ever. Amen.

It has seemed good unto the Holy Spirit and unto us, to send this our epistle to you by the hand of our beloved Brother Salmon, your messenger, who has been ordained by us, in obedience to the commandments of God, to the office of an Elder to preside

over the Church in Thompson, taking the oversight thereof, to lead you and to teach the things which are according to godliness; in whom we have great confidence, as we presume also you have, we therefore say to you, yea, not us only, but the Lord also, receive you him as such, knowing that the Lord has appointed him to this office for your good, holding him up by your prayers, praying for him continually that he may be endued with wisdom and understanding in the knowledge of the Lord, that through him you may be kept from evil spirits, and all strifes and dissensions, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Brethren beloved, continue in brotherly love, walk in meekness, watching unto prayer, that you be not overcome. Follow after peace, as said our beloved brother Paul, that you may be the children of our heavenly Father, and not give occasion for stumbling, to Saint or sinner. Finally, brethren, pray for us, that we may be enabled to do the work whereunto we are called, that you may enjoy the mysteries of God, even a fulness; and may the grace of our Lord Jesus Christ be with you all. Amen.

JOSEPH SMITH, jun.  
SIDNEY RIGDON,  
F. G. WILLIAMS.

(To be continued.)

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### The Latter-day Saints' Millennial Star.

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SATURDAY, JULY 31, 1852.

PROGRESS OF THE WORK OF GOD.—The progress of the latter-day work among the nations of the earth is truly cheering to the Saints, while at the same time it becomes alarming to the fearful and the hypocrite. The glorious intelligence from Switzerland, which we are enabled to lay before our readers in the present Number of the STAR, is another testimony of that truthful saying of the Apostle Paul, when he perceived that God was no respecter of persons, but that in *every nation* he that feareth Him, and worketh righteousness, is accepted of Him. Here we find the native sons of Switzerland sending forth their testimony, and causing it to commingle with the testimony of hundreds and thousands from many nations and tongues, that God is with them in power, demonstrated by the gifts of the Gospel, as proclaimed by His servants, and enjoyed by those who walk in the *light of truth*.

This luminous principle has once more burst forth in all its majesty, penetrating the dark clouds of superstition and bigotry, by which it has been so long veiled from the earth, the remotest corners of which are now destined to behold its glory: and because men have lived so long in darkness, that they cannot look it in the face, they stand afar off and wonder at what has happened, and by what mystic power it is that these Latter-day Saints can climb up-hill so rapidly, forcing their way through the



opposing elements of prejudice and persecution, and increasing with unparalleled rapidity.

They have had to climb the hill from the first; the current has always been against them, and they have had to launch out upon the sea of time against the tide of influence and popularity, which has incessantly beat upon their path; but notwithstanding all this, in all respects their course is upward and onward. With a strong nerve and steady eye they look *up* for light, while the world look *down* for the opposite; and when we hear them say that the "Mormons" are all going to hell, we are led to ask if they have really got all principles so reversed, that the road is henceforth down to heaven and up to hell, for surely if there is a people in this world who travel an up-hill road, it is the Latter-day Saints.

But, notwithstanding all the calumny and vituperation that have been heaped upon the Saints, the persecution and death that have awaited them from the day of their birth, (spiritually,) and every opposition that wickedness could invent, they are rapidly increasing and becoming notorious in the earth; and the power of truth is made manifest to the world in the irresistible influence it is acknowledged to have over the honest and industrious, the virtuous and good.

At present the Saints are being particularly noticed by every grade of society in this country. The learned and the noble, with Reverends not a few, are all in commotion, and cannot understand why it is that "Mormonism" carries with it such a captivating influence among the people; the hope which they have so fondly cherished, that it would come to an end of itself, has died away, or been supplanted by despair. The reports of "Rebellion in Utah, Murder, Polygamy," &c., &c., which have been almost heralded by every print, wafted on every breeze, and lisped by every tongue, have only served to agitate and excite the public mind, and bring truth before them, where it could be investigated; and the result is, that the purity and sublimity of the glorious Gospel of our Lord and Saviour Jesus Christ present such a lovely picture to the reflecting mind, and throw around the heart such a sacred halo of conviction, that no impurity can be associated with such a holy, heavenly scheme. It is loved, cherished, and embraced by the virtuous and the good, while it is only despised by the corrupt and the damned.

It is frequently remarked by observers, that wherever the doctrines of the Church are introduced and taught by the Elders, a withering blight or deadening influence is felt by the people *who receive them not*, and in proportion as they listen to their teachings, they conceive a dislike to all religious systems with which they have before been acquainted, even though they may not be inclined to embrace the principles which are taught by the Latter-day Saints. This admission is often made by those who watch and direct the public mind; and because of this the Saints are looked upon by the multitude as not only a pest, but a curse to society; hence the clergy, and others who influence the public mind, are soon arrayed against them, and the strongest opposition is offered that the biased public can be made to support. This admission, however, is a just one, and is of itself one of the strongest evidences of the truth of their ministry. In this respect, the world virtually admits the truth and power of the Gospel, as taught by the Saints, and can justly be condemned by their own words if they reject it.

Such were always the effects of the preaching of the Gospel, wherever it was proclaimed by an authorized minister of God; it savors of life to those who receive it, and death to those who disbelieve. It is not only the power by which men are saved; but the power by which they are condemned. Hear what the Saviour says,—He that *believeth* and is *baptized* shall be saved, and he that *believeth not* shall be



damned ;" hence says the Apostle, "It pleased God by the foolishness of *preaching* to save them that believe."

This is not the case with the many Protestant systems of religion which have attained to such a degree of popularity in the world. However diametrically opposed in the most prominent features of their faith, involving the final destiny of man, they have flourished side by side, and neither have gained the supremacy, simply because their words have not the power of life or death. Their weight in either scale is not discernible. Still all claim to be right, all admitting the right of each other's claim, which places all on an equal footing. Opposing faiths and corresponding works are justified, which is the cause of dissension and confusion, and has in all ages been a fruitful source of misery, persecution, and death ; and because of it rivers of blood have been made to soak the earth, and all this by the sanction of those who profess to be ministers of him who said "*Except ye are one ye are not mine.*"

While there is a variance in faith, there is a difference in works, for faith is the principle of action ; and if there be a difference in works there must be a difference in rewards, for every one shall be rewarded according to their works. Hence men who differ in their faith and works for salvation, must also differ in glory as their final reward. They cannot be made partakers of the glory of God, for that is one glory, even as the glory of the sun is one. They only who are one in faith, one in ordinances, one in covenants, and one in power, even the power of the Holy Priesthood, can ever inherit the glory of God as a reward for their earthly pilgrimage.

This fact is forcibly impressed upon the mind of the reader through all the sacred writings of the Prophets and Apostles. There is but one faith recognized by the Gospel, and that never compromises with the faiths of men. Christ has no fellowship with Belial, neither the faith of Christ with the many faiths of the world ; no more than righteousness has with unrighteousness. No man can love the one and serve the other. They are so much at variance, that when they come together there is a strife at once, and it is inevitable.

Because of the truth of this principle, the world has always been at war with the Saints of God. Because Jesus would not admit of more than one religious faith he could not live upon the earth, but was persecuted by every religious (?) sect, and finally put to death ; because of this, the Latter-day Saints have become the persecuted of all denominations, and their Prophet put to death. Query, What will be the difference between the reward of this generation and of that ? Their works agree ! The most inveterate enemies of the truth, after having been among the Saints, admit from their own experience that they are God-like (one), yet they despise this holy principle, and would feign destroy its influence from the earth, for contention is an ingredient as essential to their existence, as the oxygen of the atmosphere we breathe is to life. No man can mingle with the true Saints of God, and be sustained at the same time in any manner of iniquity ; hence they become a terror to the evil doer, and the wicked flee when no man pursueth.

As the work of God increases in the earth, and His power is exercised among men, the enemy will exert his power against it ; and as men become acquainted with the fact, and are thoroughly convinced that God has set His hand to deliver the earth from the power of Death and the Devil, and become so corrupt that they will not take a part in that work, they will be given up to the power of the Devil, and he will use them at his pleasure, and through them will resist the work of redemption to the uttermost. From henceforth the line will be more perceptible between the two parties, and the Saints of God will become more and more despised and persecuted



by their enemies, just in proportion as they obtain faith and power with God, until the day that the righteous shall not be found among the wicked, but being *gathered* into the garners of the Lord, the tares shall be burned.

## INTERESTING FROM SWITZERLAND.

## HEALINGS BY THE POWER OF GOD.

Liverpool, July 6th, 1852.

Dear President Richards,—I have hastily translated the following extracts of a letter which I received yesterday from Switzerland. If you consider them worthy of a place in the *STAR* they are at your disposal. To the Saints in England, although they have witnessed the power of the Lord in so many and diverse ways, these items may not be altogether uninteresting; to our brethren in that nation they are a source of great joy. For my own part, I rejoice that the Lord has manifested to my brethren that they are not alone; and also that such a man as Elder Stoudeman, who has spent the best of his life in spreading the false principles of worldly wisdom, now turns to the Lord with the humility of a little child, and seeks His wisdom and power to gain his salvation.

I am, dear brother, yours very affectionately,

T. B. H. STENHOUSE.

Lausanne, June 29th, 1852.

My dear Brother Stenhouse,—According to your invitation I visited Geneva, on Sunday the 27th instant: Brother Ballif accompanied me. At the particular request of our brethren we stopped a day longer than we at first intended. I have reason to believe our visit has done much good; for myself I felt that the Spirit of God was with me. In the meeting, when we partook of the Sacrament, I bore testimony of the influence of the Holy Spirit on him who seeks it with perseverance, of which I have experienced the happy effects, also of the knowledge I have acquired, of the order of the kingdom of God, of my faith and confidence in the dispensation given to man in these last days through Joseph Smith, as being in reality the dispensation which the Scriptures foretel; that I was a partizan of socialists and democrats during ten or twelve years, and a warm propagator of Cabet's communist ideas, but I had found and received in the Church of Jesus Christ of Latter-day Saints, much beyond all I ever thought or desired in this life, with the certain hope of divine happiness in the life to come. My testimony made such an impression upon all, that at the moment named for our departure, they begged of us to stay longer, which we did with pleasure and profit.

We have also, my dear brother Stenhouse, received spiritual blessings. Our heavenly Father has witnessed to us His presence in the Branches of His Church at Geneva and Lausanne. Brother Morel frequently visits a lady who purposes to be baptized. This lady is the mother of four or five children, one of whom is weak-minded, almost an idiot, and had never walked, and its twisted, drooping, powerless limbs banished the hope of its walking for a long time. Brother Morel, touched with compassion at the fate of this poor child, put his hand to his chin as he sat on his mother's knees, and, regarding him with attention, recommended him to the grace of the Lord, that He might have pity upon him. Well, dear brother, the child walked next day! The mother says, to those who wish to understand how her child has walked, that seeing brother Morel pray, she had faith that something good would come to her child. We are all filled with joy at it as you may believe.

Sister Stenhouse will have told you, in her letter, how your poor little Clara was afflicted with an intermittent fever. She invited me to administer to her with holy oil, which I did twice, asking our heavenly Father, in the name of His son Jesus Christ to heal her, and to give us a testimony that He was with us. Well, my brother, your Clara, since then, has been



quite well, for which, glory be to God, who remembers us, who are among the small things of His Kingdom. I am filled with joy, gratitude, and confidence. I assure you these two facts have strengthened our brethren and sisters, and caused those out of the Church to think seriously also.

I have seen Mr. Fasnacht at Geneva. He appears completely changed; he has renounced politics, and all such things, which proves to me that our principles have completely shaken him. I have not been able to speak with M. Déglon, as he has changed his residence. I had the opportunity of speaking a long time with the director of the Normal school of the Canton; he desires much to have an interview with you. Monsieur le Préfet, whom you know, wished to have our pamphlets; I have given some to him, together with "L'Etoile du Déseret." Another gentleman, a cotton manufacturer, after having read the "Voice of Joseph," &c., told me that he believed the discovery of the plates was true, for there was nothing there contrary to the Scriptures. May our heavenly Father send His Holy Spirit to these persons, that they may be enlightened, and bear their testi-

mony, which I ask in the name of His Son Jesus Christ. Amen.

I cannot understand a church, nor a social body without order and without a hierarchy, otherwise this Church would be perfectly similar to the churches of the soi-disant Christians. God cannot wish that. He who enters freely into this Church, recognizing the dispensation by Joseph Smith, similar to those by the ancient Apostles and Prophets, ought, it seems to me, to understand that; if not let him ask of God, and He will give him to understand this perfect order in which every one rests perfectly free. I, republican socialist as I was, have sought and found, in this Church, an order so grand, and so beautiful, that all my susceptibilities are satisfied, more than satisfied, for it is the only system that can save humanity, and secure its happiness upon this earth with the assurance of the life to come. Every other system can only come from the enemy of God and of man, and can only be developed in us by means of our pride.

Adieu, my dear brother Stenhouse.

Your affectionate brother,

FRANÇOIS STOUDEMAN.

#### ALARMING OCCURRENCE.—REMARKABLE INTERPOSITION OF PROVIDENCE.

(From the *Liverpool Mercury*, of July 16.)

Newport, Tuesday.—Last evening an alarming accident occurred in this town, which occasioned the most frightful apprehensions as to the safety of nearly four hundred men, women, and children.

The Latter-day Saints, who form a very large proportion of the population in Wales, have been holding their "Conference" here within the past few days. To this gathering had assembled many of the "Elders" of the fraternity, some of whom have held rank as "Prophets" on the banks of the Salt River (Lake). Great preparations were made to celebrate this Conference on an extensive scale; and, among other means, it is said that promises had been held out and believed in by the too credulous Welsh people, that "miracles would be performed!"

Yesterday afternoon a large building

named the Sunderland-hall, in which the body had held their services for a long period past, was filled to overflowing by the members of the sect, and their families, who reside in Newport, together with considerable numbers of the people from the hills, the colliery, ironworks, &c.

It is supposed that about four hundred persons were here assembled, about to join in partaking of tea after one of the services of the day. Several Mormon Elders had given out the blessing, and some hints were thrown out that that day might witness some of the great and miraculous powers of the Saints. Scarcely had tea been commenced, when, without a minute's warning, exactly one-half of the lofty and heavy ceiling of the building fell with a sudden crash. For a moment all was blinding and confusion; then suc-



ceeded the most appalling shrieks and the most terrifying clamour; and amidst the din and horrible confusion that ensued people rushed from all the surrounding houses, apprehending that some great calamity had occurred. Fearful screams were again heard bursting forth; presently the windows of the hall were dashed out, and the affrighted creatures within flung themselves through the broken sashes to the ground below; some were observed clinging with extreme tenacity to the window frames and sills, apprehending death within, and fearful of mutilated limbs if they fell. The doors were burst open from without as well as the piles of people heaped upon one another inside permitted, and ingress being at length obtained, the sight that presented itself was enough to appal the stoutest heart—beams and rafters, whole patches of ceiling, amidst clouds of dust, lying upon scores of people; while the tea-tables, affording protection to many, were crowded below with numbers crying aloud for mercy, for protection, and for a miracle to save them. The upper end of the hall, where the Elders had been seated, was

unhurt—the ceiling above their heads was unbroken. Immediate exertions were made, and in the course of an hour the wretched creatures were all extricated from the ruins, and on a minute search being instituted, not one was found missing; and, what is still more remarkable, although the beams and rafters were heavy, and some with huge pieces of entire ceiling, fell directly upon the tables, and others in a direction that appeared to ensure inevitable death, not a single Mormon was injured, though it was intimated that two or three unbelievers, who had gone thither to revile and sneer at the true followers of Joe Smith, received slight injuries, which may serve their consciences as remembrancers.

When the party were all extricated, another hall was obtained, and there the remainder of the evening was devoted to an ovation to the Elders and the Prophets who had wrought the anticipated miracle of causing a ceiling to fall upon the heads of the Saints without injury.

The occurrence has occasioned a remarkable sensation in the town.

#### VARIETIES.

MARRIAGE, with peace, is the world's paradise.

LEARNING is wealth to the poor, and an ornament to the rich.

MEN will wrangle for religion; write for it; fight for it; die for it; anything but live for it.

To be faithful to the present moment, hour, day, and its state, is a weighty matter, and demands most serious consideration.

MOTHERS.—Every woman was made for a mother; consequently, babies are as necessary to their "peace of mind" as health. If you wish to look at melancholy and indignation, look at an old maid. If you would take a peep at sunshine, look in the face of a "young mother."

"I wish you would not smoke cigars," said a plump little black-eyed girl to her lover.

"Why may not I smoke as well as your chimney?"

"Because chimneys don't smoke when they are in good order."

He has quitted smoking.

IRON PAPER.—At the Prussian Industrial Exhibition, Count Renard, a large proprietor of ironworks, exhibits sheet-iron of such a degree of tenuity that the leaves can be used for paper. Of the finest sort, the machinery rolls 7,040 square feet, of what may be called leaf-iron, from a cwt. of metal. A bookbinder of Breslau has made an album of nothing else, the pages of which turn as flexibly as the finest fabric of linen rags. As yet no extensive application for this form of the metal has been found, but the manager says the material must precede the use for it. Perhaps books may hereafter be printed for the tropics on these metallic leaves, and defy the destructive power of ants of any colour or strength of forceps. We have only to invent a white ink, and the thing is done.—*Leeds Mercury*.



A KNOWLEDGE of our duties is the most useful part of philosophy.

ALWAYS be good natured. A few drops of oil will do more to start the most stubborn machinery, than all the vinegar in the world.

If you will have a constant vigorous health, a perpetual spring of youth use temperance.

USEFUL knowledge can have no enemies except the ignorant; it cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

By relying on our own resources, we acquire mental strength; but when we lean on others for support, we are like an invalid who, having accustomed himself to a crutch, finds it difficult to walk without one.

EMIGRANTS ON THE WESTERN PLAINS.—From an account kept at Fort Kearney, from the time the first emigrants passed, until the 29th of May, and from that time, according to Mr. Collin's own notes, until his return here, (Independence,) the 11th of June—there had gone over the roads from this place and St. Joseph, 16,362 men; 3,242 women; 4,266 children; 5,325 wagons; 6,538 horses; 4,606 mules; 1 hog; 59,392 cattle; 10,523 sheep; from 100 to 150 turkeys; 4 ducks, and 2 Guinea fowls. Beside this number of living beings on the road, it is known that very many more were on the routes North, those leading out from Council Bluffs and old Fort Kearney. No estimate of them will reach you, unless it be from Fort Laramie.—Correspondence of the *Missouri Republican*.

HOME MANUFACTURE AND MACHINERY.—Since the first of last October, I have worked up 30 weight of wool for my own family use, into cloth and stocking yarn, and I have woven for customers, besides my own work, 58 yards of plaid cotton, 66 yards of plaid linsey, and 73 yards of plain linsey; and I have also woven 160 yards of carpeting, of which I have doubled, and twisted, and coloured the warp for 64 yards; making the number of yards of cloth that I have woven, in all, 357 yards.—SARAH BYINGTON. \* \* \* There are four looms and twenty-eight spinning wheels in operation in this ward; and 1247 yards of cloth have been made the past year, besides several hundred yards woven for brethren who do not live in the ward. We have some music in North Canyon Ward.—JOHN STOKER. \* \* \* Governor Young has a *pocket knife* made in the Valley, good enough for Congress. Joseph Buxton, maker. \* \* \* I thrashed, with a machine of my own make, on the American Fork, 137 bushels of wheat in two hours and fifty-seven minutes.—HIRAM MOTT.—*Deseret News*.

### RESTORATION OF THE TRUE GOSPEL.

*Composed for, and recited at, the Festival held in Bold Street Chapel, Liverpool,  
July 5th, 1852.*

By ELDER R. H. FRENCH.

The "light of truth" increases more and more,  
And spreads triumphantly from shore to shore.  
The heart, in warm and gushing songs of praise,  
Must celebrate its birth in latter-days,  
And, animated with its potent fire,  
Its triumphs tell upon the living lyre.

The time has dawned when truth again should rise,  
Borne by a mighty angel from the skies.  
That precious thing, th' eternal Gospel plan,  
With all its gifts conferred of old on man,  
Has been restored; and man exulting sees  
The grateful seed, once scattered on the breeze,  
Bearing celestial fruit o'er land and sea,  
And flourishing, despite the tares that be;  
And long and mighty will its power yet wield,  
Till error and oppression to it yield.



Dim were the days ere light from heaven did flow  
Through God's own Seer, and dimmer still they grow  
As truth unfolds itself unto the mind,  
And every fetter breaks that once did bind,  
Setting man free; the glorious heavenly light  
Dispelling mists of error from his sight.

Hail, dawn of Truth! Hail, age of promise given  
To man, the offspring, and the heir of heaven!  
Thy power, but now begun, shall onward stream,  
And all thy glories, like a morning beam,  
Enlarge, and glow, and shine from shore to shore,  
To lighten all mankind the wide world o'er;  
Whilst inspiration whispers from the west,  
That man from sin and sorrow there shall rest;  
That earth shall in the coming struggle rise,  
And from herself shake human agonies;  
No more for tyrants and for wrong a home,  
And for God's Prophets a sad, silent tomb.

Eternal visions, rolling on the sight,  
Foretel that truth, in majesty and might,  
Shall rise and conquer gloriously at last,  
And priestcraft quail before Jehovah's blast;  
Foretel that earth shall be enrobed as fair  
As e'er it was, and peace shall blossom there;  
That heartfelt rapture, pure celestial joy,  
Shall dwell for ever there without alloy.

Songs, speeches, prayers, from hearts in union met,  
Are heavenly joys we shall not soon forget.  
These pleasures we enjoy this evening here;  
They're but the shadowing of joys more dear,  
That to our midst will swiftly, surely come,  
And crown our days within our mountain home.  
These hallow now our bosoms—those for aye  
Will softly linger through the perfect day.

NOTICE.—Elder Marsden, President of the London Conference, requests us to state that Edward McHenry has been excommunicated. In consequence of his past unprincipled conduct, the Saints are cautioned against him.

LIST OF MONIES RECEIVED FROM THE 8TH TO THE 15TH JULY, 1852.

John Godsall .....	£11 4 9½	Brought forward .....	£24 14 9½
John Copley .....	5 0 0	T. C. Armstrong .....	38 0 0
William Cartwright .....	4 10 0	William Speakman .....	2 0 0
John Price .....	2 0 0	Richard Morris .....	11 9 9
George Simpson .....	2 0 0		
			£76 4 6½
Carried forward .....	£24 14 9½		

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 24.—Vol. XIV.

Saturday, August 7, 1852.

Price One Penny.

## G O L D.

BY ELDER JOHN JAKES.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."—ISAIAH LX. 17.

"But where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith, It is not in me; and the sea saith, It is not in me. It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

"Whence then cometh wisdom? and where is the place of understanding? seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

"God understandeth the way thereof, and He knoweth the place thereof.

"And unto man He said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."—JOB xxviii. 12—21, 23, 28.

What will not men do for gold? They will toil for it, lie for it, swear for it, steal for it, murder for it, live for it, and die for it. They will do more, and suffer more, ten times over, for gold, than they will do, or suffer for eternal life and happiness. The world is almost crazy after gold, for gold is the world's god. "For gold, men are found ready to sell themselves, soul and body—to swear black is white—to vote for anything or anybody—to cross seas and deserts—to rake mud, riddle dirt, and work with spade, pickaxe, and cradle, among ruffians and desperadoes, in California and Australia," yet, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Said one of old,—"The love of money is the root of all evil;" and verily, if we look around us observingly, we can see

much, very much evil and misery that are produced by this love, this infatuation for gold, which is the highest representative of money or riches that the world acknowledges.

What may not be bought with gold? More, a great deal more of this world's necessities, comforts, luxuries, favours, honours, and blessings than can be purchased by any other commodity. Let a man come in the name of gold, and he will be certain to be more respected, and will receive more attention, and will obtain more worldly honour than another who comes in the name of Him who can with propriety say,—"The silver is mine, and the gold is mine."

Gold does not constitute true wealth, neither will it produce the necessities, comforts, and luxuries of life, nor bring to its possessor true honour and glory.



Place a family on an uninhabited island, and labour only will sustain them; all the gold in the world could not do it. Labour is true wealth. Labour will produce what is necessary for the sustenance, comfort, and happiness of man, when gold cannot buy it. Intelligence, labour, and integrity only will bring true honour, glory, and dignity to mankind. True intelligence will bring salvation and eternal life, but gold never will; yet intelligence, with that sterling integrity which is proof against the temptation of the "yellow glittering gold," and which will not swerve from the path of duty and virtue for it, is exceedingly rare, but *those only* who possess this quality will rise to the highest pinnacles of authority, honour, and glory in the kingdoms of our God. If we look at emperors, kings, princes, dukes, lords, judges, lawyers, preachers, tradesmen, to the lowest beggars,—through the vast and varied category of earth's dignities, professions, and occupations, we can behold in all ineffaceable tokens of the deep and lasting hold which the sordid and debasing passion for gold has on the minds and consciences of men. Gold is exalted above virtue, purity, honour, integrity, and Godlike intelligence, and is accounted worthy of superior esteem.

God, by the mouth of the Prophet Isaiah, declared that He would make gold as plentiful as brass in the latter-days; and surely that prophecy is fulfilling before our eyes. California and Australia are pouring forth their long-hidden stores of the "precious metal," and offering flattering inducements to its adventurous devotees; and from all nations and climes do they flock to the "land of Ophir." We know not where gold may yet be found, when the Lord God discloses fully to mankind the "chief things of the ancient mountains, and the precious things of the lasting hills, and the precious things of the earth, and fulness thereof." From the east to the west, from the torrid to the frigid zones, the earth, at intervals, may be rife with the shining ore, if men only knew where to dig for it. We need not be surprised if the sober inhabitants of "quiet England" should yet be "startled from their propriety" by the discovery of gold in their midst. If it should so happen, we shall witness, as a natural consequence, most alarming ravages by that fearful malady the "yellow (gold) fever." Already many in this land exhibit unmistakeable

symptoms of this disease, and, in a considerable number of cases, these symptoms are so decided, that nothing short of a journey to the "diggins" with its incumbent "hard experience" will make the subjects of these attacks men again, and probably before that time, the constitutions of many will be quite broken down.

But God has a purpose—yes, a glorious purpose, in disclosing some of the secrets of the earth in this generation. He has established His kingdom upon the earth, and when it is built up, and the Saints are sufficiently perfect, then, the gold, and the silver, and the precious stones, and all the choicest productions of the whole earth will be made tributary to the beautifying, ornamenting, and adorning of the temples and buildings of the cities and stakes of Zion; for the Lord will make the place of His feet glorious, yea, Zion shall become the delight of the Lord, and the joy of the whole earth—the foremost among the nations in the race for celestial glory and exaltation.

But a sudden influx of gold in any nation, or among any people is a positive evil, and will be followed by the most disastrous and ruinous consequences, unless that nation or people are so far advanced towards perfection, and have so subjected their passions to the law of righteousness, that the fascinating substance has no power over them, and cannot tempt them to swerve from the path of duty, nor influence them to quit their ordinary avocations to worship it. When a community have arrived at such a state in the scale of being, that they can willingly consign their precious stones for the foundations of their city walls, their pearls for their city gates, and their gold for the paving of their city streets, then a flood of gold, and diamonds, and earth's choicest treasures will not be followed by such fearful consequences. Until society has attained to a higher state of perfection than generally prevails at the present time, an influx of these things would introduce confusion, idleness, dissipation, recklessness, misery, and death, temporal and spiritual, for its tendency would be to encourage and give licence to the worst passions of men, and thus the savory institutions of law and order would be broken down and swept away.

The Saints are at present imperfect, and, consequently, if not very watchful



and prayerful, they are liable to be led astray, as other men are, by influences and powers not of God. Some have half an idea that if they were to go to Australia they would have splendid chances of speedily gaining for themselves a comfortable outfit for Zion. They persuade themselves that they do not wish to go to Australia for the gold, but that they may fulfil the commandment to gather to Zion sooner by going there than by staying in Britain, and waiting the Lord's time. This reasoning is very specious certainly. Milton said,—“They also serve who only stand and wait,” and it is truly so; for the Saints in this land, who cannot gather to Zion at present, can serve the Lord as faithfully by waiting His appointed time for deliverance, as they can by going to the goldfields of Australia, unless they have special counsel from the right source to go.

But, let us reason a little upon this matter. It may be *quite possible* for a stouthearted, energetic Saint, with his family to make a four month's voyage to Australia, to sojourn for a time in that land, to gain there sufficient means to carry himself and family to Zion, and also to journey with them to Zion, and yet maintain his and their integrity and faithfulness all the time, and not lose the spirit. But, beloved Saints, how many brethren and sisters would prove true and faithful under the accumulated and widely-varied trials and temptations they would meet in such a course? There is reason to fear the number would be few indeed. Are all Saints whose faces may be set towards Australia *quite sure* they would prove so faithful, when they had no faithful Elder or Priest in their midst to guide them with his counsel, that they would not forget their God, or their prayers, or their religion, that their souls would not be filled with the love of gold, and that they would not apostatize from the work of the Lord, and fall unknown and unnoticed by the way?

Here are ten families of Saints; they are accounted faithful among their brethren; they emigrate to Australia; they have no faithful Elder to visit and teach them; they mingle freely with the drunken, the filthy, the obscene, the scoffing classes of society, and pursue the exciting labours of a gold-digger, or perhaps the more sober business of common life. How many of these ten families will maintain their in-

tegrity, and present themselves in Zion, six years hence? Not many. On the contrary; here are ten other families; they are accounted faithful before their brethren; they wish to gather to Zion, but have not the means; they conclude to wait here until they have means, or the Lord opens up the way for them; they have faithful Elders to visit amongst them to do them good, to build them up, and to inspire them with faith and fortitude; in a short time, by their persevering industry, or by the benevolence of a rich brother, or by means of the “Perpetual Emigrating Fund,” they are enabled to cross the mighty deep; through the compassion of their brethren in Zion, they are met on the banks of the Missouri, by oxen and wagons, sufficient to carry their luggage and little ones over the plains, whilst the stronger portion of the family pursue their journey on foot to their mountain home, without apostatizing, or losing the spirit of their God. It is not right to hold out to the Saints inducements that may not be realized, yet the probability is that those who are content to stay in Britain, and wait the Lord's time for their gathering, will find that the chances are ten to one of their being gathered quicker than those who run off to Australia, deceiving themselves.

If all the Saints in Britain will continue very faithful to their God, and prayerful, they will always find something to do for the advancement of the work of God in this land, so long as there is any necessity of their stopping here. Let them pour out their desires before the Lord, telling Him how they wish to gather, and build up the cities and temples of Zion, that they may attend to the ordinances of salvation and exaltation for themselves and their dead, asking Him to so order events that the way may be opened for a mighty gathering of His poor Saints, and it is certain the Lord will not turn a deaf ear to their cries, for it is not His nature to do so; but the Saints will find that, perhaps when they least expect it, their way will open, and they will be delivered from bondage, and will be constrained to say in the fulness of their gratitude,—Great and marvellous are thy doings, O Lord God Almighty, thy ways are past finding out. Praise the Lord, O my soul, for His lovingkindness, and forget not all His benefits, for His tender mercies endure for ever.



As for digging gold it is at best a worrying and wearisome task. Let the Saints engage themselves heart and soul in building up Zion—the Kingdom of God. Gold and precious stones will be required to beautify Zion, and to polish her temples and halls after the similitude of palaces, and if the Gentiles dig all these things up whilst the Saints are engaged in the ennobling work of preaching the Gospel, and building up the kingdom, why of

course, when they are wanted to adorn the Zion of the Lord, there will be no digging required at the hands of the Saints, but all things will be ready for the servants of the Lord to appropriate them as their inspired wisdom and experienced judgment may dictate; yea the kings of the earth shall come, their silver and gold with them, unto the name of the Lord our God, the Holy One of Israel. Amen.

### SLANDER.

Scarcely anything, in the numerous catalogue of what are generally termed minor crimes, is so contemptible, or has so much opprobrium justly heaped upon it, as SLANDER. When mingling with any respectable and intelligent circle of society, we cannot fail to perceive that few are looked upon with so much suspicion, or treated with such distrust, and even abhorrence, as those individuals, whether male or female, that have been detected in either manufacturing, or needlessly retailing any report, which would tend to injure the character of their neighbour, or acquaintance. And more especially, are such feelings manifested, if the party thus censured, has allowed the practice to obtain until it has become habitual; characters of this class being constantly shunned by every right minded person, as despicable and dangerous.

Then, if such conduct be condemned by the unanimous consent of the upright and intelligent part of the community, who profess not the enjoyment of the privileges of the Gospel, who cannot possibly receive the healthy teachings, nor see the correct examples of moral rectitude, which we, as the Saints of God can, how abominable must such a want of principle appear to us. It may be justly questioned, whether anything be so detrimental to spiritual health and well-being, as the fostering of a disposition, that would lead its possessor to injure the character of any one, but more especially, those of the household of faith. May we not go a step further and say, that where such a spirit is encouraged, the soul is void of the spirit of God.

If such an assertion were made, it could be fully established, by referring to the

word of God, and there examining the position occupied by the slanderer in former ages of the Church. When Moses was establishing the Levitical dispensation, we find him in the name of the Lord, directly discouraging such a mischievous disposition. In the 19th chap. of Leviticus, and the 16th verse, we read, "Thou shalt not go up and down *tale bearing* among thy people." A breach of this command would as certainly render its perpetrator as liable to punishment as would the breach of any other. David thus characterizes the man worthy to dwell in the hill of the Lord, in the 3rd verse of the 15th Psalm. "He that *backbiteth* not with his tongue, nor doeth evil to his neighbour, nor taketh up (or as the margin reads, *receiveth*) a reproach against his neighbour." Also Ezekiel, when enumerating the catalogue of sins existing in his day at Jerusalem, says, "In thee are men that *carry tales* (or as it is otherwise translated, *slanderers*) to shed blood."

Similar views of the enormity of slandering are presented by the early writers of the Christian dispensation; some of whom are as strong in their reprehension, as any of those in the Mosaic. For instance, Peter in the 4th chap. of his First Epistle, associates it with theft, and murder; and Paul, in his First Epistle to Timothy, speaks of it as being one of the signs of apostacy from the faith.

Many other passages to the same effect might be adduced from both Testaments, but the foregoing will amply suffice to show, that in the former days slander had no license from God.

During this latter day dispensation, the Lord, by His servant Joseph Smith, has as directly forbidden the cultivation of so



wicked and soul-destroying a disposition, as he did by Moses. In the 7th paragraph of the 13th section of the Book of Doctrine and Covenants, he says, "Thou shalt not speak evil of thy neighbour, nor do him any harm. Thou knowest my laws concerning this are written in my Scriptures; he that sinneth and repenteth not shall be cast out."

With the Scripture view of the evil, common sense, and the experience of mankind accord. It must be evident to every thinking and observant mind, that the character of no individual, can be intrusted with men or women of a slandering disposition of mind; for the first ebullition of ill feeling towards him will, almost certainly, bring out everything they may know which may prove detrimental to his character and standing in society. Consequently, we invariably find, that those who value their character, habitually shun the company of the slanderer, and thus, at length, bring upon him the infamy and disgrace his conduct deserves.

In applying these remarks to the children of God, it is but justice to say, that it can scarcely be credited, that any one professing to be a Saint of the Most High, would be guilty of fabricating anything calculated to traduce the character of any, even of the least of God's little ones; such conduct would be the height of hypocrisy. To associate with them at the table of the Lord, and at the same time, be forging instruments by which to steal from them, that which is "more precious than rubies"—their good name; would most certainly bring any one into a state of darkness, and if persisted in, would issue in spiritual death. That charity, "which thinketh no evil," bids us throw over such conduct the pall of oblivion, and say such cannot exist in the Church of God.

Therefore, an evil to be guarded against among the Saints, is that of retailing the reports fabricated by others. Even in this the evil is sufficiently apparent to forbid its perpetration. The heart indulging in such a feeling, must undoubtedly be deficient in that principle, which causes a man to love his neighbour as himself. And if the injury be done never so inadvertently, the individual perpetrating it is still blameable, inasmuch as that solicitude for the welfare of a brother which is so characteristic of a true disciple

of Christ, must be, for the time at least, wanting.

But, it is to be feared, that some act thus under the influence of malevolent motives. Such as are thus actuated, should bear in mind, that if feelings of this sort be not sedulously watched over, and firmly restrained, they will ere long drive the Spirit of God from their souls. They cannot thrive in the cause of God, while they are endeavouring to injure their brother. If they have been offended by any word or act of his, it would be far better that they act according to the order of the kingdom, and thus rid themselves of any hard feelings his conduct might have occasioned, than to act so as to bring themselves under condemnation, by thus running in opposition to the teaching of the Spirit of God.

If some are influenced to the practice of this detestable vice by ill feelings, there are many who are stimulated by nothing more than the childish, meddling, and unsatisfied, but not less unjustifiable, disposition, which characterizes many ignorant persons, who are continually restless and discontented, except when interfering with the affairs of their neighbours, or pretending to know more of their history than any body else. Such, call as much for pity as for contempt. If they would take the advice of their well-wishers, they would, instead of making themselves so needlessly and ridiculously officious, stay at home, and improve their time, if not their minds, by reading their Bible, Book of Mormon, Book of Doctrine and Covenants, or the STAR. By doing so, they would breed less mischief, do themselves more good, and bring less disgrace on the cause of God.

How much more consistent with our profession, would it be, if instead of exposing and ridiculing the weak points of our brother's character, we take the advice of inspired men, and endeavour to cover his infirmities, turn a deaf ear to his detractors, and receive joyfully any thing which would add to his good report; and instead of shunning and slandering him, teach him his duty, advise, reprove, and exhort him, and more especially, uphold him at the throne of grace. This course of conduct, instead of alienating him from us, would gain his confidence, esteem, and gratitude, and draw down upon us the blessing of God.

THOMAS B. BOURNE.



## HISTORY OF JOSEPH SMITH.

*(Continued from page 361.)*

The following letter was written by John Murdock, a High Priest, (who had previously been with the Church in Thompson,) to Salmon Gee, Elder of the Church in Thompson:—

Kirtland, February 11, 1833.

Beloved brethren and sisters in the Lord and Saviour Jesus Christ, I beseech you in the bowels of mercy to remember the exhortation which I gave you while I was yet present with you, to beware of delusive spirits. I rejoice that our heavenly Father hath blessed you greatly, as He has also me, in enabling me to speak the praises of God and the mysteries of the kingdom in other tongues according to the promise: and this without throwing me down or wallowing me on the ground, or any thing unbecoming or immoral; also, without any external operation of the system, but it is the internal operation and power of the Spirit of God, so that I know that those odd actions and strange noises are not caused by the spirit of the Lord as is represented by brother King. Therefore in the name of the Lord Jesus Christ, by the spirit of the living God, according to the authority of the Holy Priesthood committed to me, I command brother Thomas King, (as though I were present,) to cease from your diabolical acts of enthusiasm, and also from acting as an Elder in this Church of Christ, until you come and give full testimony to the High Priests in Kirtland, that you are worthy of that holy calling; because those are the things of God, and are to be used in the fear of God; and I now not only command you, but exhort you in behalf of your soul's salvation, to submit, and let Brother Gee be upheld by the prayer of faith of every brother and sister, and if there be this union of spirit, and prayer of faith, every false spirit shall be bound, and cast out from among you.

My beloved children in the bonds of the Gospel, and the bowels of mercy, which is the everlasting love of God, I do beseech you to live faithful and in obedience to the commandments of God; and in the name of the Lord Jesus, I say, the blessings of God shall attend you.

JOHN MURDOCK.

February 12.—Having received Seaton's paper, from Rochester New York containing a part of my communication, written on the 4th January, I wrote as follows:—

To N. E. Seaton, Rochester.

Dear Sir,

I was somewhat disappointed on receiving my paper with only a part of my letter inserted in it. The letter which I wrote you for publication, I wrote by the commandment of God, and I am quite anxious to have it all laid before the public, for it is of importance to them: but I have no claim upon you, neither do I wish to urge you, beyond that which is reasonable, to do it. I have only to appeal to your extended generosity to all religious societies that claim that Christ has come in the flesh; and also to tell you what will be the consequence of a neglect to publish it.

Some parts of the letter were very severe upon the wickedness of sectarianism, I acknowledge; and the truth, remember, is hard and severe against all iniquity and wickedness, but this is no reason why it should not be published, but the very reason why it should. I lay the axe at the root of the tree, and I long to see many of the sturdy oaks, which have long cumbered the ground, fall prostrate. I now say unto you, that if you wish to clear your garments from the blood of your readers, I exhort you to publish that letter entire; but if not, the sin be upon your head. Accept, sir, the good wishes and tender regard of your unworthy servant.

JOSEPH SMITH, jun.

February 13th.—A Council of High Priests assembled to investigate the proceedings of brother Burr Riggs, who was accused of not magnifying his calling as High Priest, but had been guilty of neglect of duty, of abusing the Elders, and of treating their admonitions with contempt. After the Council had considered the case, brother Riggs agreed to make satisfaction, but did not shew much humility.

February 15th.—In a Council I ordained Harpin Riggs, and Isaac McWithy Elders.

February 17th.—In Conference I ordained John Johnson to the office of Elder.

February 26th.—A special Council of High Priests assembled in Zion, to take into consideration the letter to Brother Phelps, of the 11th January and the revelation called the Olive Leaf, reread in my letter, and the epistle of Orson Hyde and Hyrum Smith, in behalf of the



Conference of High Priests of the 14th of January: and Oliver Cowdery, William W. Phelps, and John Carrill were appointed a committee to write an Epistle from the Conference to the brethren in Kirtland; which was written and sanctioned by the Conference.

The same day a Conference of High Priests was again called in Kirtland, concerning brother Burr Riggs, who was accused of neglecting to make satisfaction to the Church as he had agreed, and disgracing the High Priesthood by neglect of duty, and saying he did not care how soon he was cut off from the Church, &c. He was cut off by a unanimous vote of the Council.

February 27th, 1833.—I received the following revelation:—

*A word of Wisdom, for the benefit of the Council of High Priests, assembled in Kirtland, and the Church; and also the Saints in Zion. To be sent greeting—not by commandment nor constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all Saints in the last days; given for a principle with promise, adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints.*

Behold, verily, thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation, that inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your Sacraments before Him. And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make. And again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again, hot drinks are not for the body nor belly.

And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be

used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and these hath God made for the use of man only in times of famine and excess of hunger.

All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain. And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom, and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

March 8th, 1833.—I received the following:—

*Revelation to Joseph Smith, jun., given March, 1833.*

Thus saith the Lord, verily, verily I say unto you, my son, thy sins are forgiven thee, according to thy petition, for thy prayers, and the prayers of thy brethren, have come up into my ears; therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time.

Verily I say unto you, the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come; nevertheless, through you shall the oracles be given to another; yea, even unto the Church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house.

And again, verily I say unto thy brethren, Sidney Rigdon, and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom; as also through your administration the keys of the school of the Prophets, which I have commanded to be organized, that thereby they may be per-



fects in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration they may receive the word, and through their administration the word may go forth unto the ends of the earth, unto the Gentiles first, and then behold, and lo, they shall turn unto the Jews; and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the Gospel of their salvation.

For it shall come to pass in that day, that every man shall hear the fulness of the Gospel in his own tongue, and in his own language, through those who are ordained unto this power, by the administration of the Comforter, shed forth upon them, for the revelation of Jesus Christ.

And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and Presidency, and when you have finished the translation of the Prophets, you shall from thenceforth preside over the affairs of the Church and the school; and from time to time, as shall be manifest by the Comforter, receive revelations to unfold the mysteries of the kingdom, and set in order the Churches, and study, and learn, and become acquainted with all good books, and with languages, tongues, and people. And this shall be your business and mission in all your lives, to preside in Council, and set in order all the affairs of this Church and kingdom. Be not ashamed neither confounded; but be admonished in all your high-mindedness and pride, for it bringeth a snare upon your souls. Set in order your houses; keep slothfulness and uncleanness far from you.

Now, verily I say unto you, let there be a place provided as soon as it is possible, for the family of thy Counsellor and Scribe, even Frederick G. Williams: and let mine aged servant Joseph Smith, sen., continue with his family upon the place where he now lives, and let it not be sold until the mouth of the Lord shall name. And let thy Counsellor, even Sidney Rigdon, remain where he now resides, until the mouth of the Lord shall name. And let the Bishop search diligently to obtain an agent, and let it be a man who has got riches in store—a man of God, and of strong faith; that thereby he may be enabled to discharge every debt; that the storehouse of the Lord may not be brought into disrepute before the eyes of the people. Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. Let your families be small, especially mine

aged servant Joseph Smith, sen., as pertaining to those who do not belong to your families; that those things that are provided for you, to bring to pass my work, are not taken from you and given to those that are not worthy, and thereby you are hindered in accomplishing those things which I have commanded you.

And again, verily I say unto you, it is my will that my handmaid, Vienna Jaques, should receive money to bear her expenses, and go up unto the land of Zion; and the residue of the money may be consecrated unto me, and she be rewarded in mine own due time. Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the Bishop, that she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time: therefore, let them cease wearying me concerning this matter. Behold, I say unto you, that your brethren in Zion begin to repent, and the angels rejoice over them; nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. McLellan, neither with my servant Sidney Gilbert; and the Bishop also, and others have many things to repent of; but verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me: for she shall not be removed out of her place. I, the Lord, have spoken it. Amen.

Having come to that portion of the ancient writings called the Apocrypha, I received the following:—

*Revelation, given March 9th, 1833.*

Verily thus saith the Lord unto you, concerning the Apocrypha, there are many things contained therein that are true, and it is mostly translated correctly; there are many things contained therein that are not true, which are interpolations by the hands of men. Verily, I say unto you, that it is not needful that the Apocrypha should be translated. Therefore, whoso readeth it, let him understand, for the spirit manifesteth truth; and whoso is enlightened by the Spirit, shall obtain benefit therefrom; and whoso receiveth not by the Spirit, cannot be benefitted, therefore it is not needful that it should be translated. Amen.

March 12th.—A Council of High Priests assembled in the school-room of



the Prophets, and decided that Horace Cowen and Zerubbabel Snow, Amasa Lyman and William Cahoon, Jenkins Salisbury and Truman Wait, journey east on a Mission, two by two, as written. Brothers Cowen and Salisbury were ordained the same time.

March 15th.—A Council was called to consider the case of Brother Lake, from Wooster, who came professing to have received revelations. On investigation, it was unanimously agreed, that said Lake was under the influence of an evil spirit, and his license, as Priest, was taken from him. The same day I received the following:—

*Revelation to Enoch, on the order of the Church for the benefit of the poor. Given*

*(To be continued.)*

*to the Saints in Kirtland, March, 1833.*

Verily, thus saith the Lord, I give unto the united order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant Shederlaomach, that ye shall receive him into the order. What I say unto one, I say unto all.

And again I say unto you, my servant Shederlaomach, you shall be a lively member in this order, and inasmuch as you are faithful in keeping all former commandments, you shall be blessed for ever. Amen.

Great joy and satisfaction continually beamed in the countenances of the school of the Prophets, and the Saints, on account of the things revealed, and our progress in the knowledge of God.

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## The Latter-day Saints' Millennial Star.

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SATURDAY, AUGUST 7, 1852.

EMIGRATION.—From all quarters we hear that the hearts of the Saints, especially the poor ones, are set Zionward, and that they feel determined to exert themselves, and wait upon the Lord, so that they may, by faith, prayer, and works, search out their way to Zion, in answer to the call of the First Presidency for the Saints to come home from the nations.

This determination is laudable and praiseworthy, and we feel like recommending the Saints to go to with their might, and set their hearts upon the gathering, and make it a matter of much prayer and supplication before the Lord, that the way may be made manifest for them to go to the Land which the Lord has blessed. Those who have faith that they shall be enabled to emigrate next season, should use all honourable exertions to obtain available means, and make all things and circumstances subservient to this end in righteousness. Of course we do not intend to say that the Saints must neglect the duties that lie immediately before them, in order to prepare for their gathering, for if they do this, they will find it hard to go up to Zion, and retain the Spirit of the Lord in their bosoms; but we wish the Saints to do the duties that lie before them, and prepare with all that remains of their energy and means to escape from the corrupt nations of Babylon, and plant themselves in Zion, before the storm of God's judgments sweeps through the habitations of the wicked and the unbelieving, and makes the earth desolate.

All persons who are Saints at heart as well as in name, will study to act righteously, and leave their native land in an honourable and creditable manner; for righteousness and integrity are good and heavenly principles, and will bring honour and reward from heaven and from good men, whether they are practised in Great Britain, or the Great Salt Lake Valley; therefore we say to all who hold the name of Saints, leave your native land in an honourable and praiseworthy manner, that a healthy influence may be left behind you, and that your fellow countrymen may afterwards be constrained to inquire into the motives which actuated you, and induced you to sacrifice the



comforts of home and fatherland for the hardships of a long and arduous sea and land voyage to a strange country, and peradventure they will be led to walk in your footsteps, and follow you to Zion, and thus bring praise, honour, and glory to your Father in Heaven, and become as jewels in your crown at a future day, for they will not fail to call you blessed for the light you held out to them, and the example you set before them, when their minds were enveloped in the gross darkness, superstition, and prejudice which characterise the multitudes of the Gentile nations at the present time.

### PURITY AND KNOWLEDGE.

*(From the Deseret News.)*

Every thing which tends to the prosperity and advancement of the Kingdom of God on the earth, tends to the same objects in the heavens; for the Saints, while here, are laying a foundation for their exaltation hereafter; and although they may cease from their labours, such as produce weariness, fatigue, and sorrow, yet their works will follow them, and continue to increase and multiply upon their hands, forever and ever, even so long as they shall continue to increase, and spread abroad, and acquire dominions in the eternal world; yet fatigue, combined with their works, will not be their companion, as it is while dwelling here in mortality.

Hence the saying of the Saviour to those who should go forth to preach His Gospel and prune His vineyard for the last time, if they continued faithful in all things they should become renewed in their bodies, and not go hungry or thirsty, they should run and not be weary, they should walk and not faint. This is a blessed promise, and has been the means of sustaining many of the Elders of Israel in their travels, at home and in foreign countries; for many have realized the fulfilment of these promises and rejoiced therein; and the principle is equally good, and may with equal propriety be applied to the Saints who are labouring at home to sustain the families of the Elders who are abroad proclaiming the Gospel, or are labouring to prepare for the reception of the Saints who are coming home, provided they labour with the same singleness of heart, and unyielding devotion to the interests of Zion, as the Elders feel who are abroad in foreign lands among strangers, and have no friend but God to depend upon for food, strength, support, and direction in all things.

The greater purity of body the Saints can attain unto before death, the less change will necessarily have to take place before the resurrection; for in the resurrection the body must be perfect, and consequently the nearer towards perfection we arrive at here, the nearer and more rapidly we approach a glorious resurrection, and the less time we may have for our spirits to be separated from our bodies, while our bodies are undergoing a purification and change in their graves; and the more intelligence we acquire in this state of existence, the more we will have to carry with us into the next or higher state, consequently the more exalted will be our introduction to the eternal worlds.

Knowledge is power, and the more a man knows, the greater good he is capable of doing, and his reward will be according to his works; and although, through the vanity of man, it is true that "knowledge puffeth up," yet it is not so with the Saints, while in the exercise of a right spirit, but it tends rather to make them more humble, while they become more powerful and Godlike; but it is the foolish that are puffed up with knowledge, and such as are not edified with charity or Godlike love; self love is their god, and that true love that casteth out fear has no place with them.

Purity and knowledge being requisite qualifications for all Saints to prepare them to enter into the presence of the Father, we have no time to idle away, no spare moments to loiter about the stores, the post office, or any of the public offices or halls of assembly. If the Saints have special business at such places, let them transact that business as speedily as possible, and depart, giving room to others to do their business; and when the business hours of



each successive day are closed, the merchant, the clerks, the business men want and need the succeeding hours and evenings to count their cash, to balance their books, to put up their mails, and to arrange their business for the future day; and any unnecessary delay of the people in retiring from the public places, when their business is completed, is a hindrance to public

affairs, which ought not to be countenanced by the Saints, who need every moment they can get, to wash and purify their bodies, feast their minds, and prepare for the coming of the Lord Jesus Christ. Wise men receive hints thankfully, and profit by them, while fools wait for kicks, and then receive them most ungratefully. Let the Saints be wise.

## EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

(Continued from page 350.)

"The grand characteristic of all narcotic substances, is their *anti-vital* or life-destroying property. When they are not so highly concentrated or energetic as to destroy life instantly, they produce the most powerful and often the most violent and distressing vital reaction, which causes a corresponding degree of exhaustion, depression, and prostration; and they often destroy life, purely by vital exhaustion in this violent and continued vital reaction. But when the discriminating sensibilities of the system have been depraved by the habitual use of these substances, and its powers of giving a sympathetic alarm greatly impaired, these same substances, even the most deadly in nature, if the quantity be only commensurate with the degree of physiological depravity, may be habitually introduced into the stomach, and even received into the general circulation and diffused over the whole system, and slowly but surely destroy the constitution, and always greatly increase the liability to disease, and almost certainly create it, and invariably aggravate it, without any of those symptoms, which are ordinarily considered as the evidence of the action of a poison on the living body; but on the contrary, their stimulation is attended with that pleasurable feeling, and agreeable mental consciousness, which lead the mind to the strongest confidence in their salutary nature and effect."—*Graham's Science of Human Life*.

*Hysteria*.—Hysteria, or in common parlance, hysterics, one of the *neuroses*, and a most singular affection, is also to be mentioned as one of the effects of tobacco. Hysteria, although in its original signification, an affection belonging exclusively to females, is, nevertheless, not unfrequently to be found with all its distinctive features in the opposite sex. As is well known, it often causes fits of alternate laughing and crying; and at the same time, the pitiable subject seems to have a heavy ball in the abdomen, that rises towards the stomach, chest, and neck, producing at the same time a sense of strangulation. There is sometimes partial unconsciousness and convulsions. This, then, a nervous disease, is sometimes caused mainly, or in part, by tobacco. Be it understood, however, that I admit there are many cases of hysteria where the drug has had nothing to do in the matter, it never having been used. All I claim is, that tobacco is *one* of the many causes of this most singular disease.

In some parts of the world where females make much use of tobacco, hysteria or hysterics, essentially a nervous disease, is found to be very prevalent. It is to be

observed, however, that, as a general fact, those persons who use tobacco, use also the kindred stimulants, tea and coffee, one or both of them, so that these articles, either of which may cause that disease, produce a portion of the effect caused. I know a pious old lady who would think it a great insult should any one question her title to being a "good Christian." She uses not only strong tea daily, as often at least as morning, noon, and night, but smokes her pipe even much oftener; and what is the result? She has had for many years hysterics so badly that every few weeks she gets the notion into her head that she is at the very point of death. She calls her friends about her to advise and admonish them in the most solemn manner. At one of these times, a worthy daughter of hers, who well understood how the devil was misleading her, said, "Come, mother, let us go over to Mrs. —", a neighbour she much loved, "it will be more pleasant for you to die there." Up the old lady jumped, and went quickly, although, as she would have it, she was on the very point of dying. It would be impossible to tell how much of the sin of using tea, coffee, and tobacco, may be



excused on the score of ignorance in these old Christians; but certain it is, that since more light has gone abroad on the subject, the younger ones will have much to answer for in these things.

*Insanity.*—Tobacco has been ranked among the causes of insanity. On the great principle, that whatever tends seriously to injure the bodily functions, must also necessarily impair in a greater or less degree the mental manifestations, tobacco may undoubtedly be reckoned a cause of mental aberration. If tobacco can produce hypochondriasis and hysteria, as we know it does, certainly we may infer that insanity proper may also be caused by its use. On this head, however, I will merely quote the words of a distinguished authority, Dr. Woodward. He observes; "Tobacco is a powerful narcotic agent, and its use is very deleterious to the nervous system, producing tremors, vertigo, faintness, palpitation of the heart, and other serious diseases. That tobacco occasionally produces insanity, I am fully confident. Its influence upon the brain, and nervous system generally, is hardly less than that of alcohol, and, if excessively used, is equally injurious. The young are particularly susceptible to the influence of these narcotics. If a young man becomes intemperate before he is twenty years of age, he rarely lives to thirty. If a young man uses tobacco, while the system is greatly susceptible to its influence, he will not be likely to escape injurious effects that will be developed sooner or later, and both diminish the enjoyment of life, and shorten its period. In our experience in this hospital, tobacco in all its forms is injurious to the insane. It increases excitement of the nervous system in many cases, deranges the stomach, and produces vertigo, tremors, and stupor in others."

Dr. Chapman of Philadelphia, informed his coadjutor, Dr. Wood, as is stated in the United States Dispensary, "that he has met with several instances of mental disorder closely resembling delirium tremens, which resulted from its abuse, and which subsided in a few days after it had been abandoned."

*Effects on the Teeth.*—The pernicious effects of tobacco on the teeth are easily proved, although it has been pretended by some that tobacco is a preservative of these useful organs. The delusion grew out of the fact, that tobacco is found sometimes to have the

effect of benumbing the nerve of aching teeth. But the teeth of tobacco chewers, who have continued the practice for a considerable length of time, are generally bad, as any one may observe. It was once said in the presence of a clergyman of our acquaintance, that tobacco was good for preserving the teeth, upon which he answered, "That is not true, for on one side my teeth are perfectly good, while on the other side, the one in which I have always kept my cud, there is not a stump left." Query: For what did he use it?

The first and most prominent effect of tobacco upon the teeth is that of softening them. In some instances they become literally worn to the gums, and in others, decay. The mischief is likewise partly caused by indirect effect upon the masticatory organs through the general health, partly by the natural friction of chewing, and partly by the gritty substances the article contains. I know several old men in the country who have from early youth used freely of tobacco in the mode of chewing, and whose teeth are worn quite to the gums, and yet the fangs or roots of the teeth are, in some instances at least, sound. In some of these cases there is also great tremulousness of the nerves, and extreme emaciation of the whole body. Had these individuals not led a country life, spending a great share of their time in the open air, and actively engaged in the healthful duties of farmers, their condition would have been commensurately worse. Concerning the fact that the teeth of tobacco chewers become worn down by the use of tobacco, Dr. Mussey remarks, "I have observed this in the mouths of some scores of individuals in our own communities, and I have also observed the same thing in the teeth of several men belonging to the Seneca and St. Francois tribes of Indians, who, like most of the other North American tribes, are much addicted to the use of this narcotic. In several instances, when the front teeth of the two jaws have shut close, the surfaces of the grinders in the upper and lower jaw, especially where the quid had been kept, did not touch each other, but exhibited a space between them of one-tenth to one-sixth of an inch, showing distinctly the effects of the tobacco, more particularly striking upon those parts, to which it had been applied in its most concentrated state."

The injury of tobacco on the teeth then,



is, first, by direct contact of the poison acting on the vitality of the part; second, through the effect of attrition in wearing them down; and third, indirectly by its pernicious effect upon the fluids of the system and the general health.\*

The *gums* are, in many cases, made to recede from the teeth by the use of tobacco; and when this effect has once taken place, there is no possible means of making them adhere again. Persons often lose teeth in a perfectly sound state, merely by having the gums loose about them. Dr. J. C. Warren, of Boston, judiciously observes "that while tobacco can have no material effect in preserving the bony substance of the teeth, it has a sad influence on their vitality, by impairing the healthy action of the gums."

\* Concerning the effects of tobacco on the teeth, Dr. Alcott observes: "But granting the most which can be claimed for tobacco in the way of preserving teeth—grant that it benumbs the nerves, and thus, in many instances, prevents pain—grant, even, that it occasionally precludes all other decay, except the premature wearing out of which I have spoken—still, the general truth will remain, that it injures the gums and the lining membrane of the mouth, stomach, and alimentary canal generally, and, in fact, of the lungs also; and thus not only prepares the way for various diseases (to be mentioned hereafter), but spoils the beauty, injures the soundness, and hastens the decay of these organs. It was no doubt the intention of the Creator, that the teeth should last as long as their owner. Yet, in how few of a thousand tobacco-chewers, or smokers, or snuff-takers is this the result!"

*The Mouth.*—It cannot be affirmed that tobacco has any specific effect in causing diseases of the mouth, but that it injures this part as any other powerful irritant might do, cannot be questioned. The gums, as well as the tongue and lips, are very subject to that serious and painful affection, cancer. Dr. Warren, before quoted, is as good authority in surgery as can be referred to. He observes: "For more than twenty years back, I have been in the habit of inquiring of patients, who came to me with cancers of these parts (the gums, tongue, and lips), whether they used tobacco, and if so, whether by chewing or smoking. If they have answered in the negative as to the first question, I can truly say, that, to the best of my belief, such cases of exemption are exceptions to a general rule. When, as is usually the case, one side of the tongue is affected with ulcerated cancer, the tobacco has been habitually retained in contact with this part. The irritation of a cigar, or even from a tobacco pipe, frequently precedes cancers of the lip. The lower lip is more commonly affected by cancer than the upper, in consequence of the irritation produced on this part by acrid substances from the mouth. Among such substances what is more likely to cause a morbid irritation, terminating in disease, than the frequent application of tobacco?"

I believe cancers, severe ulcers, and tumours, in and about the mouth, will be found much more common among men than women. Since the former use tobacco much more generally than the latter, may not this be a cause?

## THE MORMONS.

(From the *New York Herald*.)

A happier people, perhaps, do not exist on the face of the earth than the Mormons. They have made "the wilderness to blossom like the rose." They roll in abundance. They live on the fat of the land. They work like a colony of beavers, all in harmony; and they enjoy themselves in the most improved Oriental style. They open their convivial dances with singing and prayer, and after a royal supper, and a Virginia break-down, they

close with the Apostolical benediction, towards day-break, from the mouth of the Prophet himself. They have more industry, more religion, and probably more rascality, among them than any other community of Saints of the Anglo-Saxon stock. They practise the doctrines of the Old Testament; they believe in the New. And, in addition to all this, they have a Koran of their own; the motto of which is—that God is great, and Brigham Young



is His Prophet. Their government, civil, religious, and social, is the most curious admixture of Mahometanism, Judaism, Christianity, Socialism, Paganism, and Infidelity. They are *imperium in imperio*—a separate kingdom of the patriarchal ages within the limits of the United States. Their history is the wonder of the age; their preservation through persecutions, expulsions, pestilence, famine, and their wanderings through the Rocky Mountains, is miraculous: their success, their increase, and prosperity, nearly a thousand miles from the borders of civilized life in any direction, surrounded on every side, in the heart of the continent, by almost impassable mountains and deserts, are still more

marvellous. In all this they are entitled to a proper share of credit. It is all due to hard work, perseverance, faith, singing, dancing, and prayer, and plenty of warm and cold bathing—salt and fresh—but above all to faith, hard work, music and dancing, and singing, and prayer.

[Wonderful people these "Mormons"! The world cannot comprehend them. The world never could comprehend Saints. The people of the Lord always were, and always will be, a peculiar people. And really the world has been so many centuries without Saints, that it is perfectly bewildered at their character, now they have some living specimens before them. But "Wisdom is justified of all her children."—ED.]

## VARIETIES.

CRUELTY to a female is the crime of a monster.

HE who waits to do a great deal of good at once will never do any.

THE man who does not know how to leave off, will make accuracy frivolous and vexatious.

IT is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world.

MODERN society places a greater gulph between the rich and the poor than between the wretch and the pure.

THE Roman Catholics of Pittsburg are erecting a cathedral, which, when finished, will accommodate over ten thousand people.—*Cincinnati (U.S.) Atlas*.

HENRY CLAY, the celebrated American statesman, died at Washington on Tuesday, June 29th, at seventeen minutes past 11 o'clock a.m., after a lingering illness.

No man was instrumental, either actively or through neglect, to another's demoralization, that he was not made to feel the recoil of his conduct on himself.—*Saint Patrick's Eve*.

TOBACCO IN SALT LAKE CITY.—A gentleman writing to us from Salt Lake City, says:—"You will confer a favour on our California emigrants by advising them to procure all the tobacco they want before leaving the States, as it is impossible to procure any at this place."—*St. Joseph (U.S.) Adventure*.

THE SCHOOLMASTER ABROAD.—Some friends were conversing the other day upon the careful attention essential to punctuation, when one of the party abruptly delivered the following astounding verdict:—"Punctuation! What's the use of studying punctuation? Look at Mr. B——; he is the most punctual man in the world, and he never studied punctuation in his life!!"

ON Monday, July 5th, at five o'clock p.m., a most frightful accident occurred at Staten Island, opposite New York. The ferry-boat *Hunchback* had arrived at Staten Island, when the bridge between the boat and the shore gave way, precipitating about 100 persons in the water. The bodies of 14 females had been recovered. It was expected that from twenty to thirty lives were lost.

PAUPERS IN FRANCE.—During the last half century pauperism has been on the increase in France. More than £150,000,000 given to charities in various ways have not perceptibly abated the evil. At Paris the bureaux will only give aid to unmarried persons who are more than sixty-four years of age; married couples having at least three children; widows or widowers having at least two children; and persons either sick or suffering under bodily infirmities, which renders them unable to work.—*London Weekly Paper*.



THOUGH reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation that forms our judgment.

BLUE DRESSES.—The beautiful ultramarine blue in the prints (cotton), which have been so much worn, is fixed by an ingenious process that may be thus briefly described. The blue is mixed with white of egg, which in its raw state is perfectly soluble in water; it is then put into the steam chest in the usual way, when the white of egg is, so to speak, boiled, and being then insoluble in water, the colour is fixed. The most beautiful goods exhibiting the greatest variety of design and colours are obtained by this process of printing with steam colours, and subsequently with blocks in the manner of block-printing.—*Art Journal*.

PREVALENT CAUSE OF INSANITY IN HIGH LIFE.—In a lecture delivered at the Royal Institution, Dr. Conolly, of the Hanwell Lunatic Asylum, speaking of the moral treatment of the insane, stated as the result of the experience of his whole life, that distorted views on religious subjects are the cause of at least two-thirds of the cases of mania in ladies, especially those belonging to the upper classes. Touching with all reverence on the proper study of religious books, Dr. Conolly lamented that morbid brooding over subjects of theology and points of doctrine is such a fruitful cause of mental diseases; and he remarked that of all forms of insanity religious monomania is the one most prone to lead its unfortunate possessor to the commission of suicide. Although Dr. Conolly's remarks pointed generally to the impropriety and danger of persons—ladies especially—abandoning themselves to self-guidance, and over-prolonged contemplation on subjects of religious controversy, he severely commented upon the injurious effects of those poisonous literary emanations appearing without authority, and dignified most improperly by the name of "religious."—*Family Herald*.

סֵלָה—SELAH.—The learned are at great variance as to the etymology, meaning, and application of this word; but in examining the opinions of all, we shall perceive that the greatest part agree that it represents a certain sign for changing the melody, which also appears the most probable. The Targum translates it, in Psalm xlv. 4, by לְעֶלְמִי עֲלָמִין (for ever and ever), which may have been the cause of some Rabbins considering it to have this meaning. Aben Ezra, however, very justly proves the incorrectness thereof by quoting the passage, עַל מִי מְרִיבָה סֵלָה, and considers it, therefore, to express only an affirmation, to enforce the truth of what has been said. According to his opinion, it corresponds somewhat with the English *truly*. D. Kimchi says, "As it appears to me, this word has no connection with any thing that precedes or follows, but expresses the modification of a melody; for we only find it used in songs, as in the Psalms and the prayer of Habakkuk, which was also sung, as is mentioned at the end of לְמִנְצָה בְּגִיטוֹתַי. I think that the root thereof is סָלַל; the ה is paragogic, as is evident from its having always the accent on the penult. The meaning of this root is 'to raise,' which, applied to the derivation סֵלָה, we may consider it to indicate 'the raising of the voice.'" Moses Mendelssohn perfectly coincides with this opinion: he only adds, that it refers to the raising of the voice to the preceding verse, it being sometimes written at the end of a chapter. Among the Christian writers, some, absurdly enough, consider it to be composed of the two first notes in music; viz., *sol*, *la*, contracted *selah*. Very correct is the opinion of Herder on this subject. He says, that the Orientals like a monotonous music, which, to the Europeans, appears melancholic; but at certain places they suddenly change the tone, and go over into another melody. This was probably the object of *selah*, as a *nota bene*. When it stands at the end of a Psalm, it must have indicated that another Psalm should be added to it, as was very usual. The 16th chapter of 1 Chron. is composed of parts of four Psalms; and probably Psalms xxxii. and xxxiii. were sung together. The Greek translates *selah* by διαψαλμα, which Suidas and others explain by μελωδίας εναλλαγῆς, *concentus mutatio* (change of melody).—A. FISCHER.—*Jewish Chronicle*.



## COME HOME YE SAINTS TO ZION.

Arise all ye Saints of most excellent worth,  
 The hour of deliv'rance is come:  
 The call is gone forth to the ends of the earth,  
 "Come home, come to Zion, come home."  
 'Tis the voice of the Seer—'tis the voice of the Lord—  
 'Tis the voice of the Spirit indeed.  
 Through Brigham, and Heber, and Willard, this word  
 Has come forth in the time of your need.  
 O ye poor of God's people, you've long been oppress'd,  
 And your necks have bow'd down to the yoke,  
 But the time is fast nearing when you shall be bless'd,  
 And your sore-galling fetters be broke.  
 Though now you're in bondage in proud Babylon,  
 And by Gentiles regarded with scorn,  
 Yet that long-wished redemption has e'en now begun,  
 From the trials and sorrows you've borne.  
 Apostles and Prophets anointed of God,  
 Have sought out a home in the west,  
 And thousands of Saints in their footsteps have trod,  
 And found it a sweet place of rest.  
 The rich vales of Ephraim all others outvie,  
 And the Saints with their fatness are fill'd;  
 The land yields its increase for them to enjoy,  
 And there's freedom to plant and to build.  
 And now with hearts grateful they stretch forth their hands,  
 To their brethren across the wide sea,  
 And with strong invitation they urge them in bands,  
 To go home, where the Saints can be free.  
 Then arise, British Saints, in a great company,  
 Arise and no longer delay;  
 Then arise scatter'd Israel, where'er you may be,  
 Nor longer in Babylon stay.

Liverpool.

JOHN JAKES.

ERRATA.—In the "Quarterly List of Debts, &c." in STAR No. 21, for "Dundee £28 9s. 11½d." read £39 4s. 11½d. For "Monmouthshire £16 9s. 7d." read £35 12s. 5½d.

## LIST OF MONIES RECEIVED FROM THE 15TH TO THE 22ND JULY, 1852.

W. L. N. Allan .....	£ 2 0 0	Brought forward .....	£16 0 0
J. Alexander .....	5 0 0	William Parry .....	1 10 0
Edward Frost .....	2 0 0	David James .....	2 0 0
J. W. Pembroke .....	2 0 0	W. G. Mills .....	2 0 0
J. Memmott .....	5 0 0	J. Taylor .....	5 0 0
Carried forward .....	£16 0 0		£26 10 0

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## KNOWLEDGE.

*(From the Deseret News.)*

Knowledge or intelligence is progressive, here and hereafter. Some have supposed that it would make but little difference with them whether they learned much or little, whether they attained to all the intelligence within their reach, or not, while they tarry in this world, believing, that if they paid their tithing, went to meeting, said their prayers, and performed those duties which were specially commanded, that it would be well with them, and that as soon as they should lay off this mortal body, they should see as they are seen and know as they are known, that they should know all things, even as much as those their brethren who devoted all their time and talents to acquiring information and rolling on the Kingdom of God, regardless of wealth, personal aggrandisement, or the fears, frowns, and flattery of the world.

But this is a mistaken idea, and will cause every soul to mourn who embraces and practices upon it, when that soul arrives in the world of resurrected bodies, (should it be so very fortunate as to get there); for there they will realize, to their sorrow, that God required of them in this world, not only obedience to His revealed will, but a searching after His purposes and plans, such as would be made manifest unto those who through faith and patience were ready and willing to devote all their powers, faculties, and possessions, in labouring to advance the highest interests of His Church and Kingdom on the earth.

If, when we enter on another state of existence, we shall see as we are seen, that is, as some suppose, we shall see and comprehend God our Eternal Father, as He sees and comprehends us, then Gods will cease to be; then all the glories of the celestial kingdom will cease to be; those regions of light and glory will be thrown into chaos, and the sublime object of the eternal residence we have been seeking after will be annihilated, so soon as all beings therein become equal in knowledge; for the great, supreme I AM thereof is the glory of that Kingdom, and His glory consists in the pure intelligence He possesses over and above His dependents and the creatures of His creation. When they shall arrive at the same standard of knowledge with Himself, they will know as much as He, and He will have no more dominion or rule over them, and that, then, would be the final end of man's celestial greatness; being as big as his God, he could rise no higher, but would have to live in chaotic confusion for ever.

Is this what the Saints are seeking after? No! This is what constitutes the glorious beauties of Lucifer's dominions, they are all confusion, and anything short would be a hell to him and his subjects. All the hosts of hell are striving for the mastery, to know how they shall get above their leader, their god, and this would make confusion in any kingdom. But our God, the Father of our spirits, has wisely ordained the most perfect order throughout



all his dominions, and in that order He Himself is the head, for though there are lords many and gods many, to us there is but one God who is the Father of our Lord and Saviour Jesus Christ, and he is our elder brother; and the higher we exalt them in our estimation and acts, the greater our glory.

Jesus communicates to his Saints, his younger brethren, what he will and when he will, according to their faith and obedience; for the Kingdom is his to establish, by subduing and bringing into subjection all things that are willing to be governed by the laws regulating his kingdom, which were given him by his and our Father; and when he hath brought all things in subjection unto himself, then shall the Son, our elder brother, be subject unto his and our Father, even as the Son now requires us to be subject unto himself, that God may be all in all, and over all, even according as He possesses knowledge beyond and over all the creatures of His creation.

Knowledge is power, or in knowledge consists power; and because God knows more than any of His creatures, He controls them at His pleasure; but could man arrive at the same knowledge with his God, He could have no more control over him, and we should again meet that chaotic confusion which constitutes hell. Order reigns in heaven, confusion in hell.

What then shall be done, if man is a creature of eternal progression, the time must certainly arrive when he will know as much as God now knows, be his progress ever so small. Admit the truth that man was made in the image of his God, and the difficulty is solved at once; for if man was created or formed in His image, He of course was once a man, and from manhood, by continual progression, became God, and He has continued to increase from His manhood to the present time, and on the same principle he may continue to increase without limit. And man also may continue to increase in knowledge and power, as fast as he pleases, and strive to become godlike, but God having greater experience, can increase the faster, consequently man can never come up even with his maker, so as to know his God as his God knows him.

What then, is the meaning of the expression, "see as we are seen, and know as we are known?" It is that we shall see all things below us, in our scale of

existence, as God sees us and all things below Him in His scale of existence; for if we could see all that God sees, we should know as much as God knows, and God would cease to be God to us, for the Godhead signifies knowledge and power; and did man know as much as God, power over man would cease with God, and all heaven would be converted into a republic of Bedlam. But God by His knowledge has reserved the crown to Himself, and for His own use; and where the crown is, there is necessarily implied a kingdom; and where a kingdom is, a king. Consequently the government of Heaven cannot be a republic, according to the perceptions of a wicked world; and if it were, there could be no king, for his subjects being equal in knowledge with him would dethrone him; and there would be an eternal quarrel who should preside or sit in the chair of State, or act as umpire among his equals.

Who that is anxiously looking for a glorious hereafter would ardently desire such a state of things, such an order of government in the eternal worlds, so that he might go down to his grave in peace, shouting hallelujah! *vox populi vox Dei*, (the voice of the people is the voice of God,) the people omnipotent reign! and when we get beyond the veil of this mortal existence, we shall stand just as good a chance to be elected President of the whole as the God we adore.

Is this the glorious uncertainty that calms the souls of the Saints, while they contemplate the realities of eternal worlds, and their resurrection unto lives eternal? If it be, their hopes are vain, their faith is vain, and all their labor, toil, privations and sufferings are in vain, and in the end they will reap a reward according to their labors, sown to the wind to reap the whirlwind, which will prove them chaff instead of wheat.

But the Saints know in whom they have believed. Their God is King of kings, and Lord of lords; His dominion is over all, and He controls the workmanship of His hands as it pleaseth Him; He hath made known His decrees, and He will execute them.

In this the Saints rejoice, that their God knoweth all things pertaining to His dominions, and consequently has power to control all things in relation to His children, just as He pleases; and though all the creatures of His creation should cry



*vox populi vox Dei*, he would say unto them, I am God and there is none else beside me to dictate my works; do ye therefore whatsoever I command you; and he that doeth no more than I command, and seeketh not the interest of my kingdom, with his whole soul, and of his own accord deviseth not ways and means for the prosperity and good of my household

is an unprofitable servant; such are not sons but bastards; and such will leave my work, and will follow their love of money, which will cause them to run after the god of their own choice, and leave my people, and go down to perdition; or if they be saved at all, it will be to inherit a lesser glory, and be ruled over instead of being rulers.

## HISTORY OF JOSEPH SMITH.

(Continued from page 377.)

On the 18th of March the High Priests assembled in the school-room of the Prophets, and were organized according to revelation, in prayer, by S. Rigdon. Doctor Hurlbut was ordained an Elder; after which Elder Rigdon expressed a desire that himself and Brother F. G. Williams should be ordained to the office to which they had been called, viz., that of Presidents of the High Priesthood, and to be equal in holding the keys of the kingdom with Brother Joseph Smith, jun., according to the revelation given on the 8th of March, 1833. Accordingly I laid my hands on Brother Sydney, and Frederick, and ordained them to take part with me in holding the keys of this last kingdom, and to assist in the Presidency of the High Priesthood, as my Counsellors; after which I exhorted the brethren to faithfulness and diligence in keeping the commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart would see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understandings opened by the Spirit of God, so as to behold many things. I then blessed the bread and wine, and distributed a portion to each; after which many of the brethren saw a heavenly vision of the Saviour, and concourses of angels, and many other things, of which each one has a record of what they saw, &c.

March 23rd.—A Council was called for the purpose of appointing a committee to purchase land in Kirtland, upon which the Saints might build a Stake of Zion. Brothers Joseph Coe and Moses Daily were appointed to ascertain the terms of sale of certain farms; and Brother Ezra

Thayre to ascertain the price of Peter French's farm. The brethren agreed to continue in prayer and fasting for the ultimate success of their mission.

After an absence of about three hours Brothers Coe and Daily returned and reported that Elijah Smith's farm could be obtained for four thousand dollars; and Mr. Morley's for twenty-one hundred; and Brother Thayre reported that Peter French would sell his farm for five thousand dollars. The Council decided to purchase the farms, and appointed Ezra Thayre and Joseph Coe to superintend the purchase; and they were ordained under the hands of Sydney Rigdon, and set apart as general agents of the Church for that purpose.

On the 26th March a Council of High Priests, twenty-one in number, convened for the general welfare of the Church, in what was then called Zion, in Jackson County, Missouri. On account of a revelation, my letter, and an Epistle from the Church in Kirtland, a solemn assembly had been called, and a sincere and humble repentance manifested, insomuch that on the 26th of February, one month previous, a General Epistle had been written in Conference, which was satisfactory to the Presidency and Church at Kirtland. At the sitting of the Council of the 26th of March, according to the plan taught at the solemn assembly, which was, that the seven High Priests who were sent from Kirtland to build up Zion, viz.—Oliver Cowdery, W. W. Phelps, John Whitmer, Sidney Gilbert, Bishop Partridge and his two Counsellors, should stand at the head of affairs relating to the Church, in that section of the Lord's vineyard; and these seven men, with the common consent of the Branches comprising the Church



were to appoint presiding Elders, to take the watch care of the several Branches, as they were appointed. Now, therefore, as many of the High Priests and Elders went up to Zion, and commenced regulating and setting the Branches in order, allowing themselves as much power by the authority of their Priesthood, and Gift of the Holy Ghost, as those set apart and appointed to preside over the Branches; it became necessary to call the Council now spoken of, to set in order the Elders of Israel; when, after a long discussion, it was decided from the revelations, that the order taught in the solemn assembly was correct; and that the Elders, when they arrived at Zion, were bound by the authorities set in the Church, to be submissive to the powers that be; their labours and callings being more particularly to push the people together from the ends of the earth to the places the Lord appointed. This decision in Council gave general satisfaction, and the Elders soon saw the beauty of every man in his place.

April 2nd.—F. G. Williams was appointed, by a Council of High Priests, an agent to superintend and employ men to labour in the brick-yard on the French farm, also to rent the farm. The French farm was purchased on account of the stone quarry thereon, and the facilities for making brick, each essential to the building up of the city. The Council also instructed brother E. Thayre to purchase the tannery of Arnold Mason, in Kirtland.

On the 6th of April, in the land of Zion, which was within the western boundaries of the State of Missouri, about eighty official, together with some unofficial members of the Church, met for instruction and the service of God, at the Ferry on Big Blue river, near the western limits of Jackson County, which is the confines of the State and the United States. It was an early spring, and the leaves and blossoms, like a glimpse at paradise, enlivened and gratified the soul of man.

The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom. It being just 1800 years since the Saviour laid down his life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation, they had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together, and all the sons of God shouted for joy; when Israel eat the "Passover" as wailing came up for the loss of the first-born of Egypt; and they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sung that electrifying strain, "*Peace on earth and good will to man;*" and the solemnities of eternity rested upon them. This was the first attempt made by the Church to celebrate her birth-day, and those who professed not our faith talked about it as a strange thing.

While the Church was thus rejoicing, the news from abroad was, that 30,000 out of the population of 100,000 had died of starvation, in consequence of the famine produced by three years' drouth, followed by a flood in the Cape de Verd Islands; that sixteen shocks of an earthquake had been felt the previous February, at St. Kitts and Nevis, in the West India Islands; that the Polish Jews were about to visit Jerusalem; that war was raging between Turkey and Egypt; that a great fire had occurred in Liverpool; that volcanic eruptions, wars and rumours of wars, were prevailing in different sections of the earth, and fire-balls and fearful signs were seen in the heavens, with many other alarming appearances, which caused the hearts of the wicked to tremble, none of which were more awful than the continued spread of the Asiatic cholera in Europe, which had already swept from the earth, in the short space of fifteen years about sixty millions of inhabitants. (See *Evening and Morning Star*, April, 1833.)

(To be continued.)

DR. BARTH writes from the interior of Africa, that grains of gold have been found in two rivers which flow into Lake Tehad, and that the mountains there abound with it.—*Doncaster Gazette*.

It is calculated that out of every 100 persons who have gone to California, 50 have been ruined; 40 are no better than they would have been had they remained at home; five, a little better; four, still better; and one has made a fortune.—*Family Herald*.



## EXTRACTS FROM A TREATISE ON TOBACCO BY JOEL SHEW, M.D.

(Concluded from page 381)

"From the habitual use of tobacco, in either of its forms, of snuff, cud, or cigar, the following symptoms may arise:—A sense of weakness, sinking or pain at the pit of the stomach, dizziness or pain in the head, occasional dimness or temporary loss of sight, paleness and sallowness of the countenance, and sometimes swelling of the feet, an enfeebled state of the voluntary muscles, manifesting itself sometimes by tremulousness, weakness, squeaking, a hoarseness of the voice, rarely a loss of voice, disturbed sleep, starting from early slumbers with a sense of suffocation or feeling of alarm, incubus or night-mare, epileptic or convulsive fits, confusion or weakness of the mental faculties, peevishness and irritability of temper, instability of purpose, seasons of great depression of the spirits, long fits of unbroken melancholy and despondency, and, in some cases, entire and permanent mental derangement."—DR. MUSSEY.

*The Taste.*—That tobacco injures the taste—I mean in a physiological sense—is almost too notorious to need mention. Those especially who chew are injured in this respect. Every one must have observed the dull and almost obliterated taste of the tobacco-chewer. Plain and wholesome food is utterly insipid to him. He must have every thing seasoned in the highest manner, and even then he often wonders that the food is so insipid. Luscious fruits, which are so pleasant to the undepraved palate, the tobacco-chewer loses all relish for, and often entirely abandons their use. And the worst part of this whole matter is, that tobacco, by blunting the keen sensibilities of the parts concerned, leads men to an almost ungovernable desire for strong drink. And there is another evil, which is, that when inebriates, who have been users of tobacco, reform, they practice still greater excess in the use of the abominable weed, to answer in some degree the cravings for alcoholic stimulus. The bad habit of using tobacco, then, works evil in two ways: first, to cause the individual to desire a stronger stimulus; and, second, when the stronger stimulus is discontinued, to take more and more of the tobacco, in order as far as may be to make up for that stimulus.\*

\* Dr. Adam Clarke remarked, that "so inseparable an attendant is drinking on smoking, that in some places the same word expresses both: thus *peend*, in the Bengalee language, signifies to *drink* and to *smoke*. It is with pain of heart that I am obliged to say that I have known several who, through their immoderate attachment to the pipe, have become mere sots." George Sullivan said, "that the tobacco pipe excites a demand for an extraordinary quantity of some beverage to supply the waste of glan-

*The Voice.*—Publicspeakers not unfrequently make a liberal use of tobacco, sometimes by smoking, sometimes by chew-

dular secretion, in a proportion to the expense of saliva; and ardent spirits are the common substitutes; and the smoker is often reduced to a state of dram-drinking, and finishes his life as a sot." And the learned and sagacious Dr. Rush remarked, "that smoking and chewing tobacco, by rendering water and other simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits," and that "hence the practice of smoking cigars has been followed by the use of brandy and water as a common drink." Also some years ago a writer in the *Genius of Temperance* (American) said that his practice of smoking and chewing tobacco "produced a continual thirst for stimulating drinks;" and that this tormenting thirst "led him into the habit of drinking ale, porter, brandy, and other kinds of spirits, even to the extent, at times, of partial intoxication;" and then he added, "I have reformed; and after I had subdued this appetite for tobacco, I lost all desire for stimulating drinks."

The inhabitants of Northern Siberia, male and female, we are told, swallow the smoke of tobacco for the purpose of bringing on a stupefaction, as pleasurable as that of drunkenness to the spirit-drinker. But this is what the good and Christian lovers of tobacco would call the intemperate use of the delectable weed—the good thing God has given with which to soothe the heart. But as in the case of spirit-drinking it would, we think, be a somewhat puzzling question in the science of morality, to determine precisely how many quids, how many pipes full, how many "pinches," and how many cigars, in short, what precise quantity would in any given case come under the head of *Christian moderation*.

The senses of *sight*, *smell*, and *hearing*, are also injured by the use of tobacco.



ing, and sometimes by both. Some clergymen find themselves unable to preach unless the pipe or quid has been resorted to just before commencing the pulpit exercises. They feel a troublesome dryness of the mouth and throat. That these individuals are sincere in their belief concerning the good effects of tobacco in their cases, there can be no doubt. They are as honest as the old women are, who cure their tea-headaches with an extra "good strong cup,"—when they assert that tea is one of the best things in the world to cure headache with; and the latter are not more mistaken than the former. This dryness and parched condition of the throat, are of themselves symptoms of a diseased condition of the part. At first the habit of using tobacco was commenced foolishly, or perhaps by the advice of some physician, who knew no more of the true science of healing than the man who put the cart before the horse. Why cannot these would-be wise men of the profession, who have so often recommended tobacco for the difficulties of the throat, remember, *that the constant and habitual use of any medicine, however good, will, with indubitable certainty, wear itself out; and that the effects which at first appeared to be good, become ultimately, in all cases of long-continued use, bad.* This axiom, be it remembered, holds good in the use of all drugs. What were at first the symptoms of cure, become by long-continued use, the symptoms of disease.

There are cases in which this tendency to dryness of the throat in public speaking would, without the use of tobacco, become so severe, and the hoarseness so great, that it would be very difficult to proceed in the exercise. However if persons will persevere, and rid themselves wholly of the noxious drug, they will find that within a reasonable time—a few weeks, or at most, months, the unpleasant symptoms will pass off. Especially will this hold true, if at the same time other proper means be used to invigorate the general system and its local parts; such as exercise daily in the open air; bathing, tepid, cool, or cold, according to the season of the year and the individual's strength; washing and rubbing well the throat frequently with the hand wet in cold water; gargling with the same; and the use of water as the only drink; these and the like means, in connection with complete and entire abstinence from tobacco, are the natural and

best means that can be resorted to in such cases.

It will be inferred, then, from these remarks, that tobacco, like tea, coffee, and all stimulants that tend to inflame the fauces, throat, and other parts concerned in speech, is injurious to the voice.

"Tobacco when used in the form of snuff," says Dr. Rush,\* "seldom fails of impairing the voice, by obstructing the air." "The truth of this remark, though made about half a century ago, we see verified in the case of thousands of public speakers. It is not the snuff-taker alone, however, who injures his voice by tobacco, though the injury which he sustains may be most immediate and severe. By the dryness of the nasal membrane, which chewing and smoking produce, these vile habits have a similar effect. The smoke of the tobacco contains many fine particles of the weed itself, which lodge in the passages. These particles exert a destructive influence on the nerves of every part they touch. The smoke itself also contains a great portion of the deadly spirit or power of the tobacco, and operates on the nerves of every part it touches in the same destructive manner. Besides this deadly influence on the nerves, the acrid power of the tobacco operates injuriously on the muscular tissues and delicate fibres of the organs of voice."†

*Consumption.*—In reference to the effects of tobacco on the respiratory organs, it becomes a question of great importance, whether it has any effect in causing that dreadful disease, consumption; a malady that has become so common in the United States as to be termed the *American* disease; a malady which, when firmly seated upon the individual, can rarely, if ever, be cured. Our country is becoming more and more settled, and should therefore, other things being equal, become also more healthy. There can, however be no doubt that within the last fourth of a century this disease has increased in the United States. Since railroads, canals, steamboats, ships, and other means of conveying the so-called luxuries of life from the different parts of the world to almost

\* It is, I presume, generally known that Dr. Rush gave perhaps more attention to investigations concerning the human voice than any other physician who has ever lived. His writings on this subject are probably the best extant.

† Dr. Alcott.



every nook and corner of our wide country, have been so much improved, the dietetic and other hygienic habits of our people have become much changed. Thus it is, doubtless, in part that consumption has, within that time, become more frightful in its ravages than when a state of greater simplicity obtained.

As to the use of tobacco, I am well aware it will be objected that females, who, in our country, seldom use the article, are yet very subject to consumption. But the disease is hereditary in a large proportion of cases. In such cases, the effect of unfriendly agents would be only the more rapidly to develop the disease. There being no public registry of births and deaths in most parts of the United States, it would be difficult to form an opinion as to whether males or females suffer most from this disease.

But it cannot be doubted that tobacco has an influence in many cases, in causing and developing consumption. While the narcotic effect of the plant is exerted on the nervous system, we know that inflammation and ulceration of the throat are often found in cases of those who smoke freely. A short, hacking cough is also to be observed, attended sometimes with the bringing up of dark, grumous blood. On the whole, no important part of the system is so liable to disease as that delicate structure, the lungs. I have known of some cases, and heard of numbers of others, in which tobacco has been at least a prominent cause in developing consumption. This has been proved true from the fact, that on discontinuing the use of the drug, a great amelioration of the symptoms has taken place, and in some cases a complete cure has been thus effected.

It will be understood, then, I do not affirm that tobacco is the principal cause of the fearful ravages of consumption in our country. The causes are many and complex, and need deep study and investigation to enable us to arrive at accuracy of results. Could we know the whole truth in the matter, we should doubtless find that, besides a variety of debilitating habits, the use of stimulants and narcotics, such as wine, spirits, tea, coffee, and tobacco, have had much to do in causing and developing this most stealthy and insidious disease.

Any agent whatever that poisons the system, however gradually, may cause ulceration and destruction of the lungs.

*Palpitation of the Heart.*—A nervous palpitation of the heart is often caused by the use of tobacco. This effect may be produced either by the action of the narcotic on the nervous system, or indirectly through its effect upon the stomach, which, in certain diseased states, acts by sympathy on the heart, producing the palpitation. I am certain that any physician who will carefully observe a sufficient number of cases of palpitation, will find that I am correct in this position. Many a man has been treated a long time for what was termed a *heart disease*, and without any good effect whatever. In many of these cases, the great and most important thing necessary has been to *abstain from all use of tobacco*. But here I must observe, also, that the use of strong tea and coffee very often produces the same results; so that, if the disease had been caused principally by tobacco at first, and if this were discontinued, and not the former articles, the user of tobacco would, in many instances, fail of obtaining a cure. Avoid tobacco, tea, and coffee—in short, all narcotics—this is the rule; a practice which, followed faithfully and perseveringly, will in every case be attended with the best results.

*Difficulty of Breathing*—The use of tobacco besides tending to cause and develop consumption, has sometimes the effect of impairing the function of respiration. I think any one who will observe closely, and notice those persons who have been addicted to smoking for fifteen or twenty years, and in many cases a less time, will perceive that the respiratory function does not go on as perfectly as it ought. There is a kind of *wheeziness* of the breathing; the man is *short-winded*, so to say. I have seen, in numbers of instances, this difficulty exhibited in a remarkable degree. A great smoker is never a great pedestrian.

There is also the sudden starting and choking sensation, with a feeling of weight and great oppression about the heart, with, at the same time, an extreme difficulty in taking in the breath. That tobacco is the principal cause of these difficulties has been proved, as when the article is discontinued the symptoms soon vanish.

It is to be observed, however in this connexion, that both tea and coffee used freely, do in some cases cause these last-mentioned nervous symptoms of breathing, and oppression about the heart. Any nar-



cotic, persevered in, may bring about these results. It is the effect of the poison upon the nervous system generally in these cases.

A case is quoted by the Rev. Mr. Lane, in "Mysteries of Tobacco," from Dr. Clarke, as follows: "A person of my acquaintance who had been an immoderate snuff-taker for upwards of forty years, was frequently afflicted with a sudden suppression of breathing, occasioned by a paralytic state of the muscles, which serve for respiration. The only relief she got in such cases was from a cup of cold water poured down her throat. This became so necessary to her, that she could never venture to attend even a place of public worship without having a small vessel of water with her, and a friend at hand to administer it! At last she abandoned the snuff-box; the muscles re-acquired their proper tone, and in a short time after, she was entirely cured of her disorder, which had been occasioned solely by her attachment to her snuff-box."

*Indigestion.*—In the country parts of the United States, we often find persons who tell us it is absolutely necessary for them to use tobacco. They were in the habit of "*spitting up their food*," for which the doctor told them to commence taking it. The oracle of the doctor is the veriest law and Gospel whenever it agrees with the propensities of patients. But I have known some well-meaning, pious people brought into the habit in this way, and when once it is fixed upon them, not one of a hundred has the power to leave it off. That there is such an effect of tobacco in certain cases of indigestion (spitting up food), there is no doubt. It happens in this wise; the stomach has been worried and goaded habitually with too much, and improper kinds of aliment; perhaps the brain has been for a long time subjected to too much excitement, which is always visited to a greater or less extent upon the stomach; by a severe attack of sickness with imprudent dosing, or perhaps by dosing in a smaller and more continued way, the stomach has become so weak that often a part of the food is rejected.

Now in such cases the symptom is a good one rather than otherwise. If too much is given for the weak and debilitated stomach to do, it is better if it have power to eject a part of its load. It can then go on more favourably in the fulfilment of

its difficult task. But the tobacco is taken, the organ is stupefied into the submission of retaining its load. Thus the very symptom which patient and physician are combatting in such a case is a good one, and ought not to be interfered with, except that less food should be taken. But such advice, physicians know too well, is never obeyed, nor are people apt to pay for a thing so simple as that. Hence it is that physicians often find it necessary to advise differently from that which they know would be in reality the best.

As to the symptom in question, I say, unhesitatingly, it is better not to interfere with it by administering drugs; and especially a drug that fixes a habit so strong and ungovernable upon the system as the use of tobacco. Use the natural means of invigorating the *whole* system, and thus the weak part will become strengthened. By no other means can it be. It is easy to give stimulants which will delude the individual for the time, but harm is the only and inevitable result from such practice; and in no case should the stomach be given too much to do.

Among the great and almost innumerable family of symptoms belonging to indigestion, there is none that may not be caused by tobacco. Spitting up food, pain in the stomach, acidity, heart-burn, loss of appetite, disrelish for all simple articles of food and drink, eructations, flatulency, constipation, constipation alternating with diarrhoea, palpitation, tremulousness, fulness in the head, giddiness, stupor, depression of spirits, weakness of the eyes, wasting of the flesh (but in some cases the opposite extreme), derangement of the liver, pallor of the countenance and sallowness—such are some among the multitude of symptoms that are known to be caused by the use of this detestable drug.

*Constipation.*—Some persons who suffer from constipation, smoke in the morning for the purpose of causing the bowels to act. The cathartic effect of tobacco is one of its prominent results when taken in considerable quantity. And it is also true, that with many persons in whom there is a tendency to torpor of the bowels, the smoking of a cigar will bring about this result. Whether the effect be a good one, let us inquire.

How does a cathartic or aperient substance act thus to cause the peristaltic motion of the colon or lower bowel? By its action, indirectly, as an undue and un-



natural stimulant to the part. This is the case with all such substances; and who does not know that the habitual use of any article of the kind never cures the difficulty—only in the end makes it worse? Look at the immense amount of pill-taking in the United States, the most pill-gulli-

ble and pill-accursed country on the face of the earth. What an amount of mischief is thus done the health, *by keeping up a mode of drugging the system for evils which the drug appeared at first to remedy?*

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### The Latter-day Saints' Millennial Star.

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SATURDAY, AUGUST 14, 1852.

TOBACCO.—In the present Number we conclude some rather lengthy extracts upon the subject of Tobacco, which we presume have not been uninteresting to our readers. The extracts we have given explain in a very clear and intelligible manner the nature and properties of this noxious weed, and its deleterious effects upon the human system. We feel that this subject is one of considerable importance, and that it should not be passed over carelessly, nor treated lightly by the Saints of God; for not only physically, but intellectually and morally, does this poisonous plant exert a baneful and degenerating influence throughout that community which may be habituated to its use.

It appears truly marvellous that men, who otherwise are regarded as men of sense, intelligence, and wisdom, should evince such an ardent attachment to an article naturally so repulsive to the senses of those who are practically uninitiated into the mysteries of its use. We can only account for such perverted appetites upon the principle that there exists in the human mind a constant disposition to run away from the principles of purity and life, and pursue the opposite.

"Tobacco is not for the body, neither for the belly, and is not good for man." So says the Word of Wisdom—the Word of the Lord. Yet how few Saints seem to realize this. It is truly astonishing to hear the paltry excuses which are urged, and the frivolous objections which are started to cover up the delinquency of non-compliance with this, as well as other precepts contained in the Word of Wisdom. A certain schoolmaster once entered his schoolroom, and discovered several of his scholars indulging in the luxury of burning and whiffing the famous narcotic, a practice obnoxious to the regulations of the school; he interrogated them closely as to their reasons for adopting the prohibited habit; one gave as a reason, that he smoked for the toothache, a second gave another reason, until the last boy's reason only remained to be explained; by this time the most accountable and unaccountable reasons had been put forward, and the solitary youngster seemed at his wit's end to find an original why and wherefore to the searching query, when he suddenly astonished his inquisitor by the startling declaration that he smoked for *corns!* And, if the truth were revealed, the reason why so many Saints adhere to the use of tobacco, is because of their "*corns!*" or, in other words, they have adopted the practice, until it has become part and parcel of their nature, and the essence of tobacco has become part and parcel of their physical constitution, and they feel unable to summon sufficient resolution and moral courage to shake off the incubus, and free themselves from the chain of slavery which this odious practice subjects them to.

It is certainly abominable for a person of delicate lungs, in taking a walk with the hope of obtaining a breath of sweet, pure air, to ever and anon meet with persons with the consequence of Nabobs, puffing the most nauseous vapour from their mouths,



and poisoning the atmosphere for yards around them. It is said, in the good Book, that when God made the earth, &c., he pronounced all things very good; consequently the atmosphere was pure and invigorating; and we wonder what moral right any man has to seek out a foolish invention to contaminate, and impregnate with pestilential vapour, disease, and death, that atmosphere which an Almighty and All-wise Creator organized pure, health-inspiring, and life-giving. We know none whatever. And it is a still more indecent, filthy, and disrespectful thing to behold men, otherwise of a decent, clean, and respectable appearance, manifesting a countenance set off with copious streams of some fluid, not unlike in appearance thin treacle or molasses, trickling from the corners of the mouth, or the nasal organs, whilst from the same locality is emitted a sickening influence, extremely disgusting and repulsive to senses of ordinary acuteness.

Whatever may be said in favour of those brethren or sisters, who from their infancy to an advanced age have been drilling themselves in this Gentile practice of using tobacco, &c., until they feel as though death would be preferable to an abandonment of the pleasures of the pipe, we think not a sentence can be advanced in extenuation on behalf of those of younger years, who may be addicted to the worship of this nauseous drug. If the older Saints who may use tobacco would exhibit a little moral courage, and be determined to overcome this pernicious practice, they would find the task much more easy of accomplishment than they might at first imagine, and the very victory over their false appetites would give a degree of dignity to them which would raise them in the scale of being, and bring them one step nearer to the purity and perfection of the inhabitants of redeemed worlds. Their senses of taste and smell would be much improved, and rendered more keen and discriminating, they would enjoy their food with a relish before unknown, whilst the odorous perfume exhaled by ten thousand herbs and flowers, which grace this magnificent creation of our God, would convey to their olfactory nerves sensations of pleasure and delight, of which they had previously little conception.

It should be the ambition of the younger Saints to steer clear of those foolish, hurtful lusts and practices which are followed and indulged in with such avidity by the Gentile nations, so that they may become "clean vessels" for the Lord to show forth His power, and manifest His glory to the inhabitants of the earth, and thus become mighty and honourable instruments in His hands in the great work of renovation and restitution, and be had in everlasting remembrance among the sanctified. Upon the rising generation of Saints will devolve the greater share of the responsibility to become a peculiar people, holy unto the Lord, shewing forth His praises unto the ends of the earth.

Let those Saints therefore who hope to live long on the earth, and witness the purity, majesty, and glory of Messiah's kingdom, as it unfolds itself to the nations, seek diligently to purify themselves in body and in spirit, and to follow those practices which will be commendable in Zion, and will not bring reproach at the coming of the Lord Jesus Christ.

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DEPARTURE.—Elder G. P. Dykes, whose Farewell Address appears on another page, embarked on board the *Western World*, hence for New York, on the 23rd ult., after a sojourn in Europe of two years and a half. During this period, this worthy servant of the Lord has laboured diligently to build up the Kingdom of God in Britain, Denmark, and Germany; and his labours have been signally honoured of God, especially in Jutland, a province of Denmark, in establishing flourishing Branches of the Church, and in bringing many precious souls into the true fold of the good



Shepherd. His labours in Germany have been principally confined to the translating and publishing of the Book of Mormon in the German language.

Much praise is due to Elder Dykes for his indefatigable exertions during his mission to Europe, and his soul must surely be filled with pleasure and satisfaction in retrospection of the success with which they have been crowned. He departs from these shores with our blessing, and we feel confident that the European Saints will not forget him in their supplications before the throne of grace, that he may be safely wafted over the watery world to the bosom of his family, and that the Spirit of the Lord may continue to rest upon him, and direct his movements in all time to come.

THE NEWPORT ACCIDENT.—We have received authentic information concerning the late accident at Newport, and find that the account given in the *Liverpool Mercury* and other papers was greatly exaggerated. The party had not sat down when the first indication of the roof falling in was observed, and had all retired to another room when it fell in, being about fifty minutes from the time the ceiling was seen to crack, excepting a few who were engaged in removing the services, and some who remained from curiosity. It is truly astonishing what little confidence can be placed in newspaper reports, especially when the subject pertains to the Latter-day Saints, and this is another exemplification of the difficulty editors experience in telling the truth either for or against us.

#### HIGHLY INTERESTING FROM SCANDINAVIA.

PERSECUTIONS AND BAPTISMS.—EXTRACT OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, July 16th, 1852.

Dear Brother S. W. Richards,—I feel to bless and thank the English Saints for all their acts of kindness to me during my four months stay with them, for I have not forgotten them, though separated from them. I shall long remember the winter I spent in the Church in the British Islands, and especially our General Council, on the 6th of April, at London. When I parted from all the brethren who speak English, and left the English shores, I began to feel in no small degree what a blessing it was to enjoy the society of affectionate Saints, with whom I could pray, sing, and associate, and converse in my own native tongue, wherein I was born. It seemed almost like going from home.

After I parted with you and all the brethren at London, I went direct to Hull, took the first steamer, and left on the 21st of April. I crossed the German ocean, and landed at Copenhagen on the 26th April. I found Elder P. O. Hanson in the office. Elder J. Forssgren had just returned from Aalborg and Fredricia, and Elder H. P. Jensen from Hamburg. The brethren had been anxiously looking out for me to come, and I met with such

a warm reception, that I almost forgot I was in a land of strangers. We had a joyful meeting; my presence seemed to inspire them with increased strength and courage.

Elder Forssgren, it seems, had felt seriously the heavy responsibility that Elder Erastus Snow rolled upon his shoulders when he left. I took him into my room, prayed with and for him, comforted and blessed him according to his desire. He feels first rate now, and is doing well, and has been all the time. He has done a great and good work in this land, for which I feel thankful, and feel to pray for him with all my heart, that he may lead out many Saints with him, and rejoice with them in Zion as the fruits of his labours.

Some excitement had been got up here as well as in other lands, in consequence of the Official Reports of those fugitive defunct judges of Utah, urged on, as usual, by apostates and priests, indicating hostility against this office, but not serious.

The large hall, in the heart of the city, in which Elder Erastus Snow held his last Conference, and which the Saints ex-



pected to occupy during the season, was, however, refused them, under pretence of fear of its being molested and damaged by the populace, if the "Mormons" were suffered to preach repentance and remission of sins in it. We hired another, and had the writings made out, but before the lady who owned the hall signed them legally, she happened to call on a policeman who told her such a pitiful tale that she dare not accept the money, and put her signature to them, though she afterwards regretted calling on the police, so her hall stands empty. We also applied for the Baptists' meeting house, as Mr. Münster was about giving it up, and breaking up his congregation, but the proprietor seemed little inclined to let us have it, so we are without any other hall than the one we always occupied. But perhaps it is all right, at present it cannot be helped anyhow, but the consequence is, a couple of hundred Saints are deprived of hearing public preaching on the sabbath, for want of a hall sufficiently large.

Several of the Elders have been taken up by the police under different pretexts, such as vagrants, impostors, and the like; and after being carried about from place to place, and held in custody and imprisonment for several days, have been sent to Copenhagen at last, to the captain of police, and then let go again with this advice, to go and preach to their own countrymen. As one of them (brother Johnson) happened to be a Swede, we have taken their advice, and sent him into Sweden, to the place of brother Forssgren's nativity and former labours, for it appears the seed he sowed there is springing and sprouting up; for although they succeeded in driving him out of the country, he has many friends there, and they could not prevent them, after he was gone, from believing the words he spoke to them. I am informed that the king of Sweden himself is not in favour of banishing out of his country his own native-born subjects, as brother Forssgren was, for preaching remission of sins to the people in the name of Jesus Christ, nor of their being punished without his sanction; and if this matter gets fairly out, it may be difficult to persuade him to spare those priests always. I would not think it strange if in time the Lord brought many souls out of that land, with a high hand and an outstretched arm. We have received an

excellent letter from brother Forssgren's father and friends since brother Johnson's arrival among them. The branch there, though small, is increasing, and the prospect is fair. I pray that they may be armed with righteousness, and go forth with the power of God.

We sent two other young Elders over to the southern shores of Sweden; they were very soon hurried out by the priests, assisted by the police, the fruit of which is, a young man, I do not recollect his name, who is left there, has since baptized several persons, and has organized a little Branch.

They have also been trying again to put down "Mormonism" in the island of Falster, where brother Forssgren was once mobbed, and near the same place where Elder Bruhn was so unmercifully beaten last winter. You know the spirit of "Mormonism" is bad stuff to put out, if it fairly gets to blazing; it is like fire shut up in one's bones, or a torch in a sheaf of stubble; in fact, I believe the Prophet says, the stubble shall be burned up by it; and it sometimes breaks out and burns unawares, and burns the fingers of many.

A number of rude lawless fellows, with a policeman having a sword girded on his thigh, at the head of the gang, entered the dwelling of brother Thompson the other day in the presence of his family: the policeman brandished his sword and threatened brother Thompson's life; he however eluded their grasp, and made his escape out of the house, and hid himself. The pretext for this outrage was that there were "Mormon missionaries" secreted in the house, or something of that sort; but finding none, they finally left, doing little else than breaking in the windows of his house and insulting his family. From this and some other more recent cases it would appear to a mountaineer, that the police of the North sustain about the same relation to the Latter-day Saints as the wolves do to the more peaceful animals on the plains.

We have just received a note from Aalborg from Elder V. D.—s to the following effect:—while he was holding a little meeting one afternoon at a farmer's house in Vensyssel, he was molested by a set of lawless fellows who came into the house and commenced pricking him with awls, broke up the meeting, drove him out of the house, followed him out, run after him, and beat him with



sticks and clubs. Having got away from them with his blood running down his back, he entered a house where he was washed, anointed, blessed, and got to bed by brother Thompson. The rest of the brethren and sisters having escaped, after about one hour the mob returned to the house where he lay in bed, tore the sheets, dragged him out into the field, intending to throw him into the creek, but seemed to have been prevented by the power of God, (similar to what those four ruffians were prevented from cutting off Joseph's head after he was shot at Carthage,) and they left him there naked on the field. This is not the first time this promising young man has been insulted, abused, and roughly handled by his own countrymen, for preaching to them faith, repentance, baptism for the remission of sins, and the laying on of hands. As I have just learned, that the Elder that Elder Erastus Snow intrusted with the Iceland mission has apostatized, and been drowned, I think of sending Brother D—s there to take his place, as I am quite as anxious for the Gospel to be preached in Iceland as in South America or India.

I have just received another letter from brother Goodwinson, who accompanied the brother spoken of on the Iceland Mission, and he wants some one to go over and help him. He says he is surrounded with many friends who are believing, and some, like the good old household of Cornelius, wish to be baptized, and are waiting for some one to come with authority from God to baptize them with water and the Spirit; for there is no one there holding the Priesthood at present. I pray the Lord of the harvest to send more faithful labourers into the field, for the harvest is great, the fields are white, and the labourers are few.

Our Norwegian Mission has met with a very friendly reception, at Brevig, at Frederickstad, and at Oster Prusöer, where a small Branch of the Church has been organized, consisting of half a dozen members. Elder H. P. Jensen, to whom it is intrusted, is now there, and with two other brethren, Elders Ominsen and Falkman, and a supply of books from this office, is opening the work in different directions. We received a letter a few days since from them, also one from quite an influential man there, who, with his wife, was baptized in this city sometime before I came. He informs us, that though he

has many friends, there is considerable excitement there, and the people are opening their eyes a little to see what these things mean.

There have been about forty baptized in Bornholm of late, and the work is spreading in that island; also about the same number in the Aalborg Conference; fifteen or twenty in Copenhagen since I came here, and smaller numbers in different directions among the Branches in the country. Elder Aagreen is baptizing some on the Isle of Mäer; some have been baptized on the west coast near Ring Kyöbing; Elder Bruhn is holding large meetings near Pestör, on the South of Zealand; brother Skauby writes there is a favourable opening at Dhouly, near Aohuns. So you see the work continues to spread and branch out a little though against a tide of opposition, like a vessel ploughing the current of the Mississippi; and so great is the opposition that it is sometimes dangerous to baptize openly; and if it is found out that even servants are favourably disposed to hear, they are perhaps dismissed, or their master is visited by a priest, and they proscribed.

The Elders though mostly young are spirited and blessed. Brother Erastus seems to have gathered around him some promising young men, and planted a little nursery that I hope will grow up trees to bear much fruit.

The *Skandinaviens Stjerne* is also on the increase in circulation; several periodicals have copied some important pieces from it; and, I am happy to say, to their credit, others have spoken against religious proscription or personal persecution of Latter-day Saints. I am also informed that the Queen reads our writings sometimes, and it is well known that many influential men, as well as the King himself, are in favour of liberal principles to some degree. So you see we are neither powerless nor friendless, though our petition fell through without as much effect and consideration as we wished. But it has opened the eyes of statesmen a little to what is going on, and has been publicly noticed and spoken of.

Brother Forssgren has just come in from Bornholm, where he has been labouring the week past with brother Svenson; he says he has experienced an abundant flow of the Spirit in speaking to a very large and respectable congregation of people, among whom three or four priests



rose up and commenced contending with him. The result is, he has baptized twelve or fifteen more, and left the fire glowing all over the country.

I have experienced a slight weakness in my lungs and back, and find my health a little impaired, perhaps in consequence of a change of climate and diet, or confinement and mental labour, rather than active life to which I have been accustomed at home.

Elders Forssgren and Hanson join with me in kind love to you and all the flock over which God has made you steward.

With sentiments of high consideration, I remain, as ever, your faithful friend and brother in the bonds of the New and Everlasting Covenant.

WILLARD SNOW.

#### ELDER DYKES'S FAREWELL TO THE SAINTS IN EUROPE.

Brother S. W. Richards.—Dear Sir,—As my labours in Europe have closed for the present, and to-morrow I expect to sail for the west, permit me through the *STAR* to say farewell to the Saints in this land, also to those in Germany and Denmark, whom I love in the truth, for the truth's sake. My continual prayer is that God, our Heavenly Father, will bless them all in temporal as well as spiritual blessings, that they may be speedily gathered out from Babylon, and receive their inheritance in Zion, among the children of Joseph, that they may be sanctified in holiness, and prepared for that Sabbath of rest which remains for the people of God.

Since my last, published in *STAR* No. 22, Vol. xiii., I continued my labours in Germany, until the translating, revising, printing, and stereotyping of the Book of Mormon in the German language were

completed, according to the directions of Elder John Taylor. Being succeeded in the presidency of the mission there by Elder Daniel Carn, who was sent from Salt Lake City for that purpose, I took my departure from Hamburg for this country, and have spent a few weeks in the very pleasant society of interesting and warm-hearted Saints, by which I feel refreshed and strengthened for my journey.

Offering my sincere thanks and grateful acknowledgments to God, our Heavenly Father, in the name of Jesus Christ, for His protecting care that has been over me unto this day, and also sincerely thanking the Saints for their great kindness, I bid them all farewell for the present.

I subscribe myself, your humble and obedient servant in the New and Everlasting Covenant.

G. PARKER DYKES.

Liverpool, July 22, 1852.

#### VARIETIES.

LET the shipwrecks of others be your sea marks.

MOST men are slaves, because they cannot say "No."

THERE are now 53 Roman Catholic convents, and 1,500 nuns in England.—*Family Herald*.

SOUND ADVICE.—The following sound advice occurs in an Almanack:—"If you wish to have a shoe of durable materials, you should make the upper leather of the mouth of a hard drinker; for that never lets in water."

GOLD IN NOVA SCOTIA.—The *Halifax British American* says:—"There is no doubt whatever that gold—real, veritable gold—has been discovered in Nova Scotia, in large quantities, and of great purity. Samples have been forwarded to scientific men in this city."

STEAM-BOAT EXPLOSION.—About three o'clock this morning (July 5) the steam-boat *St. James*, Captain Thomas Clarke, exploded her boilers at Point Aux-herbes, on lake Pontchartrain, and some fifteen or twenty of her passengers, among whom were judge Preston of the Supreme Court, J. M. Wolfe, and John L. Sheed, of the Mint, lost.—*New Orleans Picayune*.



THE Bible was first divided into chapters in the year 1253.

IDLENESS—the sure pilot-fish of crime and shame.

FIRE AT BOSTON, U.S.—A destructive fire broke out on Saturday afternoon, July 10th, at Boston, and proved the largest that had occurred there for years, destroying nearly fifty buildings, leaving upwards of one hundred families homeless. Loss estimated at 300,000 dollars.

CONFLAGRATION IN LOWER CANADA.—A tremendous conflagration occurred at Montreal, Lower Canada, commencing on the 8th July, destroying property variously estimated at from 3,000,000 to 4,000,000 dollars, including from 1,200 to 1,500 buildings, chiefly those occupied by the poorer classes in the suburbs of the city. It was estimated that nearly 5,000 persons were rendered houseless by this calamity. The fire originated in a baker's shop. The flames raged about two days.

CRIME AMONG THE MENDI AFRICANS.—Mr. Thompson, the Missionary, writes:—Though polygamy prevails to such an extent that a man's greatness is measured by the number of his wives; though so little covering of the body is used generally, and a state of nudity be common among them, yet the public sentiment against adultery is even higher than in many parts of the United States, and is punished with far greater severity, and with this difference: in America, the punishment generally falls (if at all) on the female; in this country, always on the male, while the female escapes unhurt. The adulterer is in some cases severely flogged, in other cases heavily fined, in others sold as a slave, and in others put to death.

SHOCKING CONDITION OF THE CARLISLE HAND-LOOM WEAVERS.—At the Carlisle County Court the following conversation took place between the judge, Mr. T.H. Ingham, and a defendant, a hand-loom weaver, who was sued for a small debt by a Carlisle tradesman:—Judge: Do you owe this money? Yes, sir, I do.—Then why don't you pay it? I will, sir; I am willing to pay it as fast as I can.—As fast as you can! What wages have you? 4s 9d a week.—Nonsense. It is true, sir, I assure you.—4s 9d a week! Yes, sir, that's all; and I have a wife and three children to keep out of it.—Why, what are you? A weaver.—And you say you can't make more than 4s 9d a week? No sir, I can't; and there are hundreds of weavers who can't make more than that as well as I; and they can testify to the truth of what I say. His Honour evidently felt for the poor fellow, and made an order for a small amount monthly.—*News of the World*.

DRUNKENNESS.—When this vice has taken fast hold of a man, farewell industry, farewell emulation, farewell attention to things worthy of attention, farewell love of virtuous society, farewell decency of manners, and farewell, too, even an attention to person; everything is sunk by this predominant and brutal appetite. In how many instances do we see men who have begun life with the brightest prospects before them, and who have closed it without one ray of comfort and consolation! Young men, with good fortunes, good talents, good hearts, and sound constitutions, only by being drawn into the vortex of the drunkard, have become by degrees the most loathsome and despicable of mankind. In the house of the drunkard there is no happiness for any one; all is uncertainty and anxiety. He is not the same man for any one day at a time. No one knows anything of his outgoings or his incomings; when he will rise, or when he will lie down to rest, is wholly a matter of chance. That which he swallows for what he calls pleasure, brings pain, as surely as the night brings the morning.

## THE GOSPEL.

BY M. MORTON.

How lost were our days till we met with the Gospel,  
The creeds and the systems seem'd powerless and vain;  
We ne'er received precepts so suited to save us  
As those by the Priesthood restored again.

In the wisdom of men, we had long been entangl'd,  
And forms without power encirc'd us round;  
But now we rejoice in the hope of redemption,  
And peace to the faithful doth ever abound.



Repentance most needful—(of faith the production),  
Prepares for the laver, our sins to remit;  
And the Spirit that's given for future instruction  
Is receiv'd in the manner Jehovah saw fit.

By the laying on hands of Apostles and Prophets  
Who before have received of its influence pure;  
While the gifts of that Spirit by many are witness'd  
Displaying the Gospel in fulness and power.

May the blessings now sent ever keep us from tossings  
Of Antichrist winds—even doctrines of men;  
And aid our perceptions to see the vain glossings  
That gild error's systems—Amen and Amen.

## WIN AND WEAR.

(Selected.)

There's no royal road to greatness,  
Men must ever climb to fame;  
All the wealth in misers' coffers  
Wouldn't buy a deathless name.  
Is a noble goal before you?  
Would you great achievements dare?  
Brother, then be up and doing,  
Brother, you must "Win and Wear."  
Toil and labour,—never stopping  
Till you make the prize your own;  
For you know 'tis "constant dropping  
Wears away the hardest stone."

Never slack sublime endeavours,  
Nor 'midst cheerless toil despair  
If you'd rise above your fellows,  
Brother, you must "Win and Wear."  
'Tis the lesson nature teaches  
All throughout her wide domain;  
And the text from which she preaches,  
Is "that labour leads to gain."  
Moral worth, and honest merit,  
Brighter crowns than monarchs bear,  
These you never can inherit,  
Brother, these you "Win and Wear."

T. MILLS.

ADDRESSES.—Gilbert Clements, 20, Alton Street, Belfast

A. F. McDonald, 107, Finch Street, Belle Vue, Liverpool.

C. H. Wheelock, care of Mr. James Whitworth, Victoria Street, Ashton-under-Lyne.

NOTICES.—The new edition of the "Doctrine and Covenants," stereotyped, may be had at the following prices :—Morocco, extra, 6s. ; Calf, gilt edges, 4s. ; grained roan, 2s. 6d.

The "Government of God" is now ready. Price, stiff covers, 1s. 9d.

## LIST OF MONIES RECEIVED FROM THE 22ND TO THE 29TH OF JULY, 1852:

William Richards .....	£ 5 0 0	Brought forward .....	£71 14 2
J. W. Boud .....	5 10 0	J. W. Pembroke .....	4 0 0
John Godsall .....	35 4 2	J. McComie .....	5 10 0
Samuel Cornaby .....	10 0 0	G. Roberts (per J. Parry) .....	2 0 0
John Halsall .....	8 0 0	James Linforth .....	6 0 0
George Simpson .....	5 0 0	William Cartwright .....	4 0 0
H. E. Bowring .....	1 0 0	Edward Frost .....	5 0 0
W. L. N. Allen .....	2 0 0		
Carried forward .....	71 14 2		£98 4 2

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 26.—Vol. XIV.

Saturday, August 21, 1852.

Price One Penny.

CORRESPONDENCE BETWEEN HIS EXCELLENCY BRIGHAM YOUNG, GOVERNOR OF UTAH, AND HON. PERRY E. BROCCCHUS, LATE ASSOCIATE JUDGE OF THE SUPREME COURT OF THE UNITED STATES FOR THAT TERRITORY.

*(From the New York Herald.)*

B. YOUNG TO P. E. BROCCCHUS.

Great Salt Lake City, Sept. 19, 1851.

Dear Sir, — Ever wishing to promote the peace, love, and harmony of the people, and to cultivate the spirit of charity and benevolence to all, and especially towards strangers, I propose, and respectfully invite your honour, to meet our public assembly at the Bowery, on Sunday morning next, at 10 A. M., and address the same people from the stand that you addressed on the 8th inst., at our General Conference; and if your honour shall then and there explain, satisfy, or apologize to the satisfaction of the ladies who heard your address on the 8th, so that those feelings of kindness which you so dearly prized in your address can be reciprocated by them, I shall esteem it a duty and a pleasure to make every apology and satisfaction for my observations which you as a gentleman can claim or desire at my hands.

Should your honour please to accept of this kind and benevolent invitation, please answer by the bearer, that public notice may be given, and widely extended, that the house may be full. And believe me, sir, most sincerely and respectfully, your friend and servant,

BRIGHAM YOUNG.

Hon. P. E. Broccchus, Asste. Justice.

P. S.—Be assured that no gentleman will be permitted to make any reply to your address on that occasion.

B. Y.

P. E. BROCCCHUS TO GOV. YOUNG.

Great Salt Lake City, Sept. 19, 1851.

Dear Sir, — Your note of this date is before me. While I fully concur in, and cordially reciprocate, the sentiments expressed in the preface of your letter, I must be excused from the acceptance of your respectful invitation, to address a public assembly at the Bowery, to-morrow morning.

If at the proper time, the privilege of explaining had been allowed me, I should, promptly and gladly, have relieved myself from any erroneous impressions that my auditors might have derived from the substance or tone of my remarks. But as that privilege was denied me, at the peril of having my hair pulled, or my throat cut, I must be permitted to decline appearing again in public on the subject.

I will take occasion here to say, that my speech, in all its parts, was the result of deliberation and care—not proceeding from a heated imagination, or a maddened impulse, as seems to have been a general impression. I intended to say what I did say; but, in so doing, I did not design to offer indignity and insult to my audience.



My sole design, in the branch of my remarks which seems to be the source of offence, was to vindicate the government of the United States from those feelings of prejudice and that spirit of defection which seemed to pervade the public sentiment. That duty I attempted to perform, in a manner faithful to the government of which I am a citizen, and to which I owe a patriotic allegiance, without unjustly causing a chord to vibrate painfully in the bosom of my hearers. Such a duty, I trust, I shall ever be ready to discharge with the fidelity that belongs to a true American citizen—with firmness, with boldness, with dignity—always observing a due respect towards other parties, whether assailants or neutrals.

It was not my intention to insult, or offer disrespect to my audience; and farthest possible was it from my design, to excite a painful or unpleasant emotion in the hearts of the ladies who honoured me with their presence and their respectful attention on the occasion.

In conclusion, I will remark, that at the time of the delivery of my speech, I did not conceive that it contained anything deserving the censure of a just-minded person. My subsequent reflections have fully confirmed me in that impression.

I am, sir, very respectfully, your obedient servant,

PERRY E. BROCCUS.

To his Excellency Brigham Young.

BRIGHAM YOUNG TO P. E. BROCCUS.

Great Salt Lake City, Sep. 20, 1851.

DEAR SIR,—The perusal of your note of the 19th inst., has been the source of some sober reflections in my mind, which I beg leave to communicate in the same freedom with which my soul has been inspired in the contemplation.

With a war of words on party politics, factions, religious schisms, current controversy of creeds, policy of clans, or State clipper cliques, I have nothing to do; but when the eternal principles of truth are falsified, and light is turned into darkness, by mystification of language or a false delineation of facts, so that the just indignation of the true, virtuous, upright, peaceful citizens of the commonwealth is aroused into vigilance for the dear bought liberties of themselves and fathers, and that spirit of intolerance and persecution, which has driven this people time and times again from their peaceful homes,

manifests itself in the flippancy of rhetoric for female insult and desecration, it is time that I forbear to hold my peace, lest the thundering anathemas of nations born and unborn should rest upon my head, when the marrow of my bones shall be illy prepared to sustain the threatened blow.

It has been said that a wise man foreseeth evil, and hideth himself. The evil of your course I foresee, and shall hide myself—not by attempting to screen my conduct, or the conduct of this people, from the gaze of an assembled universe, but by exposing some of your movements, designs, plans, and purposes, so that the injury which you have designed for this people may fall upon your own head, unless you shall choose to accept the proffered boon—the friendship which I extended to you yesterday—by inviting you to make satisfaction to the ladies of this valley, who felt themselves insulted and abused by your address on the 8th inst., and which you have declined to do in your note, to which this is a reply.

In your note, you remark—"If, at the proper time, the privilege of explaining had been allowed me, I should promptly and gladly have relieved myself from any erroneous impressions that my auditors might have derived from the substance and tone of my remarks; but as that privilege was denied me, at the peril of having my hair pulled, or my throat cut, I must be permitted to decline appearing again in public on the subject."

Sir, when was the "proper time" to which you refer? Was it when you had exhausted the patience of your audience on the 8th, after having given a personal challenge to any one who would accept? Was it a proper time to challenge for single combat, before a general assembly of the people, convened especially for religious worship?

How could you then, have "promptly and gladly relieved yourself from any erroneous impression your auditors might have derived from the substance and tone of your remarks," when you knew not from what source your auditors derived those impressions? And was it your boasted privilege, your proper time to fire and "fight your battles o'er again," as quick as you had given a challenge, without waiting to see if any one accepted it? If so, who would you have been likely to hit—ladies or gentlemen?

It was true, sir, what I said, at the close



of your speech, and I repeat it here, that my expressions may not be mistaken—I said in reference to your speech, “Judge Brocchus is either profoundly ignorant, or willfully wicked—one of the two. There are several gentlemen who would be very glad to prove the statements that have been made about Judge Brocchus, and which he has attempted to repel; but I will hear nothing more on either side at this Conference.”

And why did I say it? To quell the excitement which your remarks had caused in that audience; not to give or accept a challenge, but to prevent any one (of which there were many present wishing the opportunity), and every one, from accepting your challenge, and thereby bringing down upon your head the indignation of an outraged people, in the midst of a Conference convened for religious instruction and business, and which, your remarks continued, must have continued the excitement, until there would have been danger “of pulling of hair and cutting of throats,” perhaps, on both sides, if parties had proved equal—for there are points in human actions and events, beyond which men and women cannot be controlled. Starvation will revolutionize any people, and lead them to acts of atrocity that human power cannot control; and will not a mother’s feelings, in view of her murdered offspring, her bleeding husband, and her dying sire, by hands of mobocratic violence, be equally strong and uncontrollable, and especially when tantalized to the highest pitch by those who stand, or ought to stand, or sit, with dignity on the judgment seat, and impart justice alike to all?

Sir, what confidence can this persecuted, murdered, outcast people have in your decisions from the Bench, after you have tantalized their feelings from the stand, by informing them there is yet hope in their case, if they will apply to Missouri and Illinois. I ask you, sir, if you did not know, when you was thus making your plea, that this people have plead with the authorities of those States, which are doomed to irretrievable ruin by their own acts, from their lowest magistrate to their highest judge, and from their halls of legislature to their governors, times, and times, and times again, until they, with force of arms, have driven us from their midst, and utterly refused the possibility of the cries of murdered innocence from

reaching their polluted ears? I ask, sir, did you know this? If not, you were profoundly ignorant; you were possessed of ignorance not to be tolerated in children of ten years, in these United States. But, on the other hand, if you were in possession of the facts, you were wilfully wicked in presuming to tantalize, and rouse in anger dire, those feelings of frail humanity on one hand, and offended justice on the other, which it is our object to bury in forgetfulness, and leave the issue to the decision of a just God.

Your motive, action, or design, you wholly concealed, or you could never have gained a hearing on such an occasion.

As presiding officer in said Conference, did I permit any man to accept your challenge? No, sir, you know I did not; and could you, as a gentleman, ask the privilege to defend your challenge before it was accepted? Don Quixote should not be named in such a farce. No, sir, out of mercy to you I prohibited any man from accepting your challenge. And until the challenge was accepted you had nothing to reply to. When, then, was the proper time you refer to, when you would have replied, and the privilege was denied you? No such time as you supposed, existed.

And now, sir, as it appears from the whole face of the subject, that to-morrow might have been the first “proper time” that might have given you the “privilege of explaining,” and as this courtesy you have utterly refused, and thereby manifest a choice to leave an incensed public in incense still, against your (as they now view it) dishonourable course, I shall take the liberty of doing my duty, by adverting still further to your reply of yesterday. Charity would have induced me to hope, at least, that your speech, in part, was prompted by the impulse of the moment; but I am forbid this pleasing reflection, by your note, wherein you state that “my speech in all its parts, was the result of deliberation and care, not proceeding from a heated imagination or a maddened impulse.” “I intended to say what I did say.” Now, if you did actually “intend to say what you did say,” it is pretty strong presumptive testimony that you were not ignorant, for if you had been ignorant, from whence arose your intentions? And if you were not ignorant, you must have been wilfully wicked; and I cannot conceive of a more charitable



construction to put upon your conduct on that occasion than to believe you designedly and deliberately planned a speech to excite the indignation of your hearers to an extent that would cause them to break the bonds of propriety, by pulling your hair or cutting your throat, willing, no doubt, in the utmost of your benevolence to die a martyr's death, if you could only get occasion to raise the hue-and-cry, and re-murder a virtuous people, as Missouri and Illinois have so often done before you. Glorious philanthropy this; and corresponds most fully with the declaration which, it is reported, on pretty good authority, that Judge Brocchus made while on his journey to the valley, substantially as follows:—"If the citizens of Utah do not send me as their delegate to Washington, by God, I'll use all my influence against them, and will crush them. I have the influence, and the power to do it, and I will accomplish it, if they do not make me their delegate."

Now, sir, I will not stop to argue the point whether your honour made those observations that rumour says you did; but I will leave it to an intelligent world, or so much of that world as are acquainted with the facts in the case, to decide whether your conduct has not fully proved that you harboured those malicious feelings in your heart, when you deliberately planned a speech calculated in its nature to rouse this community to violence, and that, too, on a day consecrated to religious duties, your declaration to the contrary notwithstanding, that you "did not design to offer indignity and insult." When a man's words are set in direct opposition to his acts, which will men believe? His acts all the time. Where, then, is the force of your denial?

One item more from your note, reads thus:—"My sole design in the branch of my remarks which seems to be the source of offence, was to vindicate the government of the United States from those feelings of prejudice, and that spirit of defection which seemed to pervade the public sentiment, &c." Let me inquire what "public sentiment" you referred to? Was it the sentiments of the States at large? If so, your honour missed his aim, most widely, when he left the city of Washington to become the author of such remarks. You left home when you left Washington. If such "prejudice and defection" as you represent, there existed,

there you should have thundered your anathemas, and made the people feel your "patriotic allegiance;" but, if ever you believed for a moment—if ever an idea entered your soul that the citizens of Utah, the people generally whom you addressed on the 8th, were possessed of a spirit of defection towards the general government, or that they harboured prejudices against it unjustly, so far you proved yourself "profoundly ignorant" of the subject in which you was engaged, and of the views and feelings of the people whom you addressed; and this ignorance alone might have been sufficient to lead you into all the errors and fooleries you were guilty of on that occasion. But had you known your hearers, you would have known, and understood, and felt that you was addressing the most enlightened and patriotic assembly, and the one furthest removed from "prejudice and defection" to the general government that you had ever seen, that you had ever addressed, or that would be possible for you or any other being to find on the face of the whole earth. Then, sir, how would it have been possible for you to have offered your hearers on that occasion a greater insult than you did? The most refined and delicate ladies were justly incensed to wrath against you for intimating that their husbands were ever capable of being guilty of such baseness as you represented, in "prejudice and defection" towards a constitution which they firmly believe emanated from the heavens, and was given by revelation, to lay the foundation of religious and political freedom in this age—a constitution and union which this people love as they do the Gospel of salvation. And when you, sir, shall attempt to fasten the false and odious appellation of treason to this community, even ignorantly, as we had supposed you did it, you will find plenty, even among the ladies, to hurl the falsehood back to its dark origin, in tones of thunder; but if, as you say, you know, (or else how could the whole have been "the result of deliberation and care,") the plea of ignorance ceases again to shield you, and you stand before the people in all the naked deformity of "wilful wickedness," who can plead your excuse? Who, under such circumstances, can make an apology? I wonder not that you should excuse yourself from the attempt, "or decline appearing again in public on the subject."



Permit me sir, to subscribe myself, as ever, most respectfully, your servant,

BRIGHAM YOUNG.

Hon. P. E. Brocchus, Asste. Justice.

B. YOUNG TO P. E. BROCCHUS.

Great Salt Lake City, Sept. 21, 1851.

Dear Sir—I regret that other duties should have caused me to close my note of the 20th inst., while in the midst of my subject; and I still more exceedingly regret that the few brief hints embraced in that communication did not warm your noble heart to those feelings of chivalry and philanthropy which your gentlemanly person and deportment would seem to inspire in the breast of each beholder, so as to lead your honour to some tokens of restitution for injured sensibility among the ladies of Utah, which called forth my remarks, so as to prevent the necessity of my again adverting to the same; for be assured, dear sir, that while the cries of injured innocence continue to salute my ears, my tongue cannot be silent, nor my pen rest in peace. Your neglect to respond to my last communication is but another proof positive that you had no desire to improve the “proper time permitteth” you to explain your position, and make satisfaction to an insulted people, especially the ladies, and this is why I am unwillingly compelled to resume the subject at the first leisure moment.

Your eulogy on the character of the immortal Washington, addressed particularly to the ladies, fell so far short of the real merits of that august personage, and so far short of what your fair audience were accustomed to hear when the character of that great man had been presented before them, that they were disgusted at the recital, and had they been prepared to make the offering desired, they would have chosen to commit their gifts to some nobler minded hand to bear to the destination; and while they were ready to award to the speaker all flippancy due to the cobwebs of academic rhetoric, they loathed the want of soul that was needed to give tone, and sentiment, and feeling, in eulogistic praise of the father of patriots and nations. But those were feelings of disgust and pity rather than anger; the offence more particularly was, that you should have addressed yourself to the ladies, and that, too, at an improper time.

Had you been in the midst of a people where queens reign, or princes dictate kings,

your approach to your subject might have been pardonable, yea, even appropriate in form; but the disturbance of a religious meeting by the introduction of subjects foreign to the intent of the meeting, and that, too, without previous notice of those intentions, would be unpardonable in a heathen community, much more so in the most enlightened and Christian assembly.

If you, sir, were commissioned by the Washington Monument Association to present their claim to this people, why did you not, as a gentleman, present your credentials to the proper person, and solicit the privilege of time and place to make your communications? Was it because you were ashamed of your trust, of the cause you had espoused, and feared that others would dislike it as much as yourself, and never give you a hearing, if they knew your subject? and, at the same time, were you bound by some party clique, for some electioneering purpose, to answer your private ends, in politics at the Capitol, that you dare not let the subject pass in silence? If not, why did you not avow your intentions to the proper persons, and seek the proper time to communicate your mission, like a gentleman—like a man of honour, worthy of the high and sacred trust committed to your keeping. Of the gentlemen of Utah you asked no assistance for the monument. I regret that that noble and patriotic association should suffer by such commissions.

It is the wish and intention of the citizens of Utah to furnish their memento to the memory of the illustrious dead—the incomparable Washington, the father of liberty, the sire of freedom destined for the world—but we were not anticipating the heavenly column would be complete, so as to deny us the privilege of our mite, before we could shelter and feed the widows and orphans that have been expatriated from that land of freedom and Christian tolerance; and if we could do but one, we leave it to righteous men and angels to say if the latter would not be the most heavenly act? But we still hope to do both; though if you had any mission to the citizens of Utah concerning this matter, you never did your errand, only to the ladies, and that, too, in part, by burning the engravings of the Washington monument in their presence, thereby manifesting to all men, as well as the ladies, the utter contempt of your private feelings towards



the doings of that noble and patriotic association.

The ladies of Utah do not consider it their place to rule the nation. They do not consider it their appropriate sphere to scale the mountain gorge, quarry the rough blocks, and chisel and burnish, letter and engrave the monumental marble. No, sir, they are accustomed to their retired and appropriate sphere of action, to the station which heaven designed for them. They know their true dignity and station, and knowing, appreciate them, and abide in them; and when national affairs are forced by their sons, their brothers, their fathers, their husbands, or as an ancient matron in Israel expressed it—their “lords,” and they are called to act out of their place, they feel insulted; they feel that their guardians and protectors are abused, and that abuse they feel to share most keenly; and why are you, sir, not willing at least to ape the gentleman long enough to make reasonable restitution to the ladies? Of the gentlemen you asked not a farthing in all your speech.

Your encomiums on President Fillmore, for purity of character and virtue, were just, so far as they extended, but feeble when compared with truth. Why, sir, did you not say as you might truly have said, that a more noble and patriotic man sits not in chair of state, or on the throne of kingdom, in this wide world, than President Millard Fillmore, and there leave him to his own just merits, before a virtuous and magnanimous people, instead of attempting to prove or argue that inasmuch as President Fillmore was a virtuous man, he could appoint none other than a “virtuous man to office,” clearly implying in your address that you yourself must be virtuous, because you were appointed to a high office by a virtuous man. Was not this a work of supererogation? Were you not a stranger here? Had your virtue been called in question by this people? If you had given no occasion for suspicion, why did you introduce the subject to prove your innocence? The very argument did excite suspicion, and how could it be otherwise?

Whenever I hear a man confirm his words with an oath, I always suspect that man doubts his own assertion, and of course he thinks his hearers will have as little faith for him as he has for himself; and when I hear a gentleman attempting to prove his virtuous character before a

question has been raised concerning it, my mind reverts to the old maxim—“a guilty conscience needs no accuser.” Sir, however well I may be prepared to trace your footsteps around the Capitol, and through all the paths of sun and shade that led you through the Planter’s House, and other enchanting scenes, to this peaceful vale, I must be excused, for want of time, to sketch them in this brief note. The eye of Him who created all things is open upon all His works, and to me it is no proof of your superior virtue, that President Fillmore, a whig, gave you your appointment, when you were a democrat. With whiggery and democracy I have nothing to do—all the politics I wish to be acquainted with is truth—the eternal principle of truth—and the man who understands, loves, and practises that principle is the politician for me. My interests are safe in his hands—he will do right. But the virtuous and upright are liable, through human frailty, to be deceived in their fellows, and, through that deception, perform improper acts, and make appointments of those who are not virtuous like themselves.

Another important item in the course of your remarks, on the 8th instant, in connection with the expose of your own exalted virtue—you expressed a hope that the ladies you were addressing “would become virtuous.” Let me ask you, most seriously, my dear sir, how could you hope thus? How could you hope that those dear creatures, some of whose acts of benevolence to the stranger drew tears from your eyes while you were yet speaking—how could you hope—what possible chance was there for you to hope—they would become virtuous? Had you ever proved them unvirtuous? If so, you could have but a faint hope of their reformation. But, if you had not proved them unvirtuous, what testimony had you of their lack of virtue? And if they were unvirtuous, how could they “become virtuous?” Sir, your hope was of the most damning die, and your very expression tended to convey the assertion that those ladies you then and there addressed were prostitutes, unvirtuous—to that extent you could only hope, but the probability was they were so far gone in wickedness you dare not believe they ever could become virtuous. And now, sir, let your own good sense, if you have a spark left, answer—could you, had you mustered all the force that hell



could lend you—could you have committed a greater indignity and outrage on the feelings of the most virtuous and sensible assemblage of ladies that your eyes ever beheld? If you could, tell me how. If you could not, you are at liberty to remain silent. Shall such insults remain unrequited, unatoned for?

I leave the subject for the moment, while I remain, sir, most respectfully, your servant,

BRIGHAM YOUNG.

Hon. P. E. Brocchus, Asste. Justice.

B. YOUNG TO P. E. BROCCUS.

Great Salt Lake City, Sept. 30, 1851.

Dear Sir—Though I will not indulge myself to doubt for a moment the sincerity of your concessions on Saturday evening last, and of your desires expressed that you wished to bury the hatchet, shake hands, forget the past, and be friends; yet, sir, knowing as I do the frailty and weakness of human nature, and consequently the possibility that you, sir, after all your acknowledgments and pardon-beggings of me for the insults which you offered to the ladies of Utah, in general Conference assembled, with the citizens generally, on the 8th; and your request, too, that I would apologize for you to those whom you had offended—which I did publicly, on the stand, on Sunday last—I deem it my duty to address you a brief communication, which will be presented to you in case you shall so far forget yourself, and the respect which is due to the acknowledgments which you have made, as to open your mouth against a virtuous people after you shall have returned to your residence at the Capitol, or in any situation in which your lot may hereafter be cast.

And I esteem this my duty more particularly, inasmuch as I closed my second and last letter to you abruptly, for the moment, on account of pressing business, without time to close my remarks on many items worthy of note in your public address, before referred to. Though you have not seen fit to answer my former letters in writing, yet I was willing to receive your verbal apology, to wit, "they were unanswerable;" and that apology will remain good in your behalf, if you from that time control your tongue, and keep in subjection that unruly member which has caused you so much trouble; but that, sir, you cannot do while the poison of asps is in your heart—you must

spew it out at your mouth—and your tongue must be guided by the current thereof, for the purpose of degrading those who must everlastingly be your superiors.

As hitherto, my time for this note is limited; but I wish to refer you to an expression in your speech, when you remarked that the "Mormon Battalion" could not consider it irksome to enlist, as "they all wanted to go to California, and get gold; and that many gentlemen were desirous of employing hands for that purpose, and of going themselves," &c. Where were you, sir, at the time this event transpired? Were you in the sun, in the moon, or in the stars? or were you in the nethermost part of hell, with the door locked, and a blind man hunting after the key, that you should not know the fact that gold was not discovered in California until after the discharge of the "Mormon Battalion," and then by two members of that Battalion? And those two men, viz.: Messrs. Wilford Hudson and Sidney Willis, were present, too, in the midst of your audience, and heard your foolish, ignorant remarks.

Is there not a pathos—something peculiarly interesting and sublime—in this part of your speech? Is it not enchantingly philosophic to suppose, to infer without fear of contradiction, that the "Mormons" wanted to enlist to go to California and get gold, when there was not a man on earth who knew or even suspected that there was gold for the digging in Northern California? And neither was it to be known until after those same men "who wanted to go and get gold," had marched thither over parched and untracked deserts, been disbanded, and found the shining ore, and reported it to the world. Do you not think it was a most sublime theme in the ears of those two men who found the gold, and the dear ladies of your audience who were conscious of the facts, and had been left in the wilderness, unprotected, and unprovided for, while their husbands were forced away to California, "out of mere choice," to dig for gold, when nobody on earth suspected its existence? The subject is quite too mellifluous to write upon; I leave it for your vivid imagination to picture it at your leisure, in the light of legal science, and philosophy unanswerable.

When you opened your remarks to the citizens of Utah, and especially to the la-



dies—for you had little to say to any one else—you remarked that “you appeared before them as a humble citizen; that you was one with them; that you wished to live with them and among them; and as a humble citizen you should address your audience on that occasion.” In a few moments, and scarcely had the foregoing words ceased to vibrate on the ear, before you introduced your “virtuous appointment,” as a virtuous man, “emanating from a virtuous President,” as hinted in my former letter, and that “you was one of the supreme virtuous Judges of Utah territory, and as such you should address your audience, for yourself and in behalf of your colleagues on your left, and if you should say aught that was not correct, they would correct you,” &c., &c. Thus, almost at a breath, you addressed the dear ladies of Utah as a humble citizen and supreme Judge—for yourself as a humble individual, and in behalf of the Supreme Bench.

The transition of your speech from “humble citizen,” to “virtuous Judgesupreme,” was so sudden and unexpected, that those present, who could think of nothing else, meditated the character of the sublime personage before them, in the fable of the pig and the puppy. A certain parishioner, wishing to compliment his priest, sent his servant, black Jack, with a pig in a basket. As Jack was passing the ale house, his companions called him in, and while he was drinking their health, they exchanged the pig for a puppy. Jack went on his way rejoicing, and informed the parson that massa had sent him a pig. The minister, happy in the prospect of a good dinner, opened the basket, and seeing the puppy, exclaimed, “You rascal, why did you bring me a puppy?” “Don’t know, massa said he was a pig.” “Carry it back to your master, and tell him not to send me any more puppies.” On returning, Jack called at the ale house, and while he was again quaffing the health of his comrades, they changed the puppy into a pig, and he returned to his master, who exclaimed, “Well, Jack, what did the minister say to the pig?” “Minister say pig was a puppy,” The master looked in the basket, and saw the pig. “What do you mean, you black rascal, minister say pig was a puppy?” “Yes massa. I don’t know what minister mean, but I believe it can be a pig or a puppy, just as it’s a mind to.”

Before I close, permit me, kind sir, to ask you in what history we are to find the fact recorded that “General Washington was at the battle of Bunker Hill?” as you stated to the Utah ladies, in your public address. I had supposed that Washington was further south at the time of the battle referred to, and that at that period he had not received his commission as Commander-in-Chief, but did soon after, when he repaired to Cambridge, and drove the British from Boston; but as you say he was at Bunker Hill battle, I am bound to believe, provided you can point me to the fact in a well authenticated history; or if you were yourself present at the battle of Bunker Hill, as witness, state to me the fact, and I will believe your testimony.

You further remarked in your observations, or in your public address, that “George Washington was cradled in the lap of ease, refinement, and luxury, and was dandled on the knees of a kind and tender father,” and strove to impress your audience with the belief that his sacrifices were great, and his toils more wearisome, from the refinement and tenderness of his education and luxurious living. Whether all this be right or wrong, true or false, for argument’s sake, I am willing to concede all that can be asked, if you will be so kind as to inform me who was that kind and tender father that dandled George Washington on his knee—what was his name—his parentage—his birth, time and place? No man ought to revere the name of Washington more than I do, and as you have given us so much of the history of this great and good man, I would gladly hope you are in possession of the facts referred to, and that you will take a pleasure in imparting the same. It would give me the greatest satisfaction to receive an answer to the foregoing questions, but more especially do I desire it for the gratification of the ladies whom you addressed, relative to the dear, kind father of the illustrious Washington.

Far be it from me to have attempted a review of but a small portion of your address to the ladies of Utah, as yet, in my three brief notes; but you will please excuse me from prosecuting my subject farther at the present moment, and if for ever, I will rejoice, for my time is continually occupied with important matters; but should necessity require it at a future day, I may resume my subject; but be this as it may, should any similar speeches



hereafter appear in the presence of the assembled Utah ladies, or concerning them, at any foreign point, from the same source, it may reasonably be suspected that the Scotch poet will prove a true prophet—

“A chiel’s amang ye, takin’ notes,  
An’ faith he’ll prent ’em.”

I remain, sir, your well wisher, most respectfully,  
BRIGHAM YOUNG.

Hon. Perry E. Brocchus, Present.

P.S.—Permit me to add, if you have any doubt concerning my statements of your having made the observations quoted in my letters, there are thousands of living witnesses ready to testify to the facts, and especially among the ladies, whose testimony you have too much gallantry to call in question.

B. Y.

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## The Latter-day Saints' Millennial Star.

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SATURDAY, AUGUST 21, 1852.

CORRESPONDENCE BETWEEN GOV. B. YOUNG AND HON. P. E. BROCCCHUS.—The Correspondence between His Excellency Brigham Young, Governor of Utah, and Hon. P. E. Brocchus, late Associate Judge of the Supreme Court of the United States for that Territory, which occupies the first portion of our present Number, will, we feel assured, be perused with interest by our numerous readers. The circumstances which elicited the correspondence have previously appeared before the public, and will be fresh in their memories, consequently we have no need to recapitulate them, neither do we feel any desire to do so, nor to make any comments upon them, further than to state that the pointed and forcible letters of Gov. Young must have proved a closing argument—a consummation of irresistible testimony to the mind of the arrogant Judge, that the Saints of the Most High were not disposed to be trampled underfoot always, as they were in Missouri and Illinois, but that the time had come when they expected to be treated as human beings, as men, as equals, as Christians, by whomsoever might come amongst them, official or non-official.

Passing over the circumstances themselves, we will offer a few reflections which they have suggested to us, for the instruction and benefit of the Saints, that they may not be deceived by false influences or evil reports, which tend to shake their steadfastness in the Gospel of Jesus Christ, but that they may be enabled to judge every circumstance or report which comes before them, and pass a decision upon it by the spirit that is within them, which shall not be after the hearing of the ear, nor by the appearance merely, but according to righteousness.

Jehovah has decreed in these latter times to shake all things, that those things which cannot be shaken, or in other words, which abide the shaking, may remain. And why shake all things? To prove those which are steadfast, that it may be known they are built upon the rock, and are immovable.

Society at the present time is exceedingly mutable, and is ever varying. It is an heterogeneous combination, partly strong and partly weak, and is organized upon no enduring principle, and before it can be firmly organized upon a solid and substantial basis that the righteous can rely upon, there must be a shaking, a trying, a proving of its various component parts, that their relative strength may be manifest, and that it may be known what position each and every part should occupy to produce harmony and stability in the social fabric for at least a thousand years, that the inhabitants of the earth may rest from oppression, and suffering, and prepare the organization of a society which shall endure throughout eternity.



The first thing by which God shakes or tries the children of men is the Gospel. He has sent His servants forth amongst them in this generation crying, Repentance, and Remission of sins by the waters of Baptism. And this is too strong a test for many, for they cannot endure it. Their own uninspired gospels, which be not in reality Gospel, are shaken, and will shortly fall, and all those who adhere to them, are shaken and will fall also with their systems, whilst the true Gospel, though opposed by learning, talent, bigotry, prejudice, ignorance, and persecution, wins its way among the minds of men, gathers the righteous to its standard, and unites them in bonds of love, which are designed to be everlasting.

But in order the more effectually to shake men, that their true character may be brought out in a manner that it may be seen and read of all men, the Lord suffers the Gospel net to gather of all kinds, good and bad, and also suffers wicked men to circulate all kinds of evil and slanderous reports concerning those whom He has chosen to be His servants and His anointed ones to minister in the ordinances of life and salvation. And so plausible and specious are many of the reports and pretences of the enemies of truth, whether in the Church or out of it, that the best and most virtuously disposed among the sons of men are liable to be deceived and carried away with them, except they possess keys of knowledge whereby they can judge for themselves; for when their faith in the Gospel and the servants of God is shaken, their steadfastness is gone, and they cannot endure, but become a prey to every wind that blows.

But God in His everlasting mercy has given a principle whereby men, and the Saints *especially*, may try every thing that comes before them, and judge all things that appear, so that their faith may be firmly fixed upon the rock of eternal truth, and that they may not be tossed about by every report, slander, or doctrine that floats upon the breeze. And this principle God gives to all the children of men that ask Him in faith, doing His will, for the very purpose of leading them into all truth, that they may remain with and abide in the truth throughout eternity. This principle or influence is the Holy Spirit of God.

Although that peculiar unction of the Spirit of God called the "Gift of the Holy Ghost" is specially intended for those who have obeyed the Gospel, and are numbered with His people, yet there is a certain portion of that spirit imparted to every man to enlighten him and assist his judgment, and is denominated the "Light that lighteth every man that cometh into the world." A greater or lesser portion of this "light" and of this "gift" are given to men according to their faith and diligence in seeking after the Lord, and feeling after Him, and claiming these blessings at His hands. Thus, when a man has the Gospel first preached to him, if he doubts its truth, the privilege is open to him to lay the matter before the Almighty, and to solicit the aid and assistance of His Holy Spirit, that he may thereby be enabled to form a correct judgment upon it; and when he has obtained by the Spirit a testimony of the correctness of the principles presented before him, if he is honest, he will obey them, and naturally enough his actions so far will be correct also.

And if the Lord will give a portion of His Holy Spirit to those who have not entered into covenant with Him, how much more will He give an increased portion of the same Spirit to those who have entered into covenant with Him, and become his adopted sons and daughters? He will withhold no good thing, no necessary or desirable light, intelligence, knowledge, or wisdom from those Saints that seek Him, with full purpose of heart, and walk uprightly. For it is written,—They that wait upon the Lord shall renew their strength, they shall mount up as on the wings of eagles, they shall run and not be weary, they shall walk and not faint.

In proportion as the Kingdom of God increases in power, and extends upon the



face of the earth, and attracts the attention of observing nations, the day of shaking, trying, and proving will wax fiercer and hotter, and none will be able to endure it, so as to remain firm and immovable, excepting those choice spirits who seek earnestly after the dictates of the Holy Spirit of God, and cherish it in their bosoms, and give careful heed to its still small voice. That day will prove so severe that it will be impossible for even Saints to know the true from the false, or to maintain their steadfastness in the Gospel, unless they accustom themselves to obeying the monitions of that guide, comforter, and instructor, which God is willing to send to every Saint who heartily desires it.

It is the privilege of all Saints, if they will live for it, to have a spirit within them that shall testify of all things which are presented to their minds, and to know whether they are true or false, whether they tend to good or evil, whether they come from God or Satan, so that they need not be altogether dependent upon the testimony of others, but that they may know for themselves, and thus be firm and steadfast in the spirit of their minds. Those who are so happy as to obtain this knowledge are under no continual fear of the overthrow of the work of the Lord, nor of the failure of His purposes through the evil reports or malicious designs of ungodly men, for they know in whom they trust, and that He is able to save them with an everlasting salvation, and to accomplish His stupendous purposes upon the earth, none having power to stay His hand, or say, What doest thou? When lies, slander, calumnies, evil reports, &c., fly through the spiritual atmosphere as thick as hail flies through the natural atmosphere, darkening it so that ordinary men can neither see nor feel their way in certainty, the possession of this principle is of untold value, for the man that has it can rest perfectly calm and secure, whilst the whole world, as it were, are bewildered, and know not what to believe, what course to pursue, or what step to take. This principle is as the oil in the lamps of the wise virgins, and every individual that has not his lamp replenished with it will have abundant cause to mourn when the bridegroom comes, if not before.

It is therefore wise in all men, instead of placing implicit confidence in every story that brings doubt to their minds, to lay the matter before the Lord, and judge of it by the manifestation of the spirit that is given, in answer to prayer. Much more will it be wise in the Saints of God taking such a course, and with much more boldness may they present themselves before a throne of grace, and expect to find favour and help in the time of need. If the Saints will do this, and cherish the dictates of the Holy Spirit in their bosoms, that it may be always with them, to enlighten them, and to guide them, they need be under no fear of anything that may come before them, though emanating from kings, princes, judges, lawyers, or divines; for the Holy Spirit—the candle of the Lord within them, will enlighten them upon the matter, and give them wisdom to act in righteousness, so that they may not be overcome, but be enabled to endure unto the end, and eventually be saved, sanctified, and exalted in the celestial Kingdom of God.

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ONWARD COURSE OF THE WORK OF GOD.—In our last we presented before our readers a highly interesting communication from Scandinavia, detailing the labours, opposition, persecution, and success of the heralds of salvation in that portion of the globe. In this we are enabled to give a cheering extract of another letter from Hindoostan, shewing that amongst India's swarthy sons, the word of the Lord still runs and is glorified, and that their dark countenances are rapidly being lit up with the intelligence of heaven, as it is borne to their midst by those who have received authority from on high.



We have also recently received a letter from Elder William Gibson, President of the St. Louis Branch, with an order for Books of Mormon, Hymn Books, a package of 100 Stars weekly, &c. Elder Gibson states that the Church in St. Louis is in an improving condition, the Saints and officers look after their duties, and live in peace and unity. He also informs us that Elder Lorenzo Snow arrived at St. Louis on the third of July, in good health, and that Elder Franklin D. Richards was at Council Bluffs in good health at the last dates.

We were favoured too, the other day, with a very agreeable letter from a gentleman (otherwise a stranger to us) in Buenos Ayres, South America, expressing his full convictions of the truth of the principles taught by the Latter-day Saints, and also his intention of gathering with his family to the Salt Lake Valley, the resting place of the Saints of God. This person informs us that he formerly belonged to the Methodist Episcopal Church, but receiving some letters, with books, and tracts, from his son, who is living in England, they worked so powerfully upon his mind as to convince him of the weakness and unscriptural character of the Church with which he was holding communion, point out to him "a more excellent way," and induce him to withdraw his fellowship from that society, and adopt the pure principles of the fulness of the Everlasting Gospel.

It is highly gratifying to us, and we know it must be to every lover of righteousness, to learn of the spread of truth in the different nations of the earth. It is just as impossible to stay the rays of the sun from illuminating the earth, or the planets from revolving in their orbits, or the vegetable creation from putting forth its leaves, verdure, and fruits in the season thereof, as to stay the onward progress of the work of God, now His Almighty arm is stretched out to speed it on, and the power of the Holy Priesthood rests upon His servants to enable them to co-operate successfully with Him in the great work of the last days. We pray that the time may speedily come when the sound of the Gospel shall echo and re-echo on every continent and island, till every kindred, tongue, and people have heard the glad tidings, and been warned of the approaching judgments of God, which shall desolate the habitations of the wicked, and be succeeded by that era of righteousness which shall illuminate this footstool of the Almighty with the brilliant splendours and celestial glories of the Millennial day.

## HISTORY OF JOSEPH SMITH.

(Continued from page 388.)

Brother Jared Carter presented me a letter, which he had received from his brother, and requested me to answer it, which I did as follows:—

Kirtland, April 17, 1833.

Dear Brother Carter,—Your letter to Brother Jared is just put into my hand, and I have carefully perused its contents, and embrace this opportunity to answer it. We proceed to answer your questions: first concerning your labour in the region where you live: we acquiesce in your feelings on this subject until the mouth of the Lord shall name; and, as it respects the vision you speak of, we do not consider ourselves

bound to receive any revelation from any one man or woman without their being legally constituted and ordained to that authority, and giving sufficient proof of it.

I will inform you that it is contrary to the economy of God for any member of the Church, or any one, to receive instruction for those in authority, higher than themselves, therefore you will see the impropriety of giving heed to them; but if any have a vision or a visitation from a heavenly messenger, it must be for their own benefit and instruction; for the fundamental principles, government, and doctrine of the Church are vested in the Keys of the Kingdom. As it respects an apostate, or one who has been



cut off from the Church, and wishes to come in again, the law of our Church expressly says that such shall repent, and be baptized, and be admitted as at the first.

The duty of a High Priest is to administer in spiritual and holy things, and to hold communion with God; but not to exercise monarchical government, or to appoint meetings for the Elders without their consent. And again, it is the High Priests' duty to be better qualified to teach principles and doctrines, than the Elders; for the office of Elder is an appendage to the High Priesthood, and it concentrates and centres all in one. And again, the process of labouring with members: We are to deal with them precisely as the Scriptures direct. If thy brother trespass against thee, take him between him and thee alone; and, if he maketh thee satisfaction, thou hast saved thy brother; and if not, proceed to take another with thee, &c.; and when there is no Bishop, they are to be tried by the voice of the Church; and if an Elder, or a High Priest be present, they are to take the lead in managing the business; but if not, such as have the highest authority will preside.

With respect to preparing to go to Zion:—First it would be pleasing to the Lord that the Church or Churches going to Zion should be organized, and a suitable person appointed, who is well acquainted with the condition of the Church, and he be sent to Kirtland to inform the Bishop, and procure license from him agreeable to revelation: by so doing you will prevent confusion and disorder, and escape many difficulties that attend an unorganised band in journeying in the last days.

And again, those in debt, should in all cases pay their debts; and the rich are in no wise to cast out the poor, or leave them behind, for it is said that the poor shall inherit the earth.

You quoted a passage in Jeremiah, with regard to journeying to Zion; the word of the Lord stands sure, so let it be done.

There are two paragraphs in your letter which I do not commend, as they are written blindly. Speaking of the Elders being

(To be continued.)

sent like lightning from the bow of Judah; the second, no secret in the councils of Zion. You mention these as if fear rested upon your mind, otherwise we cannot understand it. And again we never enquire at the hand of God for special revelation only in case of there being no previous revelation to suit the case; and that in a council of High Priests.

For further information on the subject you have written, I will refer you to the Elders who have recently left here for the east, by commandment, some of whom you will probably see soon. You may depend on any information you may receive from them that are faithful. You may expect to see Brothers Orson and Lyman, for whom we have great fellowship.

It is a great thing to enquire at the hand of God, or to come into His presence: and we feel fearful to approach Him with subjects that are of little or no importance, to satisfy the queries of individuals, especially, about things, the knowledge of which men ought to obtain, in all sincerity, before God, for themselves, in humility by the prayer of faith; and more especially a Teacher, or a High Priest in the Church. I speak not these things by way of reproach, but by way of instruction; and I speak as being acquainted, whereas we are strangers to each other in the flesh.

I love your soul, and the souls of the children of men, and pray and do all I can for the salvation of all.

I now close by sending you a salutation of peace in the name of the Lord Jesus Christ. Amen.

The blessing of our Lord Jesus Christ be and abide with you all. Amen.

JOSEPH SMITH, Jun.

N.B. If it is inconsistent to send a delegate to Kirtland, to procure license for the brethren to go to Zion, it can be done by two or more Elders. We have received two letters from brother Sherwood, stating the order and condition of the Church, and respecting the vision of his wife, but on account of a multitude of business they have not been answered by us: you will please read this letter to Brother Sherwood. J. S.

## THE EAST INDIA MISSION.

BAPTISMS AND HEALINGS—EXTRACT OF A LETTER FROM ELDER WILLIAM WILLIS TO ELDER LORENZO SNOW.

2½ Jaun Bazaar Street, Calcutta, May 15, 1852.

Beloved President Snow,—The Church in and within forty miles of Calcutta, consists of one hundred and eighty-nine members, one hundred and seventy of whom are Ryots, or native husbandmen, who previously were nearly all professing Christians, and whose secession has caused

a great stir among the Padre Sahib, (Missionaries.) The children of the Native brethren are more numerous than themselves, and as soon as we can visit them there are many more desirous of being baptized, but they are scattered over an immense district of ploughed fields and very bad,



or no regular roads; but you *know* what "Mormon" perseverance will accomplish. We look upon these things as the droppings before the shower. There is a great work preparing among the Europeans here, much of earnest and polite enquiry, meetings are well attended, many coming in their carriages and palkees, and at the end of the lectures the people are very unwilling to leave the room until they have had the friendly shake of the hand, and the long debate after the lecture is over, many prolonging it till past ten at night, &c.

I have just heard from Elder Findlay, at Bombay, who has commenced sowing the good seed, has been attacked by a pious scribbler, and has had the privilege of replying twice in a masterly style in the Bombay papers, which replies have been also inserted in the Calcutta and other papers. About seven or eight rabid articles, letters, &c., have been levelled at me and the Truth, and they have inserted three of my replies, which have caused many to inquire, and visit me, and read the tracts I brought out.

The Public Library has been furnished with a copy of all our works, through the recommendation of Major Marshall, who attended my lectures and presented me his card. I have my eye on several new stations, when my boys here have learned their drill. I am so circumstanced as to be able to do something every day and night for rolling on the work of God. If we had many more they would all get "curry and rice," and souls for their hire.

Your tract, "The Only Way to be Saved," has just been translated by Brother Brigham Prankisto, one of my children in the faith, a Priest, and I trust it will soon be printed in Bengalee and Hindustani. He has commenced translating "Child's Ladder," and "Remarkable Visions."

I have just concluded a course of twelve lectures, which have been well and respectably attended. One night four Missionaries were present, two rose up in the meeting and violently opened their mouths, but as I promised to hear them at the conclusion of the lecture, they waited, and at the end of the lecture they questioned me and were silenced, being self-condemned out of the Scriptures, for neither of them had been baptized according to their requirements, and they sat down, saying "*they did not come to argue*," to the great amusement of the audience. The follow-

ing day they were shown up in the Newspapers by an Anti-Mormon writer, who expressed his surprise at their demeaning themselves by "interfering with the delusions of Mormonism."

If any of the brethren from the Valley should be sent here in future, the route by means of the California ships would be a very quick and favourable one, especially as captains pay high wages on account of the scarcity of seamen at San Francisco.

We have been blessed with the gift of healing in cases of croup, fever, cholera, &c., the last was that of a Hindoo groom, who was in a dying state with Asiatic cholera. I anointed him with oil, and was assisted in the laying on of hands by Brothers M'Lachlan and Boynton, when the man soon recovered, although he was in great agony, turning up his eyes, and was frightfully affected. To God the Eternal Father, Son, and Holy Ghost, be all the glory. Amen.

The Saints with one heart sustain the authorities of the Church, Presidents Young, Kimball, and Richards, the Twelve, the Seventies, the High Council, and all the organization of the Church in Deseret, and elsewhere, and pray that Heaven's blessings may continue to be poured out on them.

I am preparing seeds for the Valley. The flowering shrubs here are very numerous and beautiful. I have ordained two Elders, J. P. Meik and M. Cune. I stand the effects of the climate much better than I expected, but no Europeans do any work of a manual kind, neither can they; it is all done by natives, who are mostly very lazy owing to the heat. The divisions and coldness among the sects here augur well for the spread of the truth. A short time ago, two prominent sectarians were very intimate with me, to the great consternation of the "*Gentlemen in Black*."

I trust to be favoured with a ship letter when you reach the Valley, and to hear what the Presidency think about the success of this Mission, &c. in the future.

I hope soon to have an *Oriental Star*, as literature here is at a low ebb and high price. I have faith to *ask* if you will *sanction*.

June 1st.—Last night I baptized two males and one female in a household, and one of the same family a few days ago, and expect the mother very shortly. She



is the owner of several large houses in Calcutta, is of a noble spirit, and fully believes the Gospel. We now number one hundred and ninety-two. Many are on the water's edge.

Love to Elders Woodward, Stenhouse, Griffith, Manistre, Speakman, Squires, &c. &c., and all inquiring friends and brethren, in London and vicinity; and to Elders John Banks, Orson Spencer, Thomas Bradshaw, and Thomas Biggs,

Dan Jones, and John Duncan, in the Valley, &c. &c.

I have not yet heard from my family since last year; it grieves my spirit.

The Saints unite, with your most affectionate brother and fellow-servant, in prayers and best wishes for your health, happiness, and success in the Gospel of Jesus Christ.

WILLIAM WILLIS.

### VARIETIES.

BUSINESS makes a man as well as tries him.

MEN climb to honour by prudence, virtue, and industry.

MONEY is the servant of some men, and the master of others.

THE nearest fixed star is so far distant from us, that a cannon-ball going 500 miles an hour, would require four millions of years to reach it.

POLITENESS is the outward garment of good-will; but many are the nutshells in which, if you crack them, nothing like a kernel is to be found.

BE true to yourself; for that which you recognise as right, be ready, not merely to die, for that is easy, but to live, and that is almost always difficult.

WHAT is it that saps the morals of youth, kills the germ of generous ambition, desolates the domestic hearth, renders families fatherless, digs dishonoured graves—Drunkenness.

THE cholera has broken out violently in Jackson, Cape Girardeau county, Missouri. The inhabitants were seized with panic, and scattered in every direction, not even burying the dead. Many of the citizens fell victims to it.—*Cincinnati (U.S.) Atlas*.

HONOUR OF LABOUR.—Every young man should remember that the world will always honour industry. The vulgar and useless idler, whose energies of mind and body are rusting for the want of occupation, may look with scorn on the labourer engaged at his toil. But his scorn is praise, his contempt an honour.

ELDER ORSON HYDE, a Mormon Prophet, has issued a manifesto on Spiritual Manifestations, in which he says:—"If all people will repent and be baptized in water for the remission of their sins, and be confirmed by the laying on of the hands of the Apostles of the Church of God, the rappers will cease their noise, and the Misses Fox will go home, get married, guide their domestic household affairs, rear up families to honour their country and their God."—*Cincinnati (U.S.) Atlas*.

ALLEGED DISCOVERY OF GOLD QUARTZ.—We have been informed upon credible authority that a quantity of gold quartz has been discovered between Hadleigh and Boxford. It appears that a labourer was employed digging upon Friar's hill, when seeing something glitter, his attention was directed to what he had raised. He took a large portion to a silversmith's shop, when it was tested and found to contain pure gold. The report of such a discovery threw the town of Hadleigh into commotion; and a general rush was made to the "diggins."—*Ipswich Journal*.

EVIL COMPANY.—The following beautiful allegory is translated from the German:—Sophronius, a wise teacher, would not suffer even his grown up son and daughters to associate with those whose conduct was not pure and upright. "Dear father," said the gentle Eulalia to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father, you must think us very childish, if you imagine that we should be exposed to danger by it!" The father took, in silence, a dead coal from the hearth, and handed it to his daughter. "It will not burn you, my child; take it." Eulalia did so, and behold her beautiful white hand was soiled and blackened, and, as it chanced, her white dress also. "We cannot be too careful in handling coals," said Eulalia, in vexation. "Yes, truly," said the father; "you see, my child, that coals, even if they do not burn, blacken, so it is with the company of the vicious."



OPHIR.—Ophir, the son of Joktan. Whether he gave his name to the country famous for gold, or where that country was, we can hardly determine. It is certain that its gold was renowned even in the time of Job (xxii. 24, xxxviii. 16); and that, from the time of David to the time of Jehoshaphat, the Hebrews traded with it, and that Uzziah revived this trade when he made himself master of Elath, a noted port on the Red Sea. In Solomon's time the Hebrew fleet took up three years in their voyage to Ophir, and brought home gold, apes, peacocks, spices, ivory, ebony, and almug-trees (1 Kings, ix. 28; x, 11, xii, 48; 2 Chron. x. 10).—*Jewish Chronicle*.

## H Y M N.

How happy the Saints who are faithful and true,  
Who've kept their first love, and on earth do renew  
The Cov'nants they've made in the regions above,  
And still prove their faith by their labours of love.  
They'll rejoice evermore in the presence of God,  
And have for reward an eternal abode.

Rejoice, all ye dead who the truth have not heard,  
For in Spirit you'll hear all the power of His word,  
And the vast prison-house shall be opened for you,  
When you've paid the last mite, for your sins justly due.  
In the mansions of peace for the righteous prepared,  
You'll live in the joys of eternal reward.

Be vigilant then, all ye faithful, to earn  
What the dead are so anxiously waiting to learn.  
Your trials, and patience, and sufferings, and loss,  
Shall be gain in the end, if you bear off the cross.  
And those who are sav'd shall extol God, the giver,  
And shine like the stars in His kingdom for ever.

Glasgow.

LYON.

NOTICES.—Orders from our Book Agents should reach us by Thursday in each week, in order to be executed with the parcels which leave our office on the following Monday. THE publication of the "Etoile du Désert" is resumed. No. 11 may now be obtained from us.

THOSE Saints who have friends in St. Louis, will do well to address letters to them to the "Care of William Gibson, Box 333, Post Office, St. Louis, Missouri."

## LIST OF MONIES RECEIVED FROM THE 29TH OF JULY, TO THE 5TH AUGUST, 1852.

James Walker .....	£10 0 0	Brought forward .....	£32 10 0
John Alexander.....	5 0 0	John Wigley .....	5 0 0
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John Memmott .....	5 0 0		
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**HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.**

**No. 27.—Vol. XIV.**

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## DIVISION AND UNITY.

*(From the Deseret News.)*

God hath made of one blood all nations, kindreds, and tongues that dwell upon the face of the whole earth. He gave, also, one language to all men, so that they would understand each other in their own tongue; but when men had corrupted their ways before the Lord, by shedding innocent blood, and committing all manner of abominations, the heavens were displeased, and the inhabitants of the earth were cursed—some with the skin of blackness, some with darkness, and all with confusion of languages; and that as a punishment, so that their evil deeds might be manifest to themselves, and each other; that they might carry the marks thereof in their faces, and hear the sound thereof in their ears continually, that if it were possible they might be led to repentance, whereby they might obtain forgiveness for the past, and be restored again to their original oneness and Godlike purity, through the redemption there is in Christ Jesus.

But how far have these judgments had their desired effect? Is there any more a oneness of colour amongst men now, than there was thousands of years ago? Are not the languages and dialects of men and nations increasing instead of diminishing? And if this increase in diversity of colour and language continues, how long will it take to restore the inhabitants of the earth back to their original oneness? Jesus said, "if ye are not one, then ye are not mine;" and the true, extended meaning of

this is, *one in all things*—one in language, one in colour, one in faith, and one in act; for when all are of one faith, the one faith will produce oneness of action, and all will keep the commandments, and receive a like reward by restoration back again to the presence of the Eternal Father in the heavens.

These diversified appearances among men, arose through giving heed to the temptations of the devil. Eve was tempted, and deceived, and sinned. Adam was tempted, though not deceived; yet "sinned that men might be; and men are, that they might have joy." If Adam had not sinned, men might not have been, and earth and joy might have remained strangers to each other; for the earth is joyful, when her children rejoice; and when all her children become one again, the earth will rejoice with her offspring in celestial glory.

But all this cannot be brought about in a moment. The citizens of the world have had six thousand years to learn to do better, to do well; but instead of learning wisdom by experience, they grow worse and worse, and more and more foolish and wicked; and instead of being more united, go further asunder: neither can man restore himself, wholly, by his own acts, from the degradation into which he has fallen; hence the Holy Priesthood is committed unto man on the earth, to lead him in the right way, and enable him to do that which he alone cannot accomplish;



and through obedience to this Priesthood, all men may, in the end, arrive at the greatest degree of glory and exaltation it is possible to seek for; but, at best, it will take some time to accomplish the object; and with many, and in many things, it will take a long time.

For instance, the descendants of Cain cannot cast off their skin of blackness, at once, and immediately, although every soul of them should repent, obey the Gospel, and do right from this day forward. The mark was put upon Cain, by God himself, because Cain killed his brother Abel, thereby hoping to get the birthright, and secure to himself the blessings which legally belonged to Abel. But Cain could not obtain Abel's birthright by murder, as Jacob obtained Esau's by purchase, by contract, paying a mess of pottage, the same as buying a farm, and paying a stipulated price. By such mutual agreement, the farm changes owners; but if one man kills another for the sake of getting his farm, the farm does not change owners, though the owner be dead; it descends to his heirs.

Cain did not obtain Abel's birthright and blessings, though he killed him for that purpose; the blessings which belonged to Abel, descended to his posterity; and until the blessings of Abel's birthright are fully received, secured, and realized, by his (Abel's) descendants, Cain and his posterity must wear the mark which God put upon them; and his white friends may wash the race of Cain with fuller's soap every day, they cannot wash away God's mark; yet, the Canaanite may believe the Gospel, repent, and be baptized, and receive the Spirit of the Lord; and if he continue faithful, until Abel's race is satisfied with his blessings, then may the race of Cain receive a fullness of the Priesthood, and become satisfied with blessings, and the two become as one again, when Cain has paid the uttermost farthing.

The Lamanites, through transgression, became a loathsome, ignorant, and filthy people, and were cursed with a skin of darkness, which they cannot throw off at pleasure, or in a moment, though they should all embrace the Gospel at once; yet they have the promise, if they will believe, and work righteousness, that not many generations shall pass away before they shall become a white and delightful people; but it will take some time to accomplish this, at best.

Again, when men set themselves at work to take heaven by storm, they were all of one language; and while they remained of one language, they were united in their efforts at building a tower, up which they might travel to salvation; but the effect of disunion was quickly manifest, when God confounded their speech, so that every man (except Jared and his brother,) had to talk for himself, to himself, and in his own tongue, no one else understanding him; and we have not heard of the first job, since that day, in which all the inhabitants of the earth have unitedly engaged to labour for its accomplishment; and we do not expect to hear of universal man's engaging in building another tower to reach heaven, or in any one great enterprise, until the Lord shall restore a pure language, which shall be spoken by all the inhabitants of the earth.

It will take some time to accomplish this; for the Lord will not restore a pure language till He has a people pure enough to receive it with joyful hearts, and use it with thanksgiving; not abusing it as did the Babelites. For the spread of the Gospel, the gift of tongues is given to the Elders of Israel; and this, in part, answers the purpose of a pure language; but when the pure language shall come, and be received by all, then, that which is in part may justly be done away, having accomplished the purpose for which it was sent.

This is not yet, but by and bye. God works by means, as well as man, although these means are unseen oftentimes by man, consequently thought to be miraculous; but the agents of the heavens are all around and about us, and use the means necessary to accomplish the missions on which they are sent, according to the law by which they are governed; but as the eyes of the corruptible body are not capable of seeing the acts of spirits and spiritual bodies, many of the works of Jehovah appear miraculous; but this is all owing to man's short sight, and ignorance.

While cursings were poured out of the heavens on those who wrought wickedness, in ancient days, blessings were bestowed on those whose works pleased the Lord, as was the case with Abraham, whose blessings were to descend to his posterity through Isaac, Jacob, Joseph, Ephraim, &c., to the latest generations; of whom are the Saints of the last days;



and Ephraim, though younger than Manasseh, obtained the great blessing of Jacob, secured the birthright, and was declared the "first born," and legal holder of the Priesthood; and in his descent has the Priesthood been restored in this dispensation.

Through this Priesthood, the Gospel has gone forth to many nations; many have heard the sound thereof; many have embraced it with joyful hearts, have repented, and been baptized for the remission of their sins, and are coming forth to the gathering, in the Valley of the Mountains, in accordance with the holy commandment which has been given in this and other dispensations of the Gospel—as said the Saviour, How often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not; and now your house is left unto you desolate; so will it be in this dispensation to those who do not gather themselves together as they have the opportunity; they will be overthrown in the midst of the nations; just as Lot would have been overthrown with the surrounding wicked, had he not fled out of the city, and gathered himself and family to the mountains.

But why may not the Saints be saved abroad among the nations just as well as at home, and among themselves? Because God has not so ordained it. We might ask, in return, and with the same propriety, why may not the people be saved by believing and acting upon as many different faiths and creeds as there are Saints to act, just as well, as for all to believe and act alike? Because God has not so ordained it. Jesus says, "If ye are one, then are ye mine;" and Satan says, "If ye are not one, then are ye mine." For the Saints to be one, it is necessary they should be together, be instructed in the same principles, initiated into the same practices, live under the same laws, become familiar with the same ordinances, so as to be prepared for the same admission into celestial glory.

Can this be done while the Saints live in different nations, speak different and unknown tongues, are unacquainted with each other's habits and customs, and while many are obliged to yield obedience to the government where they are, which may not even allow the Gospel to be preached in its dominions, much less admit the ordinances of life and salvation to

be administered? And if not, there are reasons sufficient why the Lord has commanded His people to gather into one fold, where they can be instructed in their several duties, and become one in all things.

But here the Saints are, together, that they may become one; and how shall they accomplish it? By each loving his neighbour as he does himself, and doing as he would be done unto, in thought, in word, in deed. Here we are, gathered from a great variety of nations, of different languages, habits, manners, customs, propensities, professions or occupations—good, bad, and indifferent, just as we learnt them from our cradles; therefore let us gather all the good of all nations, and save it, throw the bad away, and improve the indifferent as far as possible, that every thing may be saved that is worth saving,—and leaving the things that are behind, press forward unto perfection.

Now let each do as he would be done unto, not only by imparting of his substance, in gold, silver, merchandize, or any other commodity of a like kind, but in paying his debts, and that promptly, to the utmost of his ability, and imparting freely all information that may tend to the upbuilding of Zion.

But, says one, "I have served seven years' apprenticeship to learn to be a joiner, and do you suppose I am going to give the knowledge I have acquired, at a great expense of time and money, to any one, without a reasonable compensation? No, by no means; I can never do that. If my brother wants to learn the trade, let him do as I have done—pay fifty pounds sterling money to me or some good master, and give me seven years' labour, and I will show him how to work." While the joiner is telling his story, the blacksmith, the cabinet-maker, merchant, tailor, doctor, hatter, lawyer, saddler, cooper, harness maker, miller, sawyer, gardener, farmer, shoe-maker, baker, boot-maker, mill-wright, tanner, currier, match-maker, distiller, and the whole et ceteras of professions, are attracted to the spot, and all unite in the decision of the joiner; their knowledge cost them too much, and they can't afford to give it away.

The principle here involved, is in accordance with the custom of the world, generally; and if it be correct and right among Saints, it surely ought, and we want to see it, prevail. What are all the little parti-



culars, and great sum total with the Saints but the building up of God's kingdom? And what have the Saints which they have not received? And from whom have they received all good things, but from God? And will some one well versed in the subject, tell us what is the difference between spiritualities and temporalities in God's kingdom, or where one ends and the other begins.

While waiting for an answer, we will suppose the joiner, personifying all the various professions, meets the Prophet, the leader of Israel, and says, Will you please to tell me how I can distinguish between an angel of light and an angel of darkness, or between a good and bad angel; for I understand that Satan sometimes transforms himself into an angel of light, and I am afraid I may be deceived; or the mechanic might enquire by what key he should unlock the door into the celestial kingdom, or the presence of the Father? (for the Prophet has more keys than all these mechanics, when put together.) And the Prophet should reply, I have spent three times seven years to learn these things, and know how to build up the kingdom of God, and get salvation therein, with fastings, and prayers, and travels, and research, and weariness, and watching; and have paid out thousands of dollars beside, to gain the information you desire; and do you think I am going to give that away which has cost me so much? By no means; if you want to know what I know, you must learn the trade as I have. What would you think of such a Prophet?

Would not every Saint exclaim, I would think the Prophet had three times the reasons for talking thus, than the joiner or mechanic had; for he has spent three times as much time and means to get his profession? But stop a moment, and consider that neither has spent his own time, for they had no time to spend; it was all the Lord's, and he lent it to them, to gain intelligence, so that they may have a stock to impart to others, freely as they received.

Then, as the Prophet has three chances for making excuses for not imparting information, when asked, on account of his expence in time and money; and as neither have the least ground for such excuse, the whole belonging to the Lord, we shall not expect to hear any mechanic or professional among the Saints, making apologies for not communicating all the intelligence he

has received, whenever he can be any benefit to his fellow man, until he first hears the Prophet making such excuses; and when he says, I served my apprenticeship in England, in Germany, in France, in Italy, in Spain, in Denmark, in Russia, in New England, or China, or anywhere else, and can't give my knowledge away, it will be quite time for mechanics, doctors, lawyers, and priests to make such apologies; and the banishment of such false ideas from among the Saints, will destroy one source of unpleasant feelings, and tend to forward the Kingdom of God on the earth.

Every child should learn and practice that trade or profession to which he is by nature adapted. The boy that has a natural genius and taste for blacksmithing, will scarcely ever make a good cooper; and many first rate mechanical geniuses have been obliged to learn their trade, at odd hours, by their own exertions, while supporting themselves by their industry, and perhaps at the same time sustaining a decrepit parent or orphan sister; therefore, let all, no matter from what country, impart freely of their knowledge, and do all the good they can; and not hide their talent in a napkin, lest they be found unprofitable servants.

Let all national distinction be done away from among the Saints; for God is doing his part to roll on the time when those who remain shall feel that they are of one blood—shall treat each other as brethren, and talk a pure language; and one shall not say, I am for Paul, another for Apollos, and another for Cephas; and I am of England, and I am of France, and I am of Germany; but all shall say, I am *from the earth*, and *for Jesus Christ*, and the kingdom of God; and all my labours shall be for its advancement; and what I know, ye may know also.

Knowledge, like money, rightly improved, increases continually; but, secreted, rusts, and diminishes in value.

It is sometimes said, that the Presidency and the Elders have prejudices against the Saints who are of another nation—English, Danish, Dutch, &c.—because they make mention of their follies, which they imbibed in their childhood, arising out of their national peculiarities, and which they have brought with them among the Saints. This is a mistaken idea.

The nations have their peculiar nation-



alities, and national prejudices—and Saints like others, before they heard of the Gospel, indulged in these same prejudices—that their nation was more refined, more powerful, more intelligent, had more picturesque scenery, less poverty, or greater nobles than any other. But such things should be done away among Saints; they have no place in the minds of their Presidency, and when they revert to national characteristics and follies, it is that those follies may be done away; for they remember continually our text, and regard him well who doeth well, and the best that doeth the best; and all who have tasted of the good word of God, and the glories of the world to come, will have

little regard whether a brother or a sister has been born in Kamtschatka or the New Jerusalem, if their life and conversation are as pure as they are capable of making them.

The world is the Saints' final home; and with Saints, so with nations,—those that do the best are the best; and the way for every Saint who would keep up the credit of his nation, is to improve on all instructions and reproofs, emanating from the proper source, and never more suffer jealousy to suggest that their teachers have prejudices against their nation, because they refer to their national follies and errors.

## HISTORY OF JOSEPH SMITH.

(Continued from page 413.)

In April the School of the Prophets closed to commence again in the fall.

I wrote a letter to the brethren in Zion, Missouri, as follows:—

Kirtland, March 21, 1833.

Dear Brethren in Zion,—Agreeable to a notice we gave you, in brother Whitney's last letter to you with respect to answering your letters, we now commence, after giving thanks to our Heavenly Father for every expression of His goodness in preserving our unprofitable lives to the present time, and the health and other blessings which we now enjoy through His mercies.

With joy we received your General Epistle, written the 26th of February, which contained the confession of our brethren concerned, all of which was to our entire satisfaction.

It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assure you that expressions of joy burned on every countenance when they saw that our Epistle, and the revelation were received by our brethren in Zion, and they had had their desired effect.

For your satisfaction, I here insert a revelation given to Shederlaomach, the 15th of March, 1833, constituting him a member of the United Firm:—

"Verily, thus saith the Lord, I give unto the United Order, organized agreeable to the commandment previously given, a revelation and commandment concerning my servant

Shederlaomach, that ye shall receive him into the order. What I say unto one I say unto all.

"And again, I say unto you, my servant Shederlaomach, you shall be a lively member in this order; and inasmuch as you are faithful in keeping all former commandments, you shall be blessed for ever. Amen."

With respect to brother Gilbert's letter of the 10th of December, I would say to him; firstly, we believe he wrote it in all sincerity of his heart, and we were pleased with the style, and composition; but, upon mature reflection, and inquiry at the hand of the Lord, we find some things that are unreconcilable, especially to some; I mean with respect to hints given, that are not clearly explained.

As every letter that comes from Zion, must go the rounds of the brethren for inspection, it is necessary that there should be no disguise in them, but that every subject written from brethren should be plain to the understanding of all, that no jealousy may be raised, and when we rebuke, do it in all meekness. The letter written the 24th of February was not written in that contrition of heart which it should have been, for it appears to have been written in too much of a spirit of justification; but the letter to brother Whitney of the 20th of March, was written to our entire satisfaction.

Now I would say to brother Gilbert, that I do not write this by way of chastisement, but to shew him the absolute necessity of having all his communications written plain, and understandingly. We are well aware of the great care upon his mind, in consequence



of much business, but he must put his trust in God, and he may rest assured that he has our prayers day and night, that he may have strength to overcome every difficulty. We have learned of the Lord that it is his duty to assist all the poor brethren that are pure in heart, and that he has done wrong in withholding credit from them, as they must have assistance; and the Lord established him in Zion for that express purpose.

It is not the will of the Lord to print any of the New Translation in the *Star*; but when it is published, it will all go to the world together, in a volume by itself; and the New Testament and the Book of Mormon will be printed together.

With respect to brother Oliver's private letter to me on the subject of giving deeds, and receiving contributions from brethren, &c., I have nothing further to say on the subject, but to make yourselves acquainted with the commandments of the Lord, and the laws of the State, and govern yourselves accordingly. Brother Elliot was here yesterday and shewed me a letter from brother Phelps, and we were well pleased with the spirit in which it was written. The probability is that he will not go to Zion at present, as he has bought in Chagrin.

We rejoice to hear that the Seminary lands are reduced in price, and are coming into market: and be assured that we shall use our influence to send brethren to Zion who are able to help you in the purchase of lands, &c., &c.

We have just received a letter from brother Sidney, he has built up a Church of eight members, in Medina county, Ohio, and has prospects of more. With respect to the deaths in Zion, we feel to mourn with those that mourn, but remember that the God of all the earth will do right. And now, my beloved brethren, I commend you to God and His grace, praying Him to keep and preserve you blameless, to the coming of our Lord Jesus Christ. Amen.

JOSEPH SMITH, Jun.

P. S. Say to brother Corrill that his confession gave me great satisfaction, and all things are now settled on my part. J. S.

In the month of April, the first regular mob rushed together, in Independence, (Zion) to consult upon a plan, for the removal, or immediate destruction, of the church in Jackson County. The number of the mob was about three hundred. A few of the first Elders met in secret, and prayed to Him who said to the wind "Be still," to frustrate them in their wicked design. They, therefore, after spending the day in a fruitless endeavour, to unite upon a general scheme for "moving the Mor-

mons out of their diggings," (as they asserted,) and becoming a little the worse for liquor broke up in a regular Missouri "row," showing a determined resolution that every man would "carry his own head."

April 30th, a Conference of High Priests assembled at the school-room, in Kirtland, and appointed brother Albert Brown, a committee to circulate a subscription, to procure money to pay for the use of the house where meetings had been held the past season; and John P. Green was instructed to go and take charge of the Branch of the Church in Parkman, carrying with him an epistle to the brethren; and as soon as convenient remove his family to that place. It was also decided that Sister Vienna Jaques should not proceed immediately on her journey to Zion, but wait until William Hobart was ready, and go in company with him.

On the 4th of May, 1833, a Conference of High Priests assembled in Kirtland, to take into consideration the necessity of building a school-house, for the accommodation of the Elders, who should come together to receive instruction preparatory for their missions, and ministry, according to a revelation on that subject, given March 8th, 1833; and by unanimous voice of the Conference, Hyrum Smith, Jared Carter, and Reynolds Cahoon were appointed a committee to obtain subscriptions, for the purpose of erecting such a building.

I received the following:—

*Revelation given May 6th, 1833.*

Verily, thus saith the Lord, It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face, and know that I am, and that I am the true light that lighteth every man that cometh into the world: and that I am in the Father and the Father in me, and the Father and I are one: the Father because He gave me of His fulness; and the Son because I was in the world, and made flesh my tabernacle, and dwelt among the sons of men. I was in the world and received of my Father, and the works of Him were plainly manifest. And John saw and bore record of the fulness of my glory; and the fulness of John's record is hereafter to be revealed. And he bore record, saying, "I saw his glory that he was in the beginning before the world was: therefore, in the beginning the Word was; for he was the Word, even the messenger of salvation, the light



and the Redeemer of the world; the Spirit of truth, who came into the world because the world was made by him; and in him was the life of men, and the light of men. The worlds were made by him. Men were made by him. All things were made by him, and through him, and of him. And I, John, bear record that I beheld his glory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth which came and dwelt in the flesh, and dwelt among us.

"And I, John, saw that he received not of the fulness at the first, but received grace for grace: and he received not of the fulness at first, but continued from grace to grace, until he received a fulness: and thus he was called the Son of God, because he received not of the fulness at the first. And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven saying, This is my beloved Son. And I, John, bear record that he received a fulness of the glory of the Father; and he received all power, both in heaven and on earth; and the glory of the Father was with him, for He dwelt in him."

And it shall come to pass that if you are faithful, you shall receive the fulness of the record of John. I give unto you these sayings that you may understand and know how to worship, and know what you worship; that you may come unto the Father in my name, and in due time receive of His fulness; for if you keep my commandments you shall receive of His fulness, and be glorified in me as I am in the Father: therefore, I say unto you, you shall receive grace for grace.

And now verily I say unto you, I was in the beginning with the Father, and am the First-born; and all those who are begotten through me, are partakers of the glory of the same, and are the Church of the First-born. Ye were also in the beginning with the Father: that which is Spirit, even the Spirit of truth: and truth is knowledge of things as they are, and as they were, and as they are to come; and whatsoever is more or less than this, is the spirit of that wicked one, who was a liar from the beginning. The Spirit of truth is of God: I am the Spirit of truth. And John bore record of me saying, "He received a fulness of truth; yea, even of all truth, and no man receiveth a fulness unless he keepeth his commandments. He that keepeth his commandments, receiveth truth and light, until he is glorified in truth, and knoweth all things."

Man was also in the beginning with God. Intelligence, or the light of truth was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all

intelligence also, otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man, because that which was from the beginning is plainly manifest unto them, and they receive not the light. And every man whose spirit receiveth not the light, is under condemnation, for man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or in other words, light and truth. Light and truth forsake that evil one. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God. And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the tradition of their fathers. But I have commanded you, to bring up your children in light and truth: but verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation; you have not taught your children light and truth, according to the commandments, and that wicked one hath power as yet over you, and this is the cause of your affliction. And now a commandment I give unto you, if you will be delivered, you shall set in order your own house, for there are many things that are not right in your own house.

Verily I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments, concerning his children: therefore firstly set in order thy house.

Verily I say unto my servant Joseph Smith, jun.—or, in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me. I called you servants for the world's sake, and ye are their servants for my sake—and now verily I say unto Joseph Smith, jun., you have not kept the commandments, and must needs stand rebuked before the Lord. Your family must needs repent, and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place.

My servant Newel K. Whitney, also a Bishop of my Church, hath need to be chastened and to set in order his family, and see that they are more diligent and concerned at home, and pray always or they shall be removed out of their place.

Now I say unto you, my friends, let my servant Sidney Rigdon go his journey, and



make haste, and also proclaim the acceptable year of the Lord, and the Gospel of salvation as I shall give him utterance, and by your prayer of faith with one consent, I will uphold him.

And let my servants Joseph Smith, jun., and Frederick G. Williams, make haste also, and it shall be given them even according to the prayer of faith, and inasmuch as you keep my sayings, you shall not be confounded in this world nor in the world to come.

And verily I say unto you, that it is my will that you should hasten to translate my Scriptures, and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

*Revelation given same date.*

And again, verily I say unto you my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house: and behold it must be done according to the pattern which I have given unto you. And let the first lot on the south, be consecrated unto me for the building of an house for the Presidency, for the work of the Presidency, in obtaining revelations; and for the work of the ministry of the Presidency, in all things pertaining to the Church and kingdom.

Verily I say unto you, that it shall be built fifty-five by sixty-five feet in the width thereof, and in the length thereof, in the inner court; and there shall be a lower court, and a higher court, according to the pattern which shall be given unto you hereafter: and it shall be dedicated unto the Lord from the foundation thereof, according to the order of the Priesthood, according to the pattern which shall be given unto you hereafter: and it shall be wholly dedicated unto the Lord for the work of the Presidency. And ye shall not suffer any unclean thing to come in unto it, and my glory shall be there, and my presence shall be there: but if there shall come into it any unclean thing my glory shall not be there, and my presence shall not come into it.

And again, verily I say unto you, the second lot on the south shall be dedicated unto me for the building of an house unto me, for the work of the printing of the translation of my Scriptures, and all things, whatsoever I shall command you; and it shall be fifty-five by sixty-five feet in the width thereof, and the length thereof in the inner court; and there shall be a lower and a higher court; and this house shall be wholly dedicated unto the Lord from the foundation thereof, for the work of the printing, in all things whatsoever I shall command you, to be holy, unde-

filed, according to the pattern in all things, as it shall be given unto you.

And on the third lot shall my servant Hyrum Smith receive his inheritance. And on the first and second lots on the north shall my servants Reynolds Cahoon and Jared Carter receive their inheritance, that they may do the work which I have appointed unto them, to be a committee to build mine houses, according to the commandment, which I, the Lord God, have given unto you.

These two houses are not to be built until I give unto you a commandment concerning them.

And now I give unto you no more at this time. Amen.

The signs of the times continued to attract the attention of the world. The cholera had broken out at Havanna, and it was reported that five hundred perished daily, and Oporto was experiencing the same calamity. The influenza was raging at St. Petersburg, Russia; more than one hundred thousand were suffering from its influence, and it was reported to be more violent at Moscow. So dreadful were the effects of the cholera, which spread consternation among the inhabitants of the earth, that it was reported that the eyes of some of the afflicted burst from their sockets.

A treaty was entered into about this time with several tribes of Indians, some to be located on the east of Winnebago lake, and others to be removed west of the Mississippi. See *Evening and Morning Star*, p. 190.

Great preparations were making to commence a house of the Lord; and, notwithstanding the Church was poor, yet, our unity, harmony, and charity abounded to strengthen us to do the commandments of the Lord.

NOTE A.—A council had previously been held in Norton township, Medina county, Ohio, at which Sidney Rigdon presided. The council took into consideration the standing of Baldwin Welton, Aaron Smith, and—Hays, Elders; and James Braden, Priest; and decided that their ordinations were illegal, and that the churches should not receive them in their several offices. The doings of the council were received, and sanctioned by the First Presidency, viz: Joseph Smith, jun., Sidney Rigdon, and F. G. Williams, and entered on record in Kirtland, May 4th, 1833, See B. 291.

*To the Church of Christ in \*\*\*\*\**

We feel under obligations to write to you as well as to all the brethren of the different Branches; and we do this, that you, with us,



may exert yourselves to bring about the fulfilment of the command of the Lord concerning the establishing, or preparing a house, wherein the Elders, who have been commanded of the Lord so to do, may gather themselves together, and prepare all things, and call a solemn assembly, and treasure up words of wisdom, that they may go forth to the Gentiles for the last time; and now, in order to accomplish this, we are directed, yea, we are under the necessity to call on the the whole Church, as a body, that they make every possible exertion to aid temporally, as well as spiritually, in this great work that the Lord is beginning, and is about to accomplish. And unless we fulfil this command, viz: establish an house, and prepare all things necessary whereby the Elders may gather into a school, called the School of the Prophets, and receive that instruction which the Lord designs they should receive, we may all despair of obtaining the great blessing that God has promised to the faithful of the Church of Christ: therefore it is as important, as our salvation, that we obey this above-mentioned command, as well as all the commandments of the Lord.

Therefore, brethren, we wrote this Epistle to you, to stir up your minds to make that exertion which the Lord requires of you, to lend a temporal aid in these things above written; and in order that you may know how to conduct the business, we will relate what we have done and are doing here.

We have met in Conference, and agreed to form a subscription, and circulate it through the Churches; and also appointed Hyrum Smith, Reynolds Cahoon, and Jared Carter,

a committee to superintend this business, viz: of circulating subscriptions, to establish a fund to build an house, and to aid the Elders to attend this school; and subscriptions are now in circulation among us, and our Heavenly Father is opening the hearts of our brethren beyond the expectation of many; and not one brother among us, as yet, refuses to exert himself to do something as a temporal means to bring about the establishing of this house and school; and we say, may our Heavenly Father open your hearts also, that you, with us, may gather together something to aid as a temporal benefit.

Probably you had better call the officers of the Church immediately together, and appoint some one to circulate a subscription, that each individual, after signing, may have a sufficient time to make preparations to pay what he signs; for it will be necessary, wherever the brethren are at a distance from Kirtland, that they exert themselves to send on their gift or assistance as soon as they can to Kirtland; though they can, if they believe best, wait on those that sign until the first of September, and then collect in, and send it to Kirtland.

These considerations we have written to you, knowing it to be your duty thus to do; and may the Lord help you to exert yourselves with us, in raising the means to bring about the glorious work of the Lord; and may we all be kept by the grace of God unto eternal life. Amen.

HYRUM SMITH,  
REYNOLDS CAHOON, } Committee.  
JARED CARTER,

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, AUGUST 28, 1852.

CONFIDENCE.—The principles of salvation have been, and ever will be enjoyed among men just in proportion to their confidence in God, and in one another. God created man in His own image, male and female, and it is written that He searcheth the hearts and trieth the reins of the children of men, and knoweth what is therein. God is therefore qualified to provide for the salvation of all men, because He knows and comprehends them, in all their varied conditions. Accordingly He has provided laws for the salvation of all who will obey them, whatever may be their individual or national peculiarities, though embracing all the features and circumstances of domestic, civil, or religious life,—His spirit penetrates and moves the minds of the children of men, as the wind moves the leaves of the forest trees: the sound is heard though we cannot tell whence it comes, or whither it goes. Such is the effect of the spirit of God upon man. He is sensible of its power, although he may not comprehend it as he is comprehended by it. As the gentle, cooling breeze in the heat of summer



exhilarates the wearied soul, so do the gentle whisperings of the spirit of truth expand the mind, and sustain the spirit which thirst for knowledge, and open up the fountain of that living stream of intelligence which flows from God to man, when the channel of life—the Priesthood, is among them.

God not only knows how, but actually has made provision to save men, if they will have confidence in Him and receive it. God exalts men, because He sees they have confidence in Him, and are willing that He should know their condition, thoughts, and feelings, and will not seek to deceive Him or hide any thing from Him. Those who perfectly confide in God are worthy, and entitled to the confidence of others, and it can safely be reposed in them; therefore He calls such to fill high and responsible places, and while filling those places they have a right to the confidence of all men; for God bestows that honour upon them, and what God sustains men should approve. When the Almighty Father saw that the adversary of souls was getting power over the children of men to destroy them, He had confidence in the integrity of His Son, and committed to his charge the great plan of salvation for the rescue of His kingdom, according to His purpose in creating the earth and men upon it, and commissioned him with full power to bring the redemption to pass, according to the genius of that plan. Now, if God could, with all confidence, commit the salvation of the *whole world* to His Son Jesus, he is certainly worthy the confidence of all men who can only commit to him their individual salvation.

When the plan of salvation is authoritatively proclaimed among men, and they will not accept of Jesus as their Saviour, they not only dishonour those through whom salvation is offered to them, but they dishonour the Plan of Salvation—the Name of Jesus—and God, who has placed that honour upon His Son; and this will be their condemnation—they have withheld their confidence from him who was altogether entitled to it, having laid down his life for it. No greater assurance can a man have that his interests will be sacredly preserved, than to know that they are in the hands of him who loves them more than his life, and would willingly give his life as a ransom, rather than betray the confidence reposed in him. Jesus gave his life, and greater love can no man manifest than to lay down his life for his friend. This is the standard which God has fixed, and those who can be measured by it will not be found wanting.

No one could be more interested for the salvation of the world than God, for whose glory it was created; and He delivered all those interests up, for a season, into the hands of His Son, and made him to be the Saviour of men, and qualified him in all respects for that great ministry, by giving him all power, both which was in Heaven and which was on Earth, that in any wise pertained to this world. The fact of his having all power, makes him responsible for all who will be controlled by him; and no one can justly be made responsible for that which he does not control. Therefore, if all men were controlled by him, all men would be saved by him, for it is to this end that his power is given, that he might save.

In all true forms of government, when duly administered, the lesser power is always safe, and assured of protection while subject to the greater power. This principle is respected among the nations of the earth. As corrupt as they are, even belligerent powers, who meet and contest their superiority upon the battle ground, are disgraced in the eyes of the civilized world if they dishonour this principle, and when the weaker yield and surrender to the stronger force, they expect protection, even from an enemy, while they acknowledge his power and submit to his will. So in the government of God, the simple act of obedience or submission to the higher power demands protection and salvation at its hands. Jesus proffers it on these simple terms.



Men seek power over their fellow men, to enslave them and bring them into bondage, that they may get gain by debasing their fellows. But not so with a true master; he only requires obedience, that those who obey may become like him, exalted to the same blessing, power, and dominion. And if Jesus is the legitimate source of power, and dominion, we must obey him before we can ask to be obeyed. We must abide his law before we can expect to administer to others. We must have confidence in him, before we can justly ask others to confide in us, and this principle holds good through all the Priesthood of God, who administer in His government. This power is of God, and demands the same respect from men, as though the author of that power were here. Jesus has, in different ages of the world, from the days of Adam until now, had that confidence in men, that he has called them to administer in his name, as he was called by the Father to administer in the Father's name, and in those men thus appointed he has required the same confidence to be reposed. "But," says one, "how are we to know they are worthy of our confidence?" Because the Son of God, who is greater than us, has confided in them, even to the showing of his power with them, and shall not man approve what he appoints?

In every age when the Redeemer of the world has confidence enough in a man to open the heavens and give unto him a dispensation, with power to administer among men in his own name, that man has a legal right to the confidence of the whole world, whether it be a Moses, a John, a Peter, or a Joseph, it matters not; and the simple fact of with-holding that confidence is the sure damnation of the world. Awful were the consequences of with-holding confidence from a man of God in the days of Noah. Such an example should be a warning to all men, while it is written, that as it was in the days of Noah, so shall it also be again. And all men may be assured that if God has called JOSEPH SMITH to be a Prophet unto them to prepare His coming, He will destroy all men from off the earth, if needs be, to maintain the honour of that servant, and thus make the days of Jesus Christ's second coming like those of Noah. While God sustains a man, the whole world may try in vain to put him down. Why? Because God is greater than all. So it is with every man in the kingdom of God who is in authority, and occupies a responsible place, while he is upheld by the powers above him, he is entitled to the confidence of all below. In consideration of this great truth, the Apostle said, "render therefore honour to whom honour is due."

Men have in all ages assumed the right to judge those whom God has called to do His work, and even Saints have supposed they could judge those who were placed over them in the Lord, and their judgment be just. But how can a man judge that which he cannot understand, nor comprehend, or how can the lesser comprehend the greater? If such could be, superiority would be done away, and the *greater* would no more be known, and if there were none greater than others, confidence would cease to be reposed in any being for salvation, faith would cease, and there would be an end of power, while the whole scheme of salvation would pass away, and its purpose fail.

The present condition of this world goes far to illustrate this principle; so little confidence or trust is known among men, that almost every grade of power from the humblest peasant to the haughtiest monarch, from the least that is known, to the strongest government on earth; each seeks its independence from the others, while confusion and impotency are the result.

Then let the Saints take heed to their ways, and let them be the ways of the Lord and not the ways of men. Let your confidence be reposed where the power of God is, and there it will be protected. Power increases with confidence, which should



ever be cultivated among the children of God, that their unity and strength may be the dismay of their enemies, while it is their rock of defence, and God's power among the nations to obtain dominion which shall never pass away.

## SIGN-SEEKING.

BY ELDER CHARLES DERRY.

"Give us a sign, and we will believe!"

In this day of many creeds and much confusion, the Lord God has revealed His everlasting Gospel, in plainness and with power to the sons of men. And in consequence of the boldness of the testimony of His servants, the above cry is set up by the hireling priests and abettors of man-made systems, who declare that they are not bound to receive any new revelation, unless miracles are worked to prove the divinity of the same.

But I ask, if, as they say, they are sure that the revelations Joseph Smith received, are not of God, why do they want a miracle to prove their truth? Does not the fact of their calling out for miracles prove that they doubt the falsity of the same? and are afraid their craft is in danger, especially when we offer to give them evidences, and they dare not receive them. But if our doctrines are false, will a miracle prove them true? And if they are true, will the want of a miracle prove them false? But these men do not want them to be true. They only desire to put down the work of God and establish their own tottering systems; that they may feed themselves on the flock, and clothe themselves with the fleece.

But was there no Prophet sent of God that did not work a miracle to prove the truth of his testimony? Did David, who wrote many prophecies contained in the Book of Psalms, work a miracle? What miraculous power did Jeremiah manifest to the people? or Joel, Micah, Amos, Malachi, and others, to prove that they were sent of God? If the Scriptures are to be received as the standard of evidence, we shall find that many Prophets have visited the sons of men who worked no miracle to make the people believe; but they had to depend upon their testimony until they obeyed and proved for themselves; or rejected and were condemned. And the Lord always dealt with them according to their belief or un-

belief in the testimony of His servants. Seeing this was the case, is this generation safe in rejecting the revelations of God through His servant Joseph, although no miracle should be worked in proof of their divinity? If the people in times past were condemned for not receiving the testimony of the above-mentioned Prophets, is not this generation in like danger? Certainly it is.

But to whom, and for what object, were the gifts and blessings mentioned in the New Testament given? I answer, to believers and for their benefit. After Jesus arose from the dead, He said unto His servants, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe," &c. Mark xvi. Paul, when writing expressly to the Church of believers at Corinth, respecting the gifts of the spirit which Jesus promised, said, "to one is given, by the Spirit, the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man, severally as he will. \* \* \* For by one Spirit are we all baptized into one body (or Church), whether we be Jews or Gentiles, bond or free, and have been all made to drink into one spirit." Now it is evident that this was not meant for unbelievers; for they had not been baptized by the Spirit of God into His Church, nor yet had they drank of His spirit; but rather they had drank into the spirit of the evil one; consequently they were not entitled to these glorious blessings. Cor. xii.

Peter also promised the Gift of the Holy



Ghost to believers on the day of Pentecost. Acts ii. Paul, again, in the 4th of Ephesians, says the gifts which Jesus gave, were "for the perfecting of the Saints, for the work of the ministry, for the edifying of the Body (Church) of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God," &c. Here we see, instead of these being given to convince the *unbeliever*, they were to perfect the *believer* in the knowledge of Christ; and what could be so calculated to do it as the before-mentioned blessings?

But some assert that many *unbelievers* received blessings. It is true that Jesus fed the multitude with loaves and fishes, by miraculous power; but it was out of compassion for them, because they were an hungred and had nothing to eat: it was not to convince them that he was true. There is, however, one fact, that is written in Matthew xiii. 58, and Mark vi. 4—6, that in one instance Jesus could not do many mighty works because of their unbelief. Now this I consider sufficient to show us that faith is necessary to be exercised by those that need the blessing, as well as by the administrator. If the Son of God could not work miracles because of the unbelief of men, is it reasonable to expect that the servants can, seeing they are not greater than their master. Again, if miracles were given to make the people believe, here was a good opportunity, and the fact of Jesus not taking the advantage is another proof they were not for that purpose.

And if we examine the numerous cases of healing by our Lord, we shall find the blessings were according to their faith. See the ruler's daughter, Mark v.—the deaf man, Mark vii.—the blind man, Mark viii.—the son possessed of a devil, Mark ix.—Bartimeus, Mark x. Also the leper, and the sick of the palsy, Mathew viii.—another sick of the palsy, Mathew ix.—also two blind men, named in the same chapter, and others too numerous to mention; and so far were these from being done to make people believe, that the healed were commanded in many cases not to tell any one what had happened.

Some may say, that before his death he told his disciples to go and heal all manner of diseases. True; but he first told them to preach, saying, "The kingdom of heaven is at hand; and of course, inasmuch as they believed the message, they were

entitled to the blessings; but I contend they were not upon any other conditions. It is true he said—"Freely ye have received; freely give." And they had received according to their faith; and so did the people to whom they were sent; for the servant is not greater than his master; and as the master could not do many mighty works because of the unbelief of the people, neither could the servants.

We find that the world is to be convinced by the preaching of the Gospel, and not by signs and wonders; and if they are not convinced by the preaching of that glorious plan, they will remain unbelievers until they feel the stern realities of God's judgments poured out upon them. Then they will believe our testimony, and "call to the rocks and hills to fall upon them, and hide them from the wrath of the Lamb."

But, how inconsistent are these sign-seekers! First they tell us we cannot work miracles; then that we are the false prophets spoken of by Jesus, who should work signs and wonders, insomuch that if it were possible they should deceive the very elect; and the next breath they cry out, "Only give us a sign, and we will believe." If their first statement is true, then we cannot be the false prophets; if it is not true, they prove that they are not the elect of God, for they are ready to be deceived by lying wonders; and if they would not believe when they saw these wonders, they would prove themselves liars; and consequently, unless they repent they will have their portion in the lake that burneth with fire and brimstone.

But the passages which foretel the coming of false prophets, cannot have the least intimation to us; for we boldly declare with Paul, that "faith cometh by hearing, and hearing by the word of God,"—Romans x, 17; and with Jesus, that "this Gospel shall be preached in all the world for a witness, and then shall the end come."—Matt. xxiv. And also, that if men will not believe the Gospel, they will not believe though one rose from the dead.

The Prophet Joseph Smith, like Jesus, declared that inasmuch as the people would believe the doctrines he taught, the signs which Jesus promised, should follow them, according as they stood in need of the same; and they should know of the



doctrine whether it was of God, or whether he spake of himself. Tens of thousands have believed, and have received the blessings he foretold should follow. Thousands, both in England and in America, testify that they have witnessed the miraculous power of God through His servants since they obeyed His Gospel, as it was preached by His servant Joseph, and his brethren. Denmark, Scotland, France, Ireland, Italy, Sweden, India, and the South Sea Isles, can furnish testators to the truth of these things.

But when we refer sign-seekers to such for testimony upon this point, they will not receive it, and cry out that these are interested witnesses. Fools that they are! were not the Apostles interested witnesses of the resurrection of Jesus?—yet their

testimony is true. Were not the six writers of the New Testament interested witnesses of the miracles of Jesus and his Apostles?—yet their testimony is no less true. Should not every man be interested in the cause of truth? Are not our enemies interested against us?—yet sign-seekers will receive their testimony. Then why not be just, and receive our testimony? Oh, ye unjust judges! God will judge you according to your deeds, and punish you for your unbelief! You reject the simple preaching of the Gospel, and the evidence of miracles as testified to by your fellow-men, and you will be condemned like those who rejected the simple testimony of the Prophets in ancient days, unless you speedily repent and obey the Gospel.

### "MORMONISM" AND ITS OPPONENTS.

TO THE EDITOR OF THE MILLENNIAL STAR.

Fiat justitia ruat cælum.

Sir,—Being quite a new reader of the *MILLENNIAL STAR*, I am not aware whether it is customary for you to open its pages to persons not avowed members of your Church. But judging from the calm and dignified tone in which it is conducted, the variety of information it imparts, and the total absence of the *odium theologicum*, so characteristic of most religious periodicals, I am induced to think, that you will find room for the insertion of any letter not absolutely opposed to its principles, if written in a spirit of candour and justice. Fresh from the perusal of "Mormonite" publications—my judgment freed from every species of religious error, and my mind wholly unbiassed in favour of this or that religion, my opinion respecting "Mormonism," although of little weight, may not be without some good results.

And here permit me to return my grateful acknowledgments to Mr. Alfred Atkinson, a zealous and consistent member of your Church for the loan of the publications to which I have referred. Previous to my becoming acquainted with Mr. A. my ideas of what is called "Mormonism," were of an exceeding ridiculous kind. Never hearing the "Mormons" spoken or written of, in any but

Crosby-row, London, August 2, 1852.

the language of contempt, and taking my accounts of them from the London daily and weekly press, and from the pamphlets of bigoted divines, I, in common with the rest of my countrymen, regarded them as ignorant fanatics, too insignificant to notice. But happily Mr. A. became a resident in my house—I read his books—they abounded in good sense, and proved incontestibly that the charge of ignorance so frequently preferred against Latter-day Saints is a colossal untruth. Alas! is it not sad to contemplate that religious animosity still burns with such intensity, that neither morality nor justice, nor a high order of intellect, nor a polished education can deter men from publishing the grossest misrepresentations of the acts and opinions of their fellow man? Yet such is irrefutably the case. The London journals—journals conducted by men of the highest order of intellect—teem with the most absurd stories respecting "Mormons," and with the most exaggerated statements relative to what is going on at the Great Salt Lake, and endeavour by the most diabolic means to hound on the people to the commission of acts utterly at variance with our civil laws, and with the spirit of that Reformation which so many martyrs sealed with their blood.



Sir, I feel as though I should be a participator of such religious intolerance, were I not, to utter my indignant protest against the assertions of these malignant scribes. I feel, too, that I should be wanting in courtesy towards a very large number of my countrymen if, after perusing what has been said for and against their religion, I did not in my individual capacity, openly state that I have read, seen, and heard enough of "Mormonism" to convince me that the intelligence of its followers is above, rather than below the enlightenment of the age. I should be glad to learn from one of its opponents by what system of reasoning he can demonstrate the ignorance of a sect who are devoted to science, fond of cultivating the arts of peace, (*vide* B. Young's last General Epistle) who are abstemious in their habits, lovers of temperance, vegetarians in diet, and last, though not least, believers in doctrines, some of which, though diametrically opposed to the thousand-and-one religions

which are distracting the Christian world, are in perfect consonance with pure reason and justice, and the eternal truths of a merciful God.

But, sir, lest I am trespassing on your space, I will conclude by observing, that, I hope you and your co-religionists will live to disabuse the public mind of the insults which have been heaped upon yourselves and your religion. For myself, I avow, whenever I again hear "Mormons" or "Mormonism" *unjustly* attacked, whether it be in public or in private, by the religious bigot—the sophistries or misrepresentations of the learned—or the vulgar lampoon of the ignorant, I will use my best exertions to disarm venom of its sting, and to impress on your unscrupulous maligners the importance of the sentence, "*Lying lips are abomination to the Lord; but they that deal truly are His delight.*"—Proverbs xii. 22.

I am, sir, your obedient servant,  
VERITAS.

#### VARIETIES.

It is rumoured that gold has been found at Dundas, Canada West.

THE city of Sonora, California, was almost wholly destroyed by fire on the 18th of June. The loss of property is estimated at nearly two millions of dollars.

HE that goes to the tavern first for the love of company, will at last go there for the love of liquor. Remember that, young man.

ADVICES from Demerara of the 9th of July state that gold has been discovered in that colony up the Cuyuni river, and that about £200 worth had already been brought in. It is alleged to be remarkably pure, and to consist of small lumps, and also of scales and dust.—*Lloyds Weekly Newspaper*.

THREE HUNDRED POUNDS WORTH OF SMOKE!—There is at present residing in Out Rawcliffe a family of persons, consisting of father, mother, and son, addicted to the pleasant vice of smoking, and who have consumed during the last thirty years the enormous amount of 14,520 ounces of tobacco, which, if calculated at threepence per ounce, and five per cent. compound interest added thereto, would amount to upwards of £300 spent in smoke.—*Ibid*.

ARRIVALS AT ST. LOUIS FROM THE SALT LAKE VALLEY, &c.—Messrs. Thomas Margetts, J. C. Armstrong, and Thomas B. Brodrick, have arrived in St. Louis, with dates from the Salt Lake to the 8th of May last. These gentlemen, numbering six in all, have been selected as Missionaries to the Old World, and will we presume, leave at an early day upon their journey. They report nothing of material interest since our last dates. Crops looked uncommonly well, a very large amount of land planted and sowed. A woollen factory had just been put into operation, under the superintendence of Mr. Matthew Gaunt, late of St. Louis. A large emigration was looked for. Good health prevailed. New settlements were being made in a number of the surrounding valleys. A large amount of sugar-beet had been sown in anticipation of the arrival of the machinery under the charge of Elder John Taylor. Governor Young and suite had started upon an exploring expedition through the valleys of the Colorado, Green River, and their tributaries, for the purpose of making settlements to raise cotton for home manufacture.—*New York Tribune*.



## RESTORATION OF THE EARTH.

The earth's restoration is now near at hand,  
When the Saints will be gathered unto that blest land,  
Where Zion, in beauty and splendour, shall rise  
To receive the Redeemer revealed from the skies.

He'll come down among them, and dwell in their midst,  
And crown them with glory for ever to rest;  
The Bride will be ready—the feast all prepar'd,  
And the Saints will sit down in the kingdom of God.

The sea will roll back for the Sabbath of rest;  
All teeming with beauty, the earth will be blest;  
The mountains will sink, and the vallies will rise—  
A fit habitation for Saints who are wise.

The wolf, and the kid, and the cow, and the bear,  
Shall all dwell together in harmony there;  
The suckling shall play on the hole of the asp,  
For all will be peace, which for ever will last.

The wicked will tremble to see Christ descend,  
To pour out his wrath, and bring sin to an end;  
They'll weep, and they'll howl, and they'll call on the rocks,  
To hide from the presence of him they have mock'd.

But, cloth'd in his vengeance, he'll heed not their cries;  
In the day of his mercy, they him did despise.  
When the hour of his fury and vengeance is here,  
He'll laugh at their terror, and mock at their fear.

I long for the time when this land I shall quit,  
'Neath my own vine and fig-tree in Zion to sit,  
To dwell with the righteous—the glorified throng,  
And reign on Mount Zion, and sing the new song.

Come, Saints, come along, and we'll sing as we go,  
Of our great deliv'rance from sorrow and woe;  
We'll warn all our friends, and we'll bid them beware  
Of God's coming judgments, lest they of them share.

O God of our fathers, wilt thou be our friend?  
And ever support us, and shield, and defend?  
By the might of thy spirit, we'll still travel on,  
'Till we overcome in the name of thy Son.

Willenhall.

JOSEPH KING.

## LIST OF MONIES RECEIVED FROM THE 5TH TO THE 12TH AUGUST, 1852.

William Speakman .....	£6 4 11	Brought forward .....	£32 4 11
John Taylor .....	10 0 0	William Eddington .....	12 0 0
W. L. N. Allen .....	2 0 0	Thomas Chamberlin .....	5 0 0
George Simpson .....	2 0 0	James Linforth .....	5 0 0
Edward Weaver .....	2 0 0	Edward Frost .....	1 10 0
Francis Kirby .....	5 0 0	John Price .....	2 0 0
Isaac Jones .....	5 0 0		
Carried forward .....	£32 4 11		£57 14 11

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 28.—Vol. XIV.      Saturday, September 4, 1852.      Price One Penny.

## F O R G I V E N E S S .

BY ELDER MATTHEW ROWAN.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—JESUS.

Such was the teaching imparted to the disciples by Jesus, who "spake as never man spake," and whose bosom burned with an ardent desire for the salvation of all that his heavenly Father had given him.

In fact, it has been the object and duty of all the servants of God, while upon the earth with His people, to impress upon their minds, by the most fervent admonitions, the necessity of observing, *in sincerity of heart*, the above heavenly rule; for it appears evident, from the above quotation, that unless the mind will yield in implicit conformity to this law, it is impossible to stand justified before God. And this being the case, the Saints certainly ought to cultivate, and incessantly endeavour to express this meritorious feeling, in all their dealings one with another. Such as have this benign feeling in their bosoms are, among the people of God, like the fair and fragrant flower in the garden, which diffuses its redolence in the fanning breeze, to the pleasure of all who inhale the same. And this is not all; for by having such salutary feelings within us, we certainly become what we are called, and commanded to be, viz., "Saviours of men, and not destroyers;" for, as the Apostle James says, "Brethren, if any of you do err from the truth, and one convert him,

let him know, that he which converteth the sinner from the error of his way shall *save a soul from death, and shall hide a multitude of sins*".

All those, then, we may safely infer, who are governed by a feeling different to that which prompts to forgive one another our trespasses, will, instead of becoming saviours, become destroyers of men, and, doubtless, as they have sown so may they expect to reap. And those who harbour a feeling of inveterate malice toward their brethren and sisters, will ultimately find that, that same feeling will blight and wither them away to a state of spiritual defunction.

The Saviour says, "it must needs be that offences come." And the frequent occurrence of offences amongst the Saints, and their results enable us to comprehend the latent significancy and verity of that assertion; for when parties get offended with each other, and such offences are carried out in a war of invective words, that even the interposition of the Priesthood is ineffectual to quell or to settle amicably, then comes such language from some who witness these squabbles, as "Ah me! who would have thought it of those whom we have heard testify many a time that they knew this to be the work of the Lord, that they revered the laws of this Church,



that they counted it beneath their dignity to get offended, that they knew their duty was to love, honour, and obey the Priesthood, whom God had set over them, in all things?" But alas! for the manifest contrariety between the sayings and the actions or behaviour of these same parties, they comport themselves now as though they neither knew anything about this work nor cared anything about it. See how contumacious they are! with what audacity they condemn the Priesthood; some will allow themselves to be cut off from the Church rather than obey the counsel given them. This, beloved Saints, although the dark side of the picture might be made a shade darker, without destroying its reality by an extravagant painting; for without any exaggeration of the truth, I may say that such cases are diurnally occurring, even in a more alarming and aggravated manner than what I have endeavoured to depict. And such things are truly sickening to the hearts of those whose business it is to travel among the Branches of a Conference where cases of that kind come under their notice, and demand their interference. Says the Apostle James, "the tongue can no man tame; it is an unruly evil, full of deadly poison." It has been more destructive to society than the sword—it has dislodged the most felicitous feelings ever fostered in the human breast,—has banished the Angel of peace from the presidency of many a once happy fireside, to be succeeded by the demon of discontent and bitter strife,—it has eradicated a sworn and deeply-grounded love out of the bosoms of many a once true and happy pair; filling such bosoms with a feeling of jealousy that raged like any pandemonium; converting the eye once beaming with an unsuspecting innocence to the likeness of the infuriated wolf's.

The Apostle James further says, that "every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind."

Now, the question is, cannot the *tongue* which, when misapplied, is more mischievous to society, be subdued to perfect harmlessness? or must we, as the people of God, imbibe the false notion of the sectarians, that the untameableness of the tongue is one argument that no mere man, since the fall, is perfectly able to keep the commandments of God?

As the tongue is but an instrument em-

ployed and governed by the mind, we are naturally led to inquire, cannot the mind be trained to a perfect gentleness? or have our minds been cast, originally, in such a state of depravity as to actually defy all attempts to effect any amendment? "God hath made man upright," and, as has been wisely remarked, "the mind is, when we are born into this world, like a sheet of clean white paper, susceptible of any impression." And again, James informs us that, "if any many among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." And he likewise advised the Saints to be "swift to hear, slow to speak, slow to wrath."

I take it for granted, then, that the Saints are aware that what would be impossible for any man to do for us, we by the aid of the Holy Spirit may do for ourselves, and that as Saints of God, having the spirit of God to direct our minds on this point, we are left without excuse. Therefore let our ears be open to the royal law of heaven, and let us lay hold of every available means of raising our minds out of a state of degeneracy to that nobility and purity which will make all our actions and words correspond admirably with the high and holy profession which we have made before God, and a fault-finding generation, so that we may not be a stumbling-block unto any one making his way into the kingdom. It would certainly be unfair to conclude that every word which gives offence is *maliciously* spoken; for even the purest words, most seasonably given, are apt to give offence to some: this is entirely owing to the state of the minds of those who are offended. Jesus offended many of his disciples with his words. James, the Apostle, said, "in many things we offend all."

Again, it is possible that offence may be given undesignedly by an inconsiderate, or foolish word or action; and I am led to conclude, from the little experience that I have acquired, that the majority of offences are given in that way.

Extravagant joking is very prolific of offence, and is sure to create more enemies and troubles than friends and peace to such as indulge therein, and whose misfortune it is to have more *wit* than *wisdom*.

In a revelation, given to the Elders of the Church, in these last days, it is said, "My disciples, in days of old, sought occasion against one another, and forgave



not one another *in their hearts*, and for this evil they were afflicted, and sorely chastened: wherefore I say unto you, that you ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin."—Doctrine and Covenants, page 154.

Having said so much upon the aptness of certain things to give offence, and the misery of being in such a state, together with the danger attending such, let us now, for a few moments longer, lend our sincere attention to the law laid down by which we are to act, in order to become reconciled one with another.

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess, thou shalt be reconciled. And if he or she confess not, thou shalt deliver him or her up unto the Church, *not to the members*, but to the *Elders*. And it shall be done in a meeting, and that not before the world," &c.—Doctrine and Covenants, p. 128.

Truly if the parties offended would act in accordance with the above divine injunction, they would cover a multitude of sins; inasmuch as they would prevent iniquity from spreading amongst their brethren and sisters, which multiplies as it goes forth: remembering that

"Many a tear of wounded pride,  
Many a fault of human blindness,  
Had been soothed, or turned aside  
By a quiet voice of kindness."

Instead, then, of telling our brethren and sisters, who know nothing, and who have no right to know anything of how such an one offended and injured us, let us rather go to the offender *privately*, and there tell him or her of his or her real or supposed faults, and we will stand a good chance of coming away satisfied.

But a word of advice here appears to me highly necessary; and that is, when a person goes to tell an offender concerning an offence, he ought to consider it as a something indispensable to have the good spirit in his bosom; that is, if he wants to be reconciled; but if it is his motive to have *vengeance*, then another spirit will do; for let us remember that it is not so much what we do in that case that produces the good or the evil, as it is the *manner* and *spirit* we do it in.

Many go to those who have offended them, in such an angry and vengeful state of mind as would lead people, who see and hear them, to suppose that mercy and wisdom were virtues never heard of by them; taking *judgment* and *law* into their own hands, as though their passion had so played upon their senses as to beguile them with the idea that they had an absolute power vested in themselves, which allowed them to act in such cases just as they pleased; and so they fan the flame of their foolish fury, until it becomes hot enough to burn their own fingers; then, perhaps, *when they can do no more*, they may give in their aggravated case to the Elders, or Teachers, who, in justice, may be compelled to declare both parties in the fault, the one for giving the offence in the first place, and the other for not going about the matter in a proper and legal manner; and such a sentence comes from the Priesthood, very likely, to the entire disappointment and dissatisfaction of the aggrieved party.

"Wouldst win the crime-stain'd wanderer  
back

From vice's dark and hideous track?

Let not a cloud thy brow deform;

'Twill add but fierceness to the storm:

Deal kindly; in that bosom dark,

There lingers virtue's glimmering spark;

Plead with him; *act the nobler part*:

There's something good in every heart."

Teachers, *if they are faithful*, can do much in suppressing and checking this evil in the Church; seeing that their specific duty is to "watch over the Church always, and be with and strengthen them, and see that there is no iniquity in the Church—neither hardness with each other, neither lying, backbiting, nor evil speaking;" &c. And truly a Teacher, having the spirit and power of his office resting upon him, and who labours faithfully amongst the Saints, is an inestimable boon to the Branch of the Church, in which he labours. Such a man will be, to the sheep, "the good shepherd" "not easily provoked," "long-suffering," *kind* and *entreating*, quick in discrimination, so that he may teach according to the *dispositions* and *circumstances* of his members. And that he may not be daunted or diverted from the path of duty, through the fear or flattery of any one, but that he may steer an undeviating course, he must have an intrepid spirit, dealing in all cases without *partiality*.



When characters are shown the folly of getting offended at little things, they are, at times, ashamed of their conduct, and blame their "hot temper" as the cause of such. Very well, but this is the very thing we ought to labour indefatigably to cool, until it be reduced to that degree of temperature, which will warrant it safe. For although we may have hot tempers now, that is no argument that they always should remain so, nor will such entitle us to an indulgence or free pardon for our offences. Says Solomon, "seest thou a man that is hasty in his words? there is more hope of a fool than of him." \* \* \* "An angry man stirreth up strife, and a furious man aboundeth in

transgression." Again, "He that hath no rule over his own spirit is like a city that is broken down, and without walls."

In concluding this article, I wish to say, that its contents have weighed heavily for some time upon my mind, and with the idea that these reflections might prove neither unprofitable nor unacceptable to, at least, some of my brethren and sisters, I have thus ventured to communicate them unto such, through the favourable medium of the STAR. For we are called to do all the good we can to each other—to assist each other in our march toward perfection; and that we may do good to one another, let us *forgive one another our trespasses*.

## HISTORY OF JOSEPH SMITH.

(Continued from page 425.)

The same day I received the following:—

*Revelation, given June, 1833.*

Verily thus saith the Lord unto you, whom I love, and whom I love I also chasten, that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation: and I have loved you: wherefore ye must needs be chastened, and stand rebuked before my face, for ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things, that I have given unto you, concerning the building of mine house, for the preparation wherewith I design to prepare mine Apostles to prune my vineyard for the last time, that I may bring to pass my strange act, that I may pour out my Spirit upon all flesh. But behold, verily I say unto you, there are many who have been ordained among you, whom I have called, but few of them are chosen: they who are not chosen, have sinned a very grievous sin, in that they are walking in darkness at noonday; and for this cause, I gave unto you a commandment that you should call your solemn assembly; that your fastings and your mourning might come up into the ears of the Lord of Sabaoth, which is by interpretation, the Creator of the first day; the beginning and the end.

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen, with power from on high: for this is the promise of the Father unto you: therefore I commanded you to tarry, even as mine Apostles at Jerusa-

lem; nevertheless my servants sinned a very grievous sin, and contentions arose in the School of the Prophets, which was very grievous unto me, saith your Lord: therefore I sent them forth to be chastened.

Verily I say unto you, it is my will that you should build an house: if you keep my commandments, you shall have power to build it; if you keep not my commandments, the love of the Father shall not continue with you: therefore you shall walk in darkness. Now here is wisdom and the mind of the Lord: let the house be built, not after the manner of the world, for I give not unto you, that ye shall live after the manner of the world: therefore let it be built after the manner which I shall show unto three of you, whom ye shall appoint and ordain unto this power. And the size thereof shall be fifty and five feet in width, and let it be sixty-five feet in length, in the inner court thereof; and let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching, and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me for the School of mine Apostles, saith Son Ahman; or, in other words, Alphus; or, in other words, Omegus; even Jesus Christ your Lord. Amen.

A Conference of High Priests convened in the translating room in Kirtland on the third of June, and the first case presented was that of Doctor P. Hurlbut, who was accused of unchristian conduct



with the women, while on a mission to the east. On investigation it was decided that his commission be taken from him, and that he be no longer a member of the Church of Christ.

The next case before the Conference was to ascertain what should be the dimensions or size of the house, that is to be built for a house of worship and the School of the Prophets, and received a revelation on the size of the house. The word of the Lord was, that it shall be fifty-five feet wide, and sixty-five feet long, in the inner court; and the Conference appointed Joseph Smith, jun., Sidney Rigdon, and Frederick G. Williams to obtain a draft or construction of the inner court of the house.

On the 4th a similar Conference assembled at the same place, and took into consideration how the French farm could be disposed of. The Conference could not agree who should take charge of it, but all agreed to enquire of the Lord; accordingly we received the following:—

*Revelation to Enoch, June, 1833.*

Behold, I say unto you, here is wisdom whereby ye may know how to act concerning this matter: for it is expedient in me that this stake that I have set for the strength of Zion, should be made strong; therefore, let my servant Ahashdah take charge of the place which is named among you, upon which I design to build mine holy house; and again let it be divided into lots according to wisdom, for the benefit of those who seek inheritances, as it shall be determined in council among you. Therefore, take heed that ye see to this matter, and that portion that is necessary to benefit mine order, for the purpose of bringing forth my word to the children of men; for behold, verily I say unto you, this is the most expedient in me, that my word should go forth unto the children of men, for the purpose of subduing the hearts of the children of men, for your good. Even so. Amen.

And again, verily I say unto you, it is wisdom and expedient in me, that my servant Zombre, whose offering I have accepted, and whose prayers I have heard; unto whom I give a promise of eternal life, inasmuch as he keepeth my commandments from henceforth; for he is a descendant of Seth, and a partaker of the blessings of the promise made unto his fathers. Verily I say unto you, it is expedient in me that he should become a member of the order, that he may assist in bringing forth my word unto the children of men: therefore ye shall ordain him unto this blessing; and he shall seek diligently to take away encumbrances, that

are upon the house named among you, that he may dwell therein. Even so. Amen.

And Zombre was ordained by the Conference to the High Priesthood, and admitted according to the revelation.

June 6th. — A Conference of High Priests assembled, and chose Orson Hyde a clerk to the Presidency of the High Priesthood. This Conference was more especially called to counsel the committee, who had been appointed to take the oversight of the building of the house of the Lord. The Conference voted that the committee, (Reynolds Cahoon, Jared Carter, and Hyrum Smith,) proceed immediately to commence building the house; or to obtaining materials, stone, brick, lumber, &c., for the same.

Doctor Hurlbut being dissatisfied with the decision of the council on his case, presented the following appeal:—

“I, Doctor P. Hurlbut, having been tried before the Bishop’s council of High Priests on a charge of unchristian-like conduct with the female sex, and myself being absent at the time, and considering that strict justice was not done me, I do, by these presents, most solemnly enter my appeal unto the President’s council of High Priests, for a rehearing, according to the privilege guaranteed to me in the laws of the Church, which council is now assembled in the school-room, in Kirtland, this 21st day of June, 1833.”

It was voted by the council present, when this was received, that Brother Hurlbut be granted a re-hearing; and after prayer, (which was customary at the opening of all councils of the Church,) the council proceeded to ordain two High Priests, to make out the number, (12) that the council, or Church court, might be organized. Brothers John and William Smith were ordained under the hands of Elder Rigdon, by the choice of the council.

Brother Hurlbut’s case was then laid before the court, and the testimony against him, given in by Orson Hyde and Hyrum Smith, and duly investigated. The decision of the court was, that Brother Hurlbut should be forgiven, because of the liberal confession which he made. This court also decided that the Bishop’s council decided correctly on the case, and that Brother Hurlbut’s crime was sufficient to cut him off from the Church; but on his confession he was restored.

The President’s court, also took Brother



Daniel Copley's Priest's license and membership from him, because he refused to fulfil his mission according to the council of the High Priesthood of the holy order of God. June 21st.

June 23rd. Brother Doctor P. Hurlbut was called in question, by a general council; and Brother Gee, of Thompson, testified that Brother Hurlbut said that he deceived Joseph Smith's God, or the spirit by which he was actuated, &c.

There was also corroborating testimony brought against him, by Brother Hodges. The council cut him off from the Church.

The names of the temples to be built on the painted squares, as represented on the plot of the city of Zion, which is now about to be forwarded thither:—numbers, 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchisedec, which was after the order of the Son of God, upon Mount Zion, city of the New Jerusalem. Numbers, 7, 8, and 9; the sacred Apostolic repository, for the use of the Bishop.

Numbers 4, 5, and 6; the Holy Evangelical house, for the High Priesthood of the Holy order of God. Numbers 1, 2, and 3; the House of the Lord, for the Elders of Zion, an ensign to the nations. Numbers 22, 23, and 24: House of the Lord for the Presidency of the High Priesthood, after the order of Aaron, a standard for the people. Numbers, 19, 20, and 21; House of the Lord for the High Priesthood after the order of Aaron, the law of the Kingdom of Heaven, messenger to the people. Numbers 16, 17, and 18; House of the Lord for the Teachers in Zion, messenger to the Church. Numbers, 13, 14, and 15; House of the Lord for the Deacons in Zion, helps in government. Underneath must be written on each house,—

HOLINESS TO THE LORD.

June 24, 1833.

A council of the Elders of the Church was held at Westfield, the same day. Elder Gladden Bishop was President, and Brother Chester L. Heath clerk.

Brother Paul entered a complaint against brother James Higby, an Elder, for circulating false and slanderous reports, and not observing the order of the Gospel, and presented evidence unimpeachable, to substantiate the same to the satisfaction of the

council; from which, and from Brother Higby's own mouth, and the spirit he showed, he was declared guilty by the council, and he was cut off from the Church. The council then demanded his license, and the Church book, which he utterly refused to give up; therefore, resolved that the proceedings of the council be sent to Kirtland, and noted among the Churches. Copied into the Kirtland Record, June 29, 1833.

*An explanation of the plot of the city of Zion, sent to the brethren in Zion, the 25th of June, 1833:—*

This plot contains one mile square, all the squares of the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in one square running from the south and north to the line through the centre of the square; and in the next, the lots run from the east and west to the centre line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but, one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares.

The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the other, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the Presidency; the circles inside of the square, are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser Priesthood. It is also to contain twelve temples. The whole plot is supposed to contain from fifteen to twenty thousand people: you will therefore see that it will require twenty-four buildings to supply them with houses of worship, schools, &c.; and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked, figure first; and to be built where the circle is which has a cross on it; on the



north and south of the plot where the line is drawn, is to be laid off for barns, stables, &c., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied by these, must be laid off according to wisdom.

On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west.

When this square is thus laid off and supplied, lay off another in the same way, and so fill up the world in these last days; and let every man live in the city for this is the city of Zion. All the streets are of one width, being eight perches wide. Also, the space round the outer edge of the painted squares, is to be eight perches between the temple and the street on every side.

No one lot, in this city, is to contain more than one house, and that to be built twenty-five feet back from the street, leaving a small yard in front, to be planted in a grove, according to the taste of the builder; the rest of the lot for gardens, &c.; all the houses to be built of brick and stone.

The names of the temples to be built the same as written, June 24th, except a transposition under numbers 19, 20, and 21, thus: House of the Lord, the law of the kingdom of heaven, and messenger to the people; for the High Priesthood after the order of Aaron.

The scale of the plot is forty perches to the inch.

*A description of the house of the Lord, which is to be built first, in Zion:*

This house of the Lord for the Presidency, is eighty-seven feet long, and sixty-one feet wide, and ten feet taken off of the east end for the stairway, leaves the inner court, seventy-eight feet by sixty-one, which is calculated and divided for seats in the following manner, viz: The two aisles four feet wide each; the middle of the pews, are eleven feet ten inches long, and three feet wide each; and the two lines drawn through the middle, are four inches apart; in which space a curtain is to drop at right angles, and divide the house into four parts if necessary. The pews of the side blocks are fourteen and a half feet long, and three feet wide. The five pews

in each corner of the house, are twelve feet six inches long. The open spaces, between the corner and side pews are for fire-places; those in the west are nine feet wide, and the east ones are eight feet and eight inches wide, and the chimnies carried up in the wall where they are marked with a pencil.

The pulpit in the west end of the house is to be occupied by the High Priesthood, as follows:—Number one, is for the President and his council; number two, is for the Bishop and his council; number three for the High Priests; and number four for the Elders: each of these are eight feet long, containing three coves or stands for the respective speakers; and those seats opposite them are for visiting officers, who are to occupy seats according to their respective grades. The two spaces in the middle are stairs two feet wide. The middle pulpit is to be elevated; the first seats one foot, the second two feet, the third three feet, and the fourth four feet. And those upon each side are also to be elevated: the first one eight inches, the second sixteen, the third twenty-four, the fourth thirty-two. The corner seats are to be occupied by singers, and elevated; the first seat six inches, the second twelve, the third eighteen, the fourth twenty-four, and the fifth thirty-two.

The pulpit in the east end of the house is to be occupied by the lesser Priesthood. Number one is for the Presidency of the lesser Priesthood; number two for the Priests; number three for the Teachers; and number four for the Deacons; and the seats by their sides, are also to be occupied by visiting officers; each one opposite his respective grade, &c. The pulpits are to be done off with panel work, in the best workmanlike manner, and the building to be composed of stone and brick of the best kind. The side view represents five windows in each story. The windows are to have each forty-eight lights, of seven by nine glass, six one way and eight the other; the sides and lintels of the windows to be of hewn stone; and on the top of the lintel is to be a gothic top, as you see, but the windows must have lintels; and so with the outside doors, all with gothic tops.

Make your house fourteen feet high between the floors. There will not be a gallery, but a chamber; each story to be fourteen feet high, arched over head, with



an elliptic arch, over each of the stories. Let the under part, or foundation of the house, be of stone; let it be raised sufficiently high to admit of banking up so high as to admit of a descent every way from the house, so far as to divide the distance between this house, and the one next to it. On the top of those stones, and above the embankment, let there be two rows of hewn stone, and then commence the brick on the hewn stone. The entire height of the house, twenty-eight feet, each story being fourteen feet; make the wall a sufficient thickness for a house of this size.

Observe particularly that as there are pulpits at each end of the house, the backs of the congregation must be to one of them, and they will want occasionally to change. In order for this, the house must have pews instead of slips, and in the pews let the seats be loose, so as to slip from one side of the pew to the other, so as to face either pulpit, as occasion may require.

The end view represents five windows of the same size as the side, the middle window excepted, which are to be the same, with the addition of side lights. This middle window is designed to light both above and below, as the upper floor is to

be laid off in the same way as the lower, and arched overhead, with curtains, or vails, as before mentioned.

You will be careful to have hooks and rings to suspend your vails on, so that they can be let down or raised at any time, at pleasure. Also, as you see, the pulpits are to have four seats, one rising above another; for instance, the Elder's seat is the lowest, next comes the High Priest's, next the Bishop's; so each of these must have a vail that is suspended on the upper floor, so as to be let down; which will at any time when necessary be let down, and shut off each stand or seat by itself.

The doors are to be five feet wide, and nine feet high, and to be in the east end of the house. The west end is to have no doors, but in other respects to be like the east, except the windows are to be opposite the alleys which run east and west. The roof of the house to have one fourth pitch, the door to have gothic top, as the windows. The shingles of the roof to be painted before they are put on. There is to be a fanlight, as you see. The windows and doors are all to have venetians; a belfry in the east end, and a bell of very large size. June 25th, 1833.

(To be continued.)

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### The Latter-day Saints' Millennial Star.

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SATURDAY, SEPTEMBER 4, 1852.

**THE DAY OF SALVATION.**—Now is the acceptable time, now is the day of salvation for the people who inhabit the British Isles. The Gospel of Jesus Christ is being promulgated in their midst in all its primitive purity, order, and power, with all its original attendant gifts and blessings. Two thousand five hundred Elders, and near two thousand Priests, having legal authority to administer in the ordinances of life and salvation, are waiting to officiate in the same in behalf of the sons and daughters of Britain, and will gladly become their servants for the truth's sake, if they will believe on the Lord Jesus Christ with full purpose of heart, and repent of all their sins and short-comings. Thousands upon thousands of periodicals, pamphlets, books, &c., setting forth in great plainness and simplicity the true doctrine of Christ, and the way to obtain celestial glory and exaltation when the earth fades away, and mighty nations crumble to dust, leave our office weekly to illuminate the otherwise dark and gloomy path of the people of these lands.

There are thousands of honest hearts who would willingly render obedience to the truth as it is in Jesus if they knew where to find it, or what society teaches it; and many of these, no doubt, never think or dream that it is a possible thing for the Latter-day Saints to be the people that have the true principles of the Gospel to teach, and the true authority to administer in them. In consequence of prejudice, or



evil reports, which have taken possession of their minds, and obscured their mental vision towards us as completely as a bandage would their bodily vision, they are unable to perceive the true nature of the doctrines we teach, and the precepts we inculcate. We would recommend such, as they value their souls' salvation, to speedily strip themselves of all this prejudice and evil imagination, and no longer trust to popular rumours upon such a weighty and momentous subject as eternal life, but rather take the advice of Paul—"Prove all things; hold fast that which is good." It was thought anciently by many honest, devout, and earnest seekers after truth and salvation, that nothing good could come out of Nazareth: the sequel proved the falsity of this idea, for the Lord of life and glory—the Prince and Redeemer of men—was "called a Nazarene." And now in our day many very sincere and honest persons—lovers of truth and righteousness—think and say one to the other, "Can any good come out of the Salt Lake Valley, or from amongst the Latter-day Saints?" We assure all who may cherish such thoughts of the Latter-day Saints, as to think nothing good can possibly spring from them; that the sequel will proclaim as rich a triumph for the Latter-day Saints, in a few short fleeting years, as the sequel of the Jewish rumours did long ago for the Lord Jesus Christ. Yes, believe it who may, or disbelieve it who may, still this truth remains unshaken, and this generation will develope it:—In the hands of the Latter-day Saints rests the salvation of the world; not of their own wisdom or knowledge, but by the gift of that God whose ways are everlasting, and past finding out by the pigmy wisdom and puny intelligence of uninspired man.

Come then, all ye inhabitants of the British Isles who wish to be hid as in the hollow of the Lord's hand when His indignation shall pass by,—come and let us reason together; though your sins be as scarlet they shall become white as snow, if you will seek the favour of the Lord by repentance and obedience to His ordinances. For be it known to all, high or low, rich or poor, learned or unlearned, that there is no entrance to the celestial kingdom of our God, the Creator of the heavens and the earth, except through implicit obedience to the ordinances of the everlasting Gospel, which Gospel in all its fulness is once more upon the earth, and was given through the Prophet Joseph Smith. Wake up then, all ye people; turn to the Lord, and keep His commandments, and walk in all His ordinances blameless, and salvation shall be yours, and your children's; for the Lord is not trifling with you, neither will His spirit always strive with man, nor His servants be for ever in your midst, but a short work will He make upon the earth. Seek the Lord while he may be found, call upon Him while He is near; obey the Gospel ere the Elders of Israel shall be withdrawn from your habitations, to seal up the law and bind up the testimony that the end may come, or peradventure you will have to lament with those of old, "the harvest is past, the summer is ended, and we are not saved."

**BAPTISM.**—That the ordinances of God may be administered agreeable to His own purpose, and things done upon earth according to the heavenly pattern, we would remind the Elders and administrators in the Holy Priesthood of *their duty* in administering the ordinance of Baptism for the remission of sins, by the following quotations:—

"The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water." Doctrine and Covenants, Sec. 2, Par. 21.



Again, the words of Jesus were given to his disciples among the Nephites, that there might be no disputations among them upon this matter: "Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: *behold, ye shall go down and stand in the water*, and in my name shall ye baptize them." See Book of Mormon, Page 457, Par. 8.

Although there might be cases which would be exceptions to this general mode of administering, yet the Law is pointed and clear upon the subject, and was given purposely to settle all disputes, in relation to the duty of both the administrator and subject; and all persons who baptize for *the remission of sins*, and take the liberty to differ from this mode, by not going down into the water with the candidate, should know that the case is of that character which will justify them in so doing. But we would say of all the ordinances of the Lord's house, as He said unto Moses—See thou do all things according to the pattern.

FOREIGN INTELLIGENCE.—We have received letters from Australia dated April 8th, from Germany dated August 6th, and from Council Bluffs dated July 4th, all containing interesting intelligence pertaining to the kingdom of God. We purpose giving some extracts from them in our next. In this we merely state that a flourishing Branch of the Church, numbering 36 members, had been organized at Sydney, Australia. A small Branch of twelve members had been organized at Hamburg. The emigration of Saints from Council Bluffs, &c., was quite as large as was anticipated. Little sickness and few deaths were among them. Elders Orson Hyde, John Taylor, Ezra T. Benson, Erastus Snow, and Franklin D. Richards were expecting to leave Council Bluffs for Salt Lake Valley on the 7th of July.

### ENDURANCE.

BY ELDER E. D. KEATON.

"He that shall endure unto the end, the same shall be saved."—JESUS.

In looking over the sacred pages of the Bible, I find the whole tenor of that book goes to show that the Lord is pleased to lead His people through the most distressing and trying scenes of persecution and affliction.

Abraham, whom the Lord tried to the quick, was commanded by Him to offer up his only son as a burnt-offering upon the altar of sacrifice; wherefore to be obedient to the heavenly command, Abraham bound his son upon the altar—took the knife, and was about to inflict the fatal wound, when at that moment he was arrested by an angel of God calling to him out of heaven, bidding him not to slay the lad. Now, if Abraham had yielded to his own natural feelings, he never would have attempted to fulfil this (to the natural man) extravagant command. But Abraham was desirous to do the will of God, however painful it might be to his

natural feelings, and because of this the Lord greatly blessed him, and said, "By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

I shall next notice Job, whom the Lord suffered to be tried severely. One messenger after another came and brought him the sad tidings of the loss of his property, and also of the death of his sons and daughters. He bore all this patiently, and did not complain. The Lord tried him still further by suffering him to be afflicted in his body with a sore complaint,



and to add to his grief, his wife wished him to curse God and die. But Job did not feel disposed to yield to the persuasion of his wife, but gave her a sharp reproof for her folly; he still retained his integrity, and sinned not, nor charged God foolishly. And because he was faithful in tribulation and poverty, as well as in wealth, after he had been tried sufficiently, the Lord blessed him, and gave him far greater riches than he had before, and more sons and daughters.

Paul says, Hebrews xi, "The Saints were tortured not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonments: they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth." Paul, Peter, and others, were beaten and imprisoned several times; indeed the lives of the people of God in all ages have been one continual scene of trial and persecution. It is written, "All who will live godly in Christ Jesus shall suffer persecution." "It is through much tribulation we shall enter the kingdom." We are commanded to "work out our salvation with fear and trembling." Jesus speaking to his disciples says, "ye shall be hated of all men for my name's sake, but he that endureth to the end shall be saved. Fear not them which kill the body, and are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." He also says, "blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the Prophets which were before you." Jesus also says, "if any man will come unto me, let him deny himself and take up his cross and follow me, for whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." All who enlist in the Redeemer's cause, should make up their minds for persecution and trials, for the Prophet Jeremiah says, "the Lord trieth the righteous."

Some may ask, "Is the Lord pleased to see His children persecuted and tortured? or why does he bring them through such heavy trials?" I answer it is not because the Lord delighteth in seeing His people suffer, but it is to make them *perfect*; they cannot be made perfect without suffering, and it is the Lord's will to make all His people perfect. If we taste the bitter we shall be better able to appreciate the sweet. If we taste the sufferings, bondage, and poverty of the Gentile world, we shall be better able to appreciate the happiness, liberty, and riches of eternity, when the "kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High," and when the "kingdoms of this world are become *the kingdoms* of our Lord, and His Christ, and he (with his Saints) shall reign for ever and ever;" for it is written, "If we suffer we shall also reign with Christ, if we deny him he will also deny us."

Another object the Lord has in view in leading His people through trials, is to prove whether they will be faithful in all things, for He will have a tried people, and "he that will not endure chastening cannot be sanctified." Although the Lord will prove His people, He will not suffer their trials to be greater than they can bear, for He has declared that as their day their strength shall be. The Church of Christ will try all who come into it, for it is a purifier: as the smith brings his metal through the fire to refine it, so will the Lord bring His people through fiery trials to purify them. But alas! how many are there that will not stand the trials, but like those in the Saviour's parable of the sower, "who receive the word on stony ground, and when affliction or persecution ariseth for the word's sake, immediately they are offended," turn away from the truth, and "return like a dog to his vomit, and like the sow that was washed to her wallowing in the mire." In reflecting on these things, my feelings are mingled with pity and sorrow, I pity their weakness, and am sorry they have such little courage; if they will not share in the trials and labors in building up the Saviour's kingdom, neither will they share in the happiness, glory, and honour which will be enjoyed by those who "endure to the end," when this great work is consummated; although undoubtedly they would like to share in



the glory with the faithful, but have not courage to help win it. I shall not attempt to describe the feelings of those who have not stood, and will not stand nobly for the "truth as it is in Jesus," but have apostatized therefrom, when they shall know that their brethren with whom they were once associated, and with whom they once met to worship the Lord, are living and reigning in righteousness and glory on the earth, with Jesus at their head, and with all the energetic and noble heroes of truth who have lived on the earth since the world began, and themselves cast out.

If there is anything good and noble about a man or woman, this work will soon bring it to light; the Church of Christ will soon prove what people are, whether they are noble or ignoble; it will soon prove who are sheep, and who are goats, who is on the Lord's side, and who is not.

The ancient Saints have set an example worthy of our imitation, they endured the most horrid persecutions and trials for the Gospel's sake, yet they remained faithful in their deepest distress; and the Lord has said that "he that is faithful in tribulation, the reward of the same is great in the kingdom of heaven." Jesus says, "Verily I say unto you, that there is

no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." The Apostle John, while enwrapt in heavenly vision saw an innumerable company standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and when the questions were asked, who they were? and whence they came? the answer was given in the following words: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." O ye Saints of Latter-days! take a pattern by the ancients; be courageous, stand firm to the truth, and lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal: and you will be crowned with righteousness among the noble of the earth, who have lived and died for God in all ages of the world, and who have gained for themselves a fame lasting as eternity, and who will receive a crown that will never fade away.

### POSITIONS OF LATTER-DAY SAINTS AND SECTARIAN CHRISTIANS CONTRASTED.

BY ELDER JOHN JAQUES.

For the Priest's lips should keep KNOWLEDGE, and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts.—MALACHI.

There is an immense difference between the position of Latter-day Saints, and the position of all other Christians or Sectarians.

Latter-day Saints say they *know* some things which the Lord *has done*, and also some things which he *will do*, amongst the children of men in *this* generation.

Sectarian Christians say they *believe* that the Lord *has not done*, and *will not do*, anything amongst the children of men in *this* generation.

Latter-day Saints say they *know* that the Lord *has* spoken in *this* age.

Sectarian Christians say they *believe* that the Lord *has not* spoken in *this* age.

Latter-day Saints say they *know* that

the Book of Mormon is a divine revelation.

Sectarian Christians say they *believe* that the Book of Mormon is *not* a divine revelation.

Latter-day Saints say they *know* that angels *do now* converse with and minister to men.

Sectarian Christians say they *believe* that angels *do not now* converse with and minister to men.

Latter-day Saints say they *know* that Joseph Smith *was* a Prophet of the Lord.

Sectarian Christians say they *believe* that Joseph Smith *was not* a Prophet of the Lord.

Latter-day Saints say they *know* that the power of God, and the Gift of the



Holy Ghost, *are* manifested in these days by dreams, visions, revelations, tongues, interpretations, prophecies, miracles, healings, &c.

Sectarian Christians say they *believe* that the power of God, and the Gift of the Holy Ghost, *are not* manifested in these days by dreams, visions, revelations, tongues, interpretations, prophecies, miracles, healings, &c.

Latter-day Saints speak the things which *they have seen and heard*.

Sectarian Christians speak the things which *they believe*.

Latter-day Saints *have come* to a *knowledge* of the truth; and there is no Christian living who can show otherwise.

Sectarian Christians are "ever learning, but *never able to come to a knowledge* of the truth." This they themselves admit, consequently it requires no further manifestation.

Latter-day Saints' position is *positive knowledge*, which argues *certainty* and *impossibility of deception*. This position is definite, firm, steadfast, and immovable, and *cannot be shaken* by any *future knowledge*.

Sectarian Christians' position is *mere belief*, which implies *uncertainty*, and *possibility of deception*. This position is indefinite, vague, and weak, and *may be shaken* by *future knowledge*.

"The Priest's lips should keep KNOWLEDGE." So says Malachi.

The lips of Latter-day Saints *do keep* KNOWLEDGE: therefore if the Prophet Malachi be an authority, *Latter-day Saints must be the true servants of God*; consequently they are ambassadors for Christ, and have authority and power to bind on earth, and the same will be bound in heaven, to loose on earth, and the same will be loosed in heaven.

The lips of Sectarian Christians *do not keep* KNOWLEDGE: therefore, if the Prophet Malachi be an authority, *Sectarian Christians cannot be the true servants of God*; consequently, the Lord may say of them—"I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."

## CRIME IN THE UNITED STATES.

(From the Cincinnati (U.S.) Atlas.)

We are more than half inclined to believe sometimes that old Solomon was perpetrating a joke, when he said, children trained up in the way they should go would not depart therefrom when they arrived at years of discretion. If he was in earnest, and if his axiom is correct, how deplorable must be the training of thousands and thousands in our country. In New York city alone, during the past year, 16,000 criminals were committed to the Tombs, and of this immense army, four thousand were under twenty-one years of age, and about eight hundred between the ages of nine and fifteen.

Such a statement seems almost incredible, but the official statistics show it to be the fact, and, willingly or not willingly, we are compelled to believe that one thirtieth of the population of the largest, most refined, and intelligent city in our Union, is composed of outcasts, thieves, and assassins.

But not alone in New York does such

a frightful state of things exist. Our country from one end to the other is infested with desperadoes, and we are afraid every town, village, and hamlet can turn out its quota till the army of culprits is swelled to eight hundred thousand. Every patriot, philanthropist, and well-wisher of humanity must shudder when he contemplates this fearful array of criminals, and reflects upon the tremendous influence for evil they are exerting upon the community. The very atmosphere we breathe is vitiated by their presence, and for the rising generation to escape contamination in a measure, is almost impossible.

Something should be done to stem this current of immorality, or the whole country will become hopelessly inoculated with the evil. But what is this something that must be done? Prisons and punishments have proved ineffectual, and some other remedy must be devised, or we will be overwhelmed with wickedness, more deserving the special punishment of an



all-wise Providence, than were the cities of the Plains in their most vicious and degraded days.

What, we ask, can be done? What must be done? Much—very much. Parents must be taught to feel that they are responsible for the misdeeds and crimes of their children, and until they *are* taught this, preachers may preach and moralists moralize on the depravity of human nature; but their preaching and moralizing

will avail but little, for those who are trained up in immorality and vice, or not trained at all, will as certainly tread the paths that lead to destruction and infamy. A fearful responsibility rests upon the heads of those who bring children into the world, and that they discharge it properly is a subject in which the community should take an interest, for it is one which vitally affects every member thereof.

[When parents are made responsible for the iniquities of their own houses, as in ancient times, we may cherish a hope that, some day, righteousness will reign and triumph upon the earth; but where is the nation whose laws would not forbid a man the rights of ancient Israel when led by the voice of God, or even the privilege of putting iniquity away from his house?

Who knows but the Latter-day Saints will dare to introduce the laws of God among men, and honour them, notwithstanding the ire of a generation who have been conceived in sin, born in iniquity, and nurtured in crime?

O ye fools and slow of heart to believe what the Prophets have spoken, that all things shall be restored!—Ed.]

#### VARIETIES.

A MOTHER'S purity refines the child's heart and manners.

MEAN men admire wealth; great men seek true honour and glory.

THE world is a workshop, and none but the wise know how to use the tools.

THERE is in the heart of woman such a deep well of love that no age can freeze it.—*Bulwer*.

MEN often are not aware of what severe and untiring labour they are capable, until they have made a trial of their strength.

OUR minds are like ill-hung vehicles; when they have little to carry they raise a prodigious clatter, when heavily laden they neither creak nor rumble.

THE heart of woman draws to itself the loves of others, as the diamond drinks up the sun's rays—only to return them in tenfold strength and beauty.

ON the 28th July, the steam-boat *Henry Clay* took fire on the Hudson River, and was burnt to the water's edge. About seventy-five persons were burned or drowned. Great blame is attached to the officers and owners of the boat.

AMEN.—This is a Hebrew word, employed to confirm what has been announced, and, according to the tenor of the discourse to which it is appended, signifies either, "That is true,"—or, "May it be so,"—or, "I agree to that." It is, in fact, a form of speech indicative of an assertion, a desire, or a consent.—*Family Herald*.

TO YOUNG MEN.—Don't rely upon your friends. Don't rely upon the good name of your ancestors. Thousands have spent the prime of life in vain hopes of those whom they call friends—and thousands have starved because they had rich fathers. Rely only on the good name which is made by your own exertions, and know that the best friend you can have is an unconquerable determination, united with decision of character.

THE PHILOSOPHER AND FERRYMAN.—A philosopher stepped on board the ferry-boat to cross a stream. On the passage he inquired of the ferryman if he understood arithmetic. The man looked astonished. "Arithmetic! No, sir." "I am very sorry, for one quarter of your life is gone." A few minutes, after he asked—"Do you understand Algebra?" The boatman smiled and replied—"No." "Well then," said the philosopher, "another quarter of your life is gone." Just then the boat ran on a snag, and was sinking, when the ferryman jumped up, pulled off his coat, and asked the philosopher with great earnestness of manner—"Sir, can you swim?" "No, sir." "Well, then," said the ferryman, "your whole life is gone, for the boat is going to the bottom."—*Merry's Museum*.



MEN, like watches, should be valued according to their movements.

THE number of steamers upon the interior waters of America is 663, besides 50 ferryboats and 52 propellers. The loss of life by steamboat explosions, fires, &c., for the year ending June 30, 1851, was 1,013 persons!—*Family Herald*.

LETTERS from Ostrowow, on the confines of Poland, state that a great number of persons have fled thither from the neighbouring Polish town of Kalisch, where the cholera is raging with great intensity, the deaths having amounted to forty daily out of a population of ten thousand. This rate of mortality is as high as if in London ten thousand a day were carried off.—*Ibid*.

ARTIFICIAL MARBLE.—A quantity of plaster of Paris is soaked in a solution of alum, baked in an oven, and ground to a powder; it is then used as wanted, by being mixed with water similar to plaster; it sets into an exceedingly hard composition, and takes a high polish. It may be mixed with various coloured minerals, or ochres, to represent the various marbles, and is a valuable recipe.—*Mining Journal*.

ANTIPATHIES.—Amatus Lusitanus relates the case of a monk who fainted when he beheld a rose, and never quitted his cell while that flower was blooming. Orfila gives the account of the painter Vincent, who was seized with violent vertigo, and swooned, when there were roses in the room. Valtain gives the history of an officer who was thrown into convulsions and lost his senses by having pinks in his chamber. Orfila also relates the instance of a lady forty-six years of age, of a hale constitution, who could never be present when a decoction of linseed was preparing, without being troubled in the course of a few minutes with a general swelling of the face, followed by fainting and a loss of the intellectual faculties, which continued for four-and-twenty hours. Montaigne remarks that there were men who dreaded an apple more than a cannon-ball. Zimmerman tells us of a lady who could not endure the feeling of silk and satin, and shuddered when touching the velvety skin of a peach; other ladies cannot bear the feel of fur. Boyle records the case of a man who experienced a natural abhorrence of honey: a young man invariably fainted when the servant swept his room. Hippocrates mentions one Nicanor who swooned when he heard a flute. Boyle fell into a syncope when he heard the splashing of water. Scaliger turned pale at the sight of water-cresses. Erasmus experienced febrile symptoms when smelling fish. The Duke d' Epemon swooned on beholding a leveret, although a hare did not produce the same effect. Tycho Brahe fainted at the sight of a fox; Henry III. of France, at that of a cat; and Marshall d' Albret at a pig. The horror that whole families entertain of cheese is well known.

EDUCATION.—The education that a man finds useful in life, he either drills into himself, or he picks it up at some of the plainer seminaries of learning, such as the proprietary schools, where the management know what is required in their institutions, give the bias of their instruction to practical knowledge; and the result is that the men educated at such places are quicker, and more intelligent, and get on better in the world than those who are crammed with antiquated learning that suits nothing but an antiquarian study. There is no reform more justly called for than that of education. We want the whole system remodelled—the Universities adapted to the spirit of the day, and the living languages made to supersede, to a great extent, the dead; sciences taught, as applied to useful matters, so that a man should know more of the world as it now exists, than as it existed in the time of the Cæsars, and that he should know more of modern events and the statistics of nations, rather than addling his head with Heathen mythology; the whole bearing of education should, in fact, be to some practical purpose. It is marvellous how soon a good result would pervade throughout society. The members of the House of Commons would cease to misquote Latin phrases, and give, instead, plain common-sense arguments. They would be more brief in their speeches, and yet far more explanatory. The lawyers would argue like men of common sense, and not attempt to prove mathematically that a dead goose is not a goose in law—nor that “between” two towns means a different thing in law and in common sense. What we require is, that education should be adapted to the country and its necessities, that the rising generation should learn to be men of business in whatever position of life they may be placed, and that common sense should supersede the absurdities that render useless all our public educational institutions.—Hampden, of the *News of the World*.



## Obituary.

We regret to learn, by intelligence from America, that Thomas Smith, late a Travelling Elder in the Bedfordshire Conference, England, died of chills and fever, at St. Joseph, Missouri, U.S.A., on the 28th of May, 1852.

Elder Smith was well known in many parts of this Island for his zeal, energy, and courage, in propagating and defending the principles of the Everlasting Gospel. He departed this life, maintaining the same unflinching testimony which he had so long borne to the truth.

## STANZAS.

Though nations rise, and men conspire,  
Their efforts will be vain;  
Jehovah mocks their vile desire,  
His Zion to defame.

In vain they'll look, and strive to show  
Defilement in her laws;  
The thoughts of God they ne'er can know  
While they oppose His cause.

He will make bare His mighty arm;  
His messengers shall come,  
To gather home His Saints, as sheaves,  
Unto the harvest home.

Luton.

Let Zion's converts now arise,  
Our Father will defend,  
And 'quip us for each glorious war,  
'Till victory's triumphs end.

Arm'd with His truth, before our face  
The people feel dismay'd,  
And all their treasures and their wealth,  
Jehovah's purpose aid.

Thrice happy Saints, who bow beneath,  
The banner of the Lord;  
Celestial crowns, your brows shall wreath,  
Endurance' sure reward.

M. A. MORTON.

NOTICE.—Elder J. V. Long, President of the Cambridgeshire Conference, requests us to notice that Charles Crisp, formerly a Travelling Elder in the above Conference, has been excommunicated from the Church, in consequence of his disgraceful conduct. He now refuses to give up his Licence.

ERRATUM.—In No. 27, page 427, line 15, for "showing" read sharing.

## LIST OF MONIES RECEIVED FROM THE 12TH TO THE 19TH AUGUST, 1852.

T. Kirkwood.....	£15 0 0	Brought forward .....	£64 6 0
W. Richards.....	2 10 0	T. C. Armstrong.....	47 0 0
James Walker .....	20 0 0	John Halsall .....	7 0 0
Richard Morris .....	5 10 0	James Linforth.....	5 0 0
Gilbert Clements.....	2 0 0	John McComie.....	5 0 0
G. W. Davies .....	2 0 0	J. Alexander.....	5 0 0
Samuel Cornaby .....	5 0 0	John Memmott .....	10 0 0
Charles Peat.....	10 0 0	William Soulsby .....	5 0 0
Murdock & Co. (Sydney, N.S.W.).....	2 6 0		
Carried forward .....	£64 6 0		£148 6 0

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## LIVERPOOL:

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 29.—Vol. XIV.      Saturday, September 11, 1852.      Price One Penny.

## HISTORY OF JOSEPH SMITH.

*(Continued from page 440.)*

The same day we wrote to brother W. W. Phelps, and others in Zion, from Kirtland, as follows:—

Brethren,—We have received your last, containing a number of questions which you desire us to answer; this we do the more readily, as we desire with all our hearts the prosperity of Zion, and the peace of her inhabitants; for we have as great an interest in the welfare of Zion, as you can have.

First, as respects getting the Book of Commandments bound, we think that it is not necessary. They will be sold well without binding, and there is no bookbinder to be had as we know of, nor are there materials to be had for binding, without keeping the book too long from circulation.

With regard to the Books of Mormon, which are in the hands of brother Burket, we say to you, get them from brother Burket, and give him a receipt for them in the name of the Literary Firm. Let brother Gilbert pay brother Chapin his money.

We have not found the Book of Jasher, nor any other of the lost books mentioned in the Bible as yet; nor will we obtain them at present. Respecting the Apocrypha, the Lord said to us, that there were many things in it which were true, and there were many things in it which were not true, and to those who desire it, it should be given by the Spirit to know the true from the false.

We have received some revelations within a short time back, which you will obtain in due time. As soon as we can get time, we will review the manuscripts of the Book of Mormon, after which they will be forwarded to you.

We commend the plan highly of your choosing a teacher to instruct the High Priests, that they may be able to silence gainsayers. Concerning Bishops, we recommend the following: let brother Isaac Morley be ordained second Bishop in Zion, and let brother John Corrill be ordained third.

Let brother Edward Partridge choose as Counsellors in their place, brother Parley P. Pratt, and brother Titus Billings, ordaining brother Billings to the High Priesthood.

Let brother Morley choose for his Counsellors, brother Christian Whitmer, whom ordain to the High Priesthood, and brother Newel Knight. Let brother Corrill choose brother Daniel Stanton, and brother Hezekiah Peck, for his Counsellors: let brother Hezekiah also, be ordained to the High Priesthood.

Zombre has been received as a member of the firm, by commandment, and has just come to Kirtland to live; as soon as we get a power of attorney signed agreeable to law, for Alam, we will forward it to him, and will immediately expect one from that part of the firm to Ahashdah, signed in the same manner. We would again say to Alam, be sure to get a form according to law for securing a gift. We have found by examining the law, that a gift cannot be retained without this.

The truth triumphs gloriously in the east; multitudes are embracing it. I who write this letter in behalf of the Presidency, Sidney, had the privilege of seeing my aged mother baptized into the faith of the Gospel, a few weeks since, at the advanced age of seventy-five. She now resides with me.

We send by this mail, a draft of the city



of Zion, with explanations, and a draft of the house to be built immediately in Zion, for the Presidency, as well as all purposes of religion and instruction.

Kirtland, the stake of Zion is strengthening continually. When the enemies look at her they wag their heads and march along.

We anticipate the day when the enemies will have fled away, and be far from us. You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined separate and apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power will be of none effect.

Clarissa Batchelor, of Boston, wants her paper discontinued, because she has gone from the place, and she has turned from the faith. Send a paper to Joshua Bailey, of Andover, Vt. Should you not understand the explanations sent with the drafts, you will inform us, so as you may have a proper understanding, for it is meet that all things should be done according to the pattern.

The following errors we have found in the commandments, as printed; fortieth chapter, tenth verse, third line, instead of "corruptible," put corrupted. Fourteenth verse of the same chapter, fifth line, instead of "respector to persons," put respector of persons. Twenty-first verse, second line of the same chapter, instead of "respector to," put respector of. Forty-fourth chapter, twelfth verse, last line, instead of "hands," put heads.

Brother Edward Partridge, Sir,—I proceed to answer your questions, concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord, on the Church Book: therefore, to condescend to particulars, I will tell you that every man must be his own judge, how much he should receive, and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to

throw Zion into confusion, and make a slave of the Bishops. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people; and thus harmony and good-will will be preserved among you.

Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must shew reasonably to the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving their consecrations; and the case must be laid before a Council of twelve High Priests; the Bishop not being one of the Council, but he is to lay the case before them.

Say to brother Gilbert that we have no means in our power to assist him in a pecuniary point, as we know not the hour when we shall be sued for debts, which we have contracted ourselves in New York. Say to him that he must exert himself to the utmost to obtain means himself, to replenish his store, for it must be replenished, and it is his duty to attend to it.

We are not a little surprised to hear that some of our letters of a public nature, which we sent for the good of Zion, have been kept back from the Bishop. This is conduct which we highly disapprove.

*Answers to queries in brother Phelps' letter of June 4th.* First, in relation to the poor. When the Bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the Church. In regard to the printing of the New Translation; it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits.

As to Shederlaomach, all members of the United Firm, are considered one. The order of the Literary Firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.

Say to the brethren Hulets, and to all others, that the Lord never authorized them to say, that the devil, or his angels, or the son of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof: consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly brother Oliver declared it to be the doctrine of devils. We, therefore, command that this doctrine be taught no more in Zion. We sanction the decision of the Bishop and his council, in relation to this doctrine being a bar of communion.



The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the house of the Lord, in this place, and it goes on rapidly. Good news from the east and south of the success of the labourers, is often saluting our ears. A general time of health among us; families all well, and day and night we pray for the salvation of Zion.

We deliver brother Ziba Peterson over to the buffetings of Satan, in the name of the Lord, that he may learn not to transgress the commandments of God. We conclude our letter by the usual salutation, in token of the new and everlasting Covenant. We hasten to close, because the mail is just going.

JOSEPH SMITH, jun.,  
SIDNEY RIGDON,  
F. G. WILLIAMS.

P. S.—We feel gratified with the way which brother William W. Phelps is conducting the *Star* at present, we hope he will render it more and more interesting. In relation to the size of the Bishopric: when Zion is once properly regulated there will be a Bishop to each square of the size of the one we send you with this; but at present it must be done according to wisdom. It is needful, brethren, that you should be all of one heart, and of one mind, in doing the will of the Lord.

There should exist the greatest freedom and familiarity among the rulers in Zion.

We were exceedingly sorry to hear the complaint that was made in brother Edward's letter, that the letters attending the Olive Leaf had been kept from him, as it is meet that he should know all things in relation to Zion, as the Lord has appointed him to be a judge in Zion. We hope, dear brethren, that the like circumstance will not take place again. When we direct letters to Zion to any of the High Priests, which pertain to the regulation thereof, we always design that they should be laid before the Bishop, so as to enable him to perform his duty. We say so much hoping it will be received in kindness; and our brethren will be careful of each other's feelings, and walk in love, honouring one another more than themselves, as is required of the Lord.

Yours as ever.

J. S.  
S. R.  
F. G. W.

Kirtland, July 2nd, 1833.

Brother John Smith,—We have just received your letter, of the 8th of June, which seems to have been written in a spirit of justification on your part. You will recollect that previous to your leaving this place, you were tried before the Bishop's court, which found you guilty of misdemeanour, and decided that you should no longer retain your authority in the Church; all of which, we, as Presidents of the High Priesthood, sanc-

tion. You name something in your letter, that took place at brother Olney's, in Shalersville, on the 27th and 28th of August, which we perfectly recollect, and had you made such a confession as you were required to, at Chippeway, all things would have worked together for your good, and as I told you; but you did not manifest that degree of humility to the brethren that was required, but remained obstinate; for that reason God withdrew His Spirit from you, and left you in darkness. In your letter you say many hard things against the brethren, especially Father Smith, brother Reynolds Cahoon, and Bishop Whitney, &c., all of which we highly disapprove. It seems also that your son Eden, is confederate with you, and needs to be reprov'd, together with yourself, in all humility before the Lord, or you must expect to be dealt with according to the laws of the Church. We say you are no more than a private member in the Church.

JOSEPH SMITH jun, } Presidents.  
F. G. WILLIAMS. }

Kirtland, July 2nd, 1833.

To the Brethren in Zion.—We received your letters of June 7th; one from brothers William and Oliver; one from brother David Whitmer, and one from brother S. Gilbert, for which we are thankful to our Heavenly Father to hear of your welfare, as well as the prosperity of Zion. Having received your letters in the mail of to day, we hasten to answer to go with to-morrow's mail.

We are exceedingly fatigued, owing to a great press of business. We this day finished the translating of the Scriptures, for which we returned gratitude to our Heavenly Father, and sat immediately down to answer your letters. We rejoiced greatly to hear of the safe arrival of sister Vienna and brother William, and thank our Heavenly Father that their lives have been spared them till their arrival. The health of the brethren and sisters in Kirtland is good at present; no case of sickness known to us. Brother Kingsbury's wife is declining fast, and cannot continue much longer, but will soon be in the paradise of God.

We are engaged in writing a letter to Eugene, respecting the two Smiths, as we have received two from them; one from John Smith, the other from the Elder of the Church. As to the gift of tongues, all we can say is, that in this place, we have received it as the ancients did: we wish you, however, to be careful, lest in this you be deceived. Guard against evils which may arise from any accounts given of women, or otherwise; be careful in all things lest any root of bitterness spring up among you, and thereby many be defiled. Satan will no



doubt trouble you about the gift of tongues, unless you are careful; you cannot watch him too close, nor pray too much. May the Lord give you wisdom in all things. In a letter mailed last week, you will doubtless, before you receive this, have obtained information about the New Translation. Consign the box of the Books of Commandments, to N. K. Whitney and Co., Kirtland, Geauga County, Ohio, care of Kelly and Walworth, Cleveland, Cuyahoga County, Ohio.

I, Sidney, write this in great haste, in answer to yours to brother Joseph, as I am going off immediately, in company with brother Frederick, to proclaim the Gospel; we think of starting to-morrow. Having finished the translation of the Bible, a few hours since, and needing some recreation, we know of no way we can spend our time more to divine acceptance, than endeavouring to build up his Zion, in these last days, as we are not willing to idle any time away, which can be spent to useful purposes. Doors are open continually for proclaiming; the spirit of bitterness among the people is fast subsiding, and a spirit of inquiry is taking its place. I proclaimed last Sunday at Charhon, our county seat; I had the Court-house; there were a general turn out, good attention, and a pressing invitation for more meetings, which will be granted if the Lord will, when we return from this tour.

Brother Joseph is going to take a tour with brother George James, of Brownhelm, as soon as brother George comes to this place. We hope, our brethren, that the greatest freedom and frankness will exist between you and the Bishop, not withholding from each other, any information from us, but communicate with the greatest freedom, lest you should produce evils of a serious character, and the Lord become offended: for know assuredly, if we, by our wickedness, bring evil on our own heads, the Lord will let us bear it till we get weary, and hate iniquity. Brother Frederick wants you to say to brother Burk, that the man from whom he expected to get the mill stones, has run off, so he will not be able to get them; but brother Burk can get them at St. Louis, of the same man's make.

We conclude by giving our heartiest approbation to every measure, calculated for the spread of the truth, in these last days; and our strongest desires, and sincerest prayers for the prosperity of Zion. Say to all the brethren and sisters in Zion, that they have our hearts, our best wishes, and the strongest desires of our spirits, for their welfare, temporal, spiritual, and eternal. And we salute you in the name of the Lord Jesus. Amen.

SIDNEY RIGDON,

JOSEPH SMITH, Jun.,

F. G. WILLIAMS.

Kirtland, July 2nd, 1833.

*To the Church at Eugene.*

Dear Brethren, — It is truly painful to be under the necessity of writing on a subject which engages our attention at this time, viz: the case of John Smith, and Eden Smith his son. We have just received a letter from you concerning their standing in the Church. We do not hold them in fellowship. We would inform you that John Smith has been dealt with, and his authority taken from him; and you are required not to receive his teachings, but to treat him as a transgressor, until he repents and humbles himself before the Lord, to the entire satisfaction of the Church: and also, you have authority to call a Conference, and sit in judgment on Eden's case, and deal with him as the law directs.

We feel to rebuke the Elders of that Branch of the Church of Christ, for not magnifying their office, and letting the transgressor go unpunished. We, therefore, enjoin upon you, to be watchful on your part, and search out iniquity, and put it down wherever it may be found. You will see by this, brethren, that you have authority to sit in council on the Smiths; and if found guilty, to deal with them accordingly. We have this day directed a letter to John Smith, thereby making known to him our disapprobation of the course he has pursued. We commend you to God and his grace, ever praying He will keep and preserve you blameless till He comes. JOSEPH SMITH, Jun.,  
SIDNEY RIGDON,  
F. G. WILLIAMS.

*Postscript by Bishop Whitney, same date.*

Dear Brethren, — Yours of the 3rd of June, came safe to hand the last mail, and John Smith's, which was directed to brother Joseph. Now, my brethren, on this sheet you have brother Joseph's sanction to my proceedings, and the letter I last wrote you, and you will govern yourselves accordingly, for you have full power and authority to call the two brother Smith's to an account for their conduct; and, unless they repent and make satisfaction, not only to your Branch of the Church, but also to this Branch, they must be cut off from the Body; for, under existing circumstances, we have no fellowship with them. Brother John Smith's authority, as an officer in the Church, was taken from him before he left, and he ought to have given up his license; but he went away without doing so, and it seems he has made use of it to impose upon you; as to the two sisters you spoke of in your last, if there is no testimony on either side, all you can do is to forbid them to partake of the Sacrament unworthily; and pray much, and God will bring all things to light.

N. K. WHITNEY, Bishop.



July, which once dawned upon the virtue and independence of the United States, now dawned upon the savage barbarity and mobocracy of Missouri. Most of the clergy acting as missionaries to the Indians, or to the frontier inhabitants, were among the most prominent characters, that rose up and rushed on to destroy the rights of the Church, as well as the lives of her members. One Pixley, who had been sent by the Missionary Society, to civilize and christianize the heathen of the west, was a black rod in the hand of Satan, as well as a poisoned shaft in the power of our foes, to spread lies and falsehoods.

He followed writing horrible accounts, to the religious papers in the east, to sour the public mind, from time to time; besides using his influence, among Indians and whites, to overthrow the Church. On the first of July, he wrote a slanderous article, entitled "Beware of false Prophets," which he actually carried from house to house, to incense the inhabitants against the Church, to mob them, and drive them away.

The July Number of the *Evening and Morning Star*, pursued a mild and pacific course; the first article therein, entitled, "Beware of false Prophets," was calculated to disabuse the honest public mind from Pixley's falsehoods; and the caution against "Free people of colour," settling in Missouri, was sufficient to silence the fears or every sober mind, yet, it was all in vain; the hour of trial must come: and notwithstanding the constitution of Missouri, as published in the same paper, says:—

Article 4th. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; and that no man can be compelled to erect, support, or attend any place of worship, or to maintain any minister of the Gospel, or teacher of religion; that no human authority can control or interfere with the rights of conscience; that no person can ever be hurt, molested, or restrained in his religious profession or sentiments, if he do not disturb others in their religious worship.

5th. That no person, on account of his religious opinions, can be rendered ineligible to any office of trust or profit under this state; that no preference can ever be given by law, to any sect or mode of worship.

Yet, because the Saints believed and taught differently from their neighbours, and according to the laws of heaven, in spiritual things, Satan said, let there be a

mob, and a mob there was, and they drew up and published a manifesto, which will appear in its place.

*Extracts from the Elders' letters, to the editor of the Evening and Morning Star, in the July Number:—*

Palmyra, Missouri, May 16th, 1833.

The Lord is opening the eyes of the blind, and blessing our labours. We have baptized eighteen members in this settlement.

G. M. HINKLE,  
ELISHA GROVES.

Six miles off Quincy, Mo., June 3, 1833.

Every few days there are some honest souls born into the kingdom of God. Persecution rages to a considerable extent. It seems as if every denomination, sect, party, and club, were prepared to fight against the work of the Lord. I often think of Paul, when his friends let him down by the wall in a basket; but, notwithstanding all that I suffer, I rejoice. I will live godly in Christ Jesus, though I suffer persecution. A man has just told me, that in Palmyra, in forty eight hours, the cholera had taken forty seven to their graves. The disease is in the country as well as the town, and carries off all ages, colours and conditions, sparing none.

GEORGE M. HINKLE.

Chenango Point, N. Y., May 16, 1833.

Dear Brother—I rejoice much in the prosperity of Zion, and pray God to enlarge her borders and increase her converts; yea and extend peace unto her as a river, that she may arise as from the dust and come to light, and go forth unto the regions round about, and become the joy of the whole earth.

It is about six weeks since I left Kirtland to take a mission to the east; since which time I have visited twelve Churches, and passed three others in coming to this place; all of which are nearly in the course, from Kirtland to Chenango, N. Y.: so grows, and so spreads the mighty work of the Lord. Some of the said Churches are composed of nearly one hundred members; and in nearly all of them, the work is still going on. O! may the Lord cause His glorious voice to be heard, until error and superstition shall give way to the everlasting Gospel of Jesus. I feel much weakness as a man, but in the strength of Christ, I am resolved to blow the trumpet of the Gospel, until the people of God are delivered from the merchants and traffickers of souls, unto the glorious liberty of the Gospel. I have baptized four since I left Kirtland. As for myself, I intend, if possible, to attend the school at the latter Jerusalem, to which, I am confident, it is my privilege to go, as often as the old Apostles went to the former Jerusalem.



I have travelled about five hundred miles in about six weeks, and held fifteen meetings, and I trust that I shall continue to receive

the grace of God to support me even to the end.

SYLVESTER SMITH.

(To be continued.)

## THE LIVING GOD.

(From the Times and Seasons.)

There is no subject, among men, that engrosses so much time and attention, and, at the same time is so little understood, as the being, knowledge, substance, attributes, and disposition of the Living God. In the first place, Christians and believers in Christianity, with a few exceptions, believe in one God; or perhaps we should say, in their own language, that the Father, Son, and Holy Ghost, *are one God*. But to be obedient unto the truth, we will not thus transgress upon reason, sense, and revelation.

It will then be necessary to treat the subject of the "Living God" in contradistinction to a *dead God*, or one that has "no body, parts, or passions," and perhaps it may be well enough to say at the outset, that "Mormonism" embraces a plurality of Gods, as the Apostle said, there were "Gods many and Lords many;" in doing which, we shall not deny the Scripture that has been set apart for this world, and allows one God; even Jesus Christ, the very eternal Father of this earth; and if Paul tells the truth,—"by him the worlds were made."

It was probably alluded to by Moses, when the children of Israel were working out their salvation with fear and trembling in the wilderness, at the time that he spake these words: [Deut. v. 23—26.] "And it came to pass when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders. And ye said, Behold, the Lord our God hath showed us his glory, and greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth. Now therefore why should we die? For this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out

of the midst of the fire, as we have, and lived?"

The facts embraced in the foregoing verses, destroy the belief of all Christendom without remedy. The divines, or in deference, we will say the "learned clergy," publish to all people, that "no man hath seen God at any time; that no man can see God and live; and that John the Evangelist said—[St. John vi. 46.] 'Not that any man hath seen the Father, save he which is of God, he hath seen the Father.'"

Again, Moses in the before-mentioned quotation uses our text, the "Living God;" and who will undertake to say that he meant any other person than Jesus Christ, the Holy One of Israel? "Before Abraham was, I am." "Oh," say the learned world, "the Scripture is a mystical matter, we must let it remain till some commentator fathoms the mystery." In all probability that meant Christ, for there is but one God.

It has been said that troubles never come single, and mysteries, in like manner, rarely meet us *one* at a time. In Matthew we learn—[Matt. xvi. 13—16.] "When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God."

Now, *two facts*, making two worldly mysteries, meet the mind in the foregoing passages. Jesus says *he is the "Son of man,"* and Peter says, *he is the "Son of the Living God."* O, ye great men, and wise men, and ye who wear the sacerdotal robes, how can Jesus have two fathers; or how can the Scriptures be true without he has two? Again, how could Moses use the term "Living God," as the



Holy One of Israel, and Peter declare that Christ was the *Son* of the "Living God?" This makes two "Living Gods," because the Saviour never once said that he begat himself, or came into the world of his own accord, or upon his own business; but, upon the contrary, he came to do the *will* of his Father *who sent him*.

What shall we say then, to make Moses', Jesus', and Peter's words true? We will say that Jesus Christ had a father and mother of his Spirit, and a father and mother of his flesh; and so have all of his brethren and sisters: and that is one reason why he said, "*ye are Gods*;" or that Isaiah prophesied: [Isa. xli. 23.] "Shew the things that are to come hereafter, that we may know that ye are Gods; yea, do good, or do evil, that we may be dismayed, and behold it together." In fact, "the Gods," in old times, was common intelligence. Satan, in his first sectarian sermon to Adam and Eve, told them if they would eat of the forbidden fruit, they should become as "the Gods," knowing good and evil.

This is not all; the first line of Genesis, purely translated from the original, excluding the first *Baith* (which was added by the Jews,) would read;—*Rosheit* (the head) *baurau*, (brought forth,) *Elohim* (the Gods) *ate* (with) *hah-shau-mahyiem* (the heavens) *veh-ate* (and with) *hauaurates*, (the earth.) In simple English:—The Head brought forth the Gods, with the heavens and with the earth. The "Head" must have meant the "Living God," or Head God. Christ is our head. The term "Elohim," plural of Elohah, or Ale, is used alike in the first chapter of Genesis, for the creation, and the quotation of Satan. In the second chapter, and fourth verse, we have this remarkable history:—"These are the generations of the heavens and of the earth, when they were brought forth; in the day that the Lord of the Gods made earth and heavens." The Hebrew reads so.

Truly Jesus Christ created the worlds, and is Lord of Lords, and as the Psalmist said, "judges among the Gods." Then Moses might have said with propriety, he is the "Living God," and Christ, speaking of the flesh, could say,—I am the son of man; and Peter enlightened by the Holy Ghost,—Thou art the Son of the Living God, meaning our Father in heaven, who is the Father of all spirits, and who with Jesus Christ, His first begotten Son, and

the Holy Ghost, are one in power, one in dominion, and one in glory, constituting the First Presidency of this system, and this eternity. But they are as much three distinct persons as the sun, moon, and earth are three different bodies.

And again the "twelve kingdoms" which are under the above mentioned Presidency of the Father, Son, and Holy Ghost, are governed by the same rules, and destined to the same honour; [Book D. C., page 135, par. 13.] For "Behold, I will liken these kingdoms unto a man having a field; and he sent forth his servants into the field, to dig in the field; and he said unto the first, go ye and labour in the field, and in the first hour I will come unto you, and ye shall behold the joy of my countenance: and he said unto the second, go ye also into the field, and in the second hour I will visit you with the joy of my countenance; and also unto the third, saying, I will visit you; and unto the fourth; and so on unto the twelfth."

Without going into the full investigation of the history and excellency of God, the Father of our Lord Jesus Christ, in this article, let us reflect that Jesus Christ, as Lord of lords, and King of kings, must have a noble race in the heavens, or upon the earth, or else he can never be as great in power, dominion, might, and authority as the Scriptures declare. But hear; the mystery is solved. John says: [Rev. xiv. 1.] "And I looked, and lo, a Lamb stood on the Mount Zion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads."

"Their Father's name," bless me! that is GOD! Well done for "Mormonism;" one hundred and forty-four thousand GODS among the tribes of Israel, and two Living Gods and the Holy Ghost, for this world! Such knowledge is too wonderful for men, unless they possess the spirit of Gods. It unravels the little mysteries which, like a fog, hide the serene atmosphere of heaven, and looks from world to world, from system to system, from universe to universe, and from eternity to eternity, where, in each, and all, there is a Presidency of Gods, and Gods many, and Lords many; and from time to time, or from eternity to eternity, Jesus Christ shall bring in another world regulated and saved as this will be when he delivers it up to the Father; and God becomes *all in all*; "And," as John the Revelator



said, [xxii. 3—4.] "there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name shall be in their foreheads."

"His name in their foreheads" undoubtedly means "*God*" on the front of their crowns; for, when all things are created new, in the celestial kingdom, the

servants of God—the innumerable multitude, are crowned, and are perfect men and women in the Lord, one in glory, one in knowledge, and one in image; they are like Christ, and he is like God: then, O then, they are all "*Living Gods*," having passed from Death unto Life, and possess the power of eternal lives!

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### **The Latter-day Saints' Millennial Star.**

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SATURDAY, SEPTEMBER 11, 1852.

**THE SERVANTS OF GOD AND THE PEOPLE.**—When the servants of the Lord are sent to preach the Gospel to a people, they are persons of authority, bearing a divine commission; and the faithful discharge of their mission, and of the responsibilities in connexion therewith, is more than meat and drink unto the faithful servants of the Most High. Their first and chief care is and should be, to acquit themselves of their duties in a manner that God will approve, and their own consciences will not condemn; and inasmuch as they seek first the kingdom of God, and the interests thereof, the promise is, that all things needful shall be added to them.

In the Church of God provision is not made beforehand by stipulated salary, as in other churches, for those whose duty is to go into the word of unbelievers to proclaim the glad tidings of salvation through obedience to the Gospel of a crucified and risen Redeemer. Such a principle panders too much to the selfish propensities of men, and causes them to "wax fat and kick," like Jeshurun; it is too tedious, conditional, formal, and spiritless for the execution of the purposes of the Great Jehovah, whose will among men is performed, not by money, human wisdom, might, or power alone, but by the savoury operations of His Spirit, through faith on the name of His Only Begotten. When the Lord commences a work it must be accomplished; for His word can not return unto Him void, but must accomplish that whereunto it is sent. He stays not His hand for salaries or recompense from men, nor takes such things into account. His servants, when duly appointed and commissioned to preach unto a people, are not influenced by worldly considerations; they are commanded not to take anxious thought for the morrow, what they shall say, or eat, or drink, or wherewithal they shall be paid or clothed; for their Father and Master in heaven knows what things they need, and can supply all their wants, directly or indirectly.

The duty of a servant of God is, to preach the Gospel in the spirit thereof, and woe be to him if he preach not the Gospel; for he thereby places his light under a bushel, that it cannot be seen of men; he hides his talent in the earth, and if he repent not it will be taken from him, and given to one who has ten talents, and who uses and improves upon them all.

The duty of a people to whom such a messenger is sent is, to receive his message and minister to his wants; and woe be to that people who reject a humble servant of the Lord, and refuse to listen to his message. Deplorable indeed must be the condition of that people, no matter how high their pretensions or exalted their profession, who have not sufficient of the spirit of the Lord in their bosoms to influence them to listen to the message of one sent of God, or to make them ready to minister to the wants and necessities of one who comes in the name of the Lord. Such a people are labouring under an awful weight of condemnation, and most assuredly cannot advance



the first step towards salvation whilst they cherish such an inhospitable disposition. Jesus cursed Jerusalem, because it would not receive the Prophets and those who were sent unto it, and declared that desolation should be its portion, and that it should not again behold him until its inhabitants were ready to say, "Blessed is he that cometh in the name of the Lord."

When a servant of the Lord appears amongst a people, none need imagine that they are too poor to minister to his wants; all can do it, for the widow's mite is more precious in the sight of God than the abundance of the rich, and is more gratefully received by His servants. The true servants of God seek not the property of the people, but they seek the people themselves, even as the Apostle Paul said,—“I seek not yours but you.” A faithful minister of the Gospel seeks to become one with the people, that he may reconcile them to God, so that God and all mankind who will, may be one also; consequently he has no desire to be burdensome to them, or to make himself great at their expense, but he seeks with all his heart to associate and sympathise with them, as a brother would, to enlighten their minds, and to bring them to an understanding and obedience of the truth, that they may obtain an everlasting salvation. And if he minister so faithfully to the people in spiritual things, what is it for them to minister to his temporal necessities? It is nothing more than the working of that gratitude which always dwells in the bosoms of honest-hearted men and women. And how could God have devised more fitting opportunities for men to manifest their gratitude, and the thankfulness of their hearts, than by sending His servants with the Gospel tidings in such a manner as to be dependant upon the people for the necessities and comforts of life? We can conceive of no other relationship of the servants of God to the people that would afford such ample opportunities for the manifestation of the best and most grateful feelings of the heart, and the interchange of the kindest attentions. This order of things appears to have been specially ordained that ministers and people might have liberal scope for proving their regard and esteem for one another—the Elders in their faithfulness, diligence, and attention to the spiritual necessities of the people, and the people in their kind and unwearied ministrations to the temporal necessities of the Elders; that thus the endearing links of mutual obligations might unite their hearts in the strongest manner by the sacred ties of friendship and brotherly love.

Jesus Christ sent his servants forth in former, and has also sent them in latter times, dependant upon the people. Those who receive them are blessed; for they thereby receive Jesus and his Father; and those who despise and reject the servants of Jesus despise and reject him and his Father, and condemnation and woe lie at their door. So explicit was Jesus upon this point, that he positively declared that whosoever receives even a little child in his name, receives him, and shall in no wise lose his reward. See Matt. x. and xviii., Mark vi., Luke ix. and x. Doctrine and Covenants, Sec. iv. Pars. 13 to 16.

It certainly appears extremely self-denying for a man to relinquish a comfortable situation in life, with a certain income, to travel amongst his fellow men preaching the Gospel, and to be wholly dependant upon those amongst whom his lot may from time to time be cast, though strangers to him; and just so it is. But nevertheless it is the quickest and surest road to exaltation and honour in the kingdom of God. Jesus the Author of life and salvation trod this path; so did his Apostles in former days, and so have his Apostles in latter days. And the man who falters in this course, and turns back, is not fit for the highest exaltation in the kingdom of God; he does not walk in the foot-steps of his Redeemer,—how can he expect to sit down on his throne?



Sending a man to preach the Gospel without purse or scrip, amongst strangers, is sending him to a hard school, but to a most excellent one, and one which will teach him lessons he could not learn elsewhere. It will teach him the value of his religion, and the comparative worthlessness of all others; it will teach him to feel after his God; it will increase his faith and confidence; it will give him a deeper insight into the true character of men, and the motives which influence them to act; and the promise is, that those who are faithful in their calling shall not be darkened in their minds, nor over-wearied in their bodies, for the spirit of the Lord will be with them, and his angels round about them, and they shall not go hungry nor athirst.

The advantages of the Lord's method of sending forth His servants dependant upon the people, may be summed up as follows:—it proves the world, and manifests whether they are worthy of eternal life; it proves the servants of God, and manifests whether they are worthy to be the heralds of salvation, and to receive exaltation in the kingdom of God; and it proves the Lord, and manifests whether He is faithful to His promises in providing for the necessities of His servants, when they confidently put their trust in Him.

FOREIGN MISSIONS.—We are happy to present to our readers the highly interesting intelligence from Australia, and Germany, concerning the success of the missions in those countries, which appears in another part of our paper.

In connexion with the intelligence from Australia, we have received a copy of a "PROCLAMATION TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC; OF EVERY NATION, KINDRED, AND TONGUE." by Elder Parley P. Pratt. It is written in Elder Pratt's plain and energetic style, and is an interesting and important document, well calculated to give a people an understanding of the fundamental principles of our most holy religion. We purpose to insert it, or extracts from it, in an early number of the STAR.

We have also been favoured with another communication from Elder William Willes, of Calcutta, bearing date June 30. He had been holding a discussion, with a person belonging to the Church of England. So great is the spirit of inquiry in Calcutta, that Elder Willes says he has considerable difficulty in persuading the people to disperse within any reasonable time after the close of his meetings. Some of the newspapers are rather liberally inclined, and insert articles upon "Mormonism" pro and con. The number of Saints in Calcutta and vicinity had increased to upwards of two hundred. The power of God was enjoyed among them, cases of healing being quite numerous.

Elder Willes had received a letter from Elder Hugh Findlay, of Bombay, stating that he (Elder Findlay) had baptised two persons, though he was obstinately opposed by civil, military, editorial, and priestly influence. The statement in the papers, that Lord Falkland had forbidden Elder Findlay from having any intercourse in the military cantonments of the Presidency of Bombay, is confirmed.

The Elders of Israel go forth bearing precious seed, which by the blessing of a kind Providence, takes root in the hearts of the people, and brings forth fruit to the praise and glory of God. The success which attends the labours of the heralds of the Gospel in the various countries to which they are sent, is a cheering evidence that the power of God attends their ministrations, and a promising indication that He will make a short work upon the earth in these Latter-days in preparing the way for the second coming of His Son Jesus Christ. To live to see an end to oppression, and sin, and suffering, and to behold that glorious era when peace shall extend its genial influences around the whole earth, must be the fervent aspiration of all true and good men and women; and those who are children of the light can realize the rapid approach of that



period, as they see the kingdom of God advancing among the nations, and scattering forth free invitations on the right hand and on the left, for men to become adopted citizens of that kingdom, that thereby they may become legal heirs to all the untold and unconceived blessings and glories of the same.

## ESTABLISHMENT OF THE CHURCH IN AUSTRALIA.

EXTRACT OF A LETTER FROM ELDER JOHN MURDOCK.—THIRTY-SIX BAPTIZED.

Sydney, New South Wales, March 31st, 1852.

Brother Richards, Sir,—By the counsel of President Young, one year ago, the 12th of this present month, I left my family in good health, in the Valley of the Great Salt Lake; but I have had no word from them since.

I journeyed in company with brother P. P. Pratt, President of the Mission to the Coasts and Isles of the Great Pacific. After much fatigue and difficulty, we arrived in South California, being one hundred and fifty wagons, with brethren and families.

Fourteen of us, who were principally for preaching, sailed to San Francisco. We remained there about two months. During that time Philip B. Lewis, F. A. Hammond, and S. J. Woodbury, sailed for the Sandwich Isles. President P. P. Pratt, and Rufus C. Allen, sailed for Valparaiso, September 5th. And, according to appointment of President Pratt, for me to go and preside over the Mission to British Australia, and brother Charles W. Wandell to assist me, we both, on the 8th of September, embarked on board the bark *Petrel*, of Hobart Town, Captain John Blackburn, who is a gentleman. We had a very pleasant passage of eight thousand miles. We arrived in this city October 30th, being forty-nine days sailing from San Francisco.

As soon as we could make arrangements for board, lodging, and other necessary preparations, we applied all the means we could muster for the printing of books. We have had printed, two thousand P. P. Pratt's "Proclamation;" two thousand O. Pratt's "Remarkable Visions;" five hundred "Hymn Books;" and two thousand "History of the Persecution" of the Saints.

I have been to the city of Melbourne, six hundred miles south, and found the people principally gone to the gold diggings, and the whole country in perfect excitement. The people were gathering

in from the neighbouring cities and isles to dig gold.

I spent two days in the city, but could find no shelter for myself or things, and after spending about ten days under extreme difficulty, was obliged to leave the country and return here.

I preached on the race-course in this city the two first Sundays we were here; it had apparently a very good effect; but because of the broken state of my constitution, weakness of lungs, and trembling of my nerves, I find it is very difficult for me to preach out-of-doors, and I have not done much at it, but the principal part of my preaching has been in-doors.

Brother Wandell has been very unweariedly engaged in spreading the truth, both by our prints and by proclamation on the race-course, and everywhere he could, out and in-doors; and the Lord has blessed our labours, insomuch that brother Wandell has baptized between thirty and forty.\* I do not baptize, for brother Wandell is better able.

We have learned the only way we can plant the Gospel in any city or part of country here is, to make our own home, and go to preaching to the people when we can get a chance, for we can get no congregations on week-days, and very few at nights. A brother and sister, through the mercies of God, make a home for me, and I bless them in the name of the Lord.

Brother Wandell, we expect, will soon

\* By the minutes of a Conference, which was held at Sydney, the latter end of March and beginning of April, we learn that the number of officers and members was as follows:—36 members, including 1 High Priest, 7 Seventy, 3 Priests, 1 Teacher, and 1 Deacon; all in good standing.

We will also here take the opportunity to state that the healing power of God had been manifested in their midst, several cases being reported to us.—ED.



go south, with a few of the brethren who are able to work for their living; for we wish to extend the work all we can, and as fast as we can, for I think the time but short for the Gentiles, at the longest.

We have just received a rumour that the Saints have declared their independence, but we receive it as rumour.

I am in hopes some of the brethren

will arrive here to take charge of the Mission, and let me return to the Valley in the course of a year, for I do not feel able to remain here.

This from your brother in the bonds of the Everlasting Covenant of the Lord Jesus.

JOHN MURDOCK.

## INTELLIGENCE FROM THE WESTERN PLAINS.

EXTRACT OF A LETTER FROM ELDER THOMAS MARGETTS.—GREAT EMIGRATION OF SAINTS.

Kanesville, July 4th, 1852.

Dear Brother Richards,—As we have just arrived here from the Valley, on our way to Italy, England, &c., I have thought a few words relative to the enormous emigration across the Plains this season would not be uninteresting to you and the Saints. The following brethren, John C. Armstrong, John Barker, John Dalling, George Fen, and Thomas B. Broderick, in company with myself, left the Valley of the Great Salt Lake, on the evening of the 5th of May, 1852. Owing to the great quantity of snow in the mountains, the scarcity of cattle feed for the first hundred miles, and the weakness of our team, we could not travel so fast as we wished. However, after leaving the snow, feed became abundant, our horses gathered strength, and we travelled along pretty tolerable fast, till we arrived at the Sweet Water, about six miles above "Devil's Gate." There we met the first company of emigrants for California; it was a small company with mule teams; they were all in good health, and their teams looked well. A few hours after we met a large company of *packers*. When we reached the ford of Sweet Water, at Independence Rock, we found a large company with horse-teams crossing the river.

From the ford of Sweet Water the emigration grew larger, or more thick every day, and by the time we reached Laramie, I may say it was one perfect camp from starting in the morning till we stopped at night. You will understand this was on the north side of the Platte, for we travelled the entire distance on that side, without crossing the river at all; and at every point where we could see the road on the south side, we could

discover that there were as many wagons on that side. They all looked well; they had light loads, light wagons, and strong teams. We saw no horses left, but very few cattle, and I think not over from eight to ten wagons, and they were broken up. We rolled along, answering questions, and cracking jokes with the emigrants. The general opinion was that the "Mormons" and Indians were united, and that they were in bands on the road for the purpose of robbing the companies. After talking with them, singing with them, and showing them the folly of such reports, they would say—"Well, the Mormon's are *d—d good fellows*." They would prove they meant what they said, by fetching out the good things of the earth they had with them, and making us welcome in partaking of the same. These things you know would be very serviceable to men in our situation on the plains.

We travelled on till we arrived at "Wolf Creek." Here we met the first sickness, and saw the first graves. From that point the number of graves increased till we reached "Wood River." But I am happy to say the sickness was over, or nearly so, from "Wood River." As we neared the Missouri River the number of graves grew less, and sickness disappeared. We did not see over two hundred graves in all, which we think few for the great number of souls who have crossed the plains.

I will now give you a few words about the Saints. We met the first "Mormon" train, two hundred and fifty miles from Winter Quarters, Elder Higbee, captain of fifty; they were all in good health and spirits. You can judge of our feelings on meeting them. The same day we met



two other companies, all well and in good spirits. We met companies of Saints nearly every day after, and when circumstances permitted, we stopped with them in camp. You can guess how we acted then; after telling them all the good news about the Valley, and the road, and the thousand-and-one questions which were put were answered, we turned to in true "Mormon" style and danced and sung. We met on the road about one thousand four hundred "Mormon" teams, and not less than ten thousand Saints on their way, that is, including those waiting to cross at the ferry; thanks to the indigatigable exertions of Elder Benson and those who have assisted him. I am happy to say that but few deaths had occurred in all that vast number of Saints; to God be the praise. Brothers Benson, Hyde, and Taylor are here; brother Franklin D. Richards has just arrived; I should say too, that brother Erastus Snow is here; his little band of Danish Saints left for the ferry two days ago; they were well and in good spirits.

To-morrow we stop to enjoy the privilege of being with the brethren at the anniversary of the 4th; they keep to-morrow, because to day is Sunday. After that we leave as early as practicable for St. Louis, and thence on to England as fast as circumstances will admit. I am most happy in saying we left the Saints in the Salt Lake Valley and surrounding valleys all well. The crops looked exceedingly well, and the blessing of God rested upon the labour of the Saints. They have done well in paying their tithing; the store-house of the Lord was full to overflowing, and the Saints appeared determined to do right all the time.

I must close this hasty and imperfect letter with hoping the blessing of God may rest upon your labours, that they may be crowned with abundant success. My love to yourself, and all inquiring friends.

I am yours most truly in the Covenant of Peace,

THOMAS MARGETTS.

## THE GERMAN MISSION.

EXTRACT OF A LETTER FROM ELDER D. CARN.—BAPTISMS—ORGANIZATION OF A BRANCH OF TWELVE MEMBERS AT HAMBURG.

27, Rosenstrasse, Hamburg, August 6th, 1852.

Mr. S. W. Richards, Dear Brother,—I received your letter, dated July 27th, and I now commence answering by saying that I am well, and feel first-rate, and the blessings of God are attending my labours.

I commenced preaching privately, until I convinced a man of the truth; he then opened his house for me to preach. I have preached six times, and have baptized ten; the people are coming daily to inquire; there are two or three more ready to be baptized.

Last Sunday, 1st of August, I organized a Branch of the Church of Jesus Christ of Latter-day Saints, in Hamburg, of twelve members.

Three weeks ago I received a letter from a gentleman, from Flensburg, about ninety miles from here, requesting me to come and see them, and baptize his wife. So two weeks ago I went to Schleswig and Flensburg. When I arrived at the first place, I found an Elder there by the name of Jorganson, sent from Copenhagen,

for which I was very glad; the woman, named above, came to him to be baptized; but he can't do much good there, on account of not being acquainted with the German language; and that is not all—the Germans don't like the Danes, in consequence of the late war between them. At Schleswig there is a small Branch. I preached once, and one was baptized. I also visited some families. The people are inquiring on the right and on the left; they requested me to stay.

I left Schleswig for Flensburg; stayed one day; preached to a few people; it had a good effect; and I told them that I had been in the Church for seventeen years, and was acquainted with the Prophet of the Lord, and knew the work to be of the Lord; and established it by the Old and New Testaments; the people wept, and were willing to hear more. I returned back to Schleswig; stayed one day. In these two places is a door open for a good work.



Came back to Hamburg. On my arrival I was graciously received by my little flock; they had met according to my appointment to hold a meeting, and a person from Newcastle, England, who belongs to the Christian Church of that place, by the name of Darling, a fluent speaker of eight languages, met with them, and commenced on them about "polygamy, false prophets," and every thing else he ever heard of the "Mormons." The next Sunday he made his appearance again; but when I came we had a few words; I asked him a few questions, and he soon found that he had wakened up the wrong passenger, and left. I invited him to stay, but he would not, so I invited him to come and see me; he accordingly did; I soon used him up that he could not say a word, and confessed that "Mormonism" was something very different from what he thought it was. I rebuked him for his wickedness; he promised faithfully that he would make himself acquainted with our doctrines, so I referred him to A. M. Harmon.

I also found that the priests and editors had quite long pieces in the papers about "Mormonism"—that an Apostle had come here, and was preaching and baptizing; and that the people should be aware. The Baptist priest talked about "many wives; Joe Smith; false prophet; don't read their papers; don't go to hear them, or I will cut you off from my church," &c.

You see by this that the truth begins the old way. I told the people that if they believed in God they would believe in His word, and obey the same, and then they might know more than what they do, for the mysteries of the kingdom of God were only for those who belonged to the kingdom of God, and if their priests could not tell them they had better not talk about things they do not understand; for Christ and his Apostles had spoken of a gathering of all the honest in heart, and of a washing and anointing, and of a sealing and receiving the name of God on their foreheads before Babylon is destroyed, and finally the marrying to the Bridegroom. I told them these are things that nobody can understand without believing in God, repenting of all their sins, being baptized by a man who holds the Priesthood, and receiving the Holy Ghost by the laying on of hands; then they could discern the things of the kingdom of God, &c. With many other

words I spake to them, and it had a very good effect.

From what was in the papers against me last week, I took the opportunity of going to the police officer, and told him, that in consequence of such slanderous reports which had appeared in the papers, I came to him, inasmuch as he was the executive of Hamburg, to say that I was an American citizen, and came here to honour the law. I told him that I should be very happy to present him with the "Panier" and the "Book of Mormon," that he might know our principles, and if he wished to hear me I should be very happy to address him. He received the present very kindly. Yesterday I was to have had an answer, but he was so busy that he had not read the papers; he politely invited me to go on Monday. I think all will be well.

The man's wife whom I baptized first here, was in the mad house for a long time. She was possessed of an evil spirit for fourteen years. He brought her home after she was baptized. I went to see her, and conversed with her; she told me that when the spirit is in her she can see and know every thing far and near. She told me that at one time the manager and the police were outside of the house, saying, that they would have to confine her—and she could see and hear them as well as if she were outside of the house. I asked her and her husband if they would do what I would tell them; they both covenanted so. I baptized her three weeks ago, and she is as well as ever. Much more could I say.

Those people that I have baptized are of the poor of this world. I baptized three persons belonging to a certain nobleman not far from here, the same whom brother Erastus Snow was talking of. As soon as he heard that I had taken some of his sheep, he came and wept over them. Finally we came together last Sunday, but we could not hit; he could not bring anything against our doctrines; he said that he believed in the gathering, but he thought the time had not yet come; he blames us for taking up arms against our enemies; I told him that no Christian would let a mob kill his wife and children; he did not say much, but thought he would see me again. I shall have every one of his flock who are honest, and perhaps when they are come he will come also.



There is a great work to do here, and as you said, with great care. I am well aware of it, and it is all that I can do, but by the help of God and the prayers of the Saints I can do it.

I shall now stop and say, brother Sam-

uel, with the Saints, pray for me; I feel my weakness and the great responsibility resting on me.

Yours truly, in the bonds of the Everlasting Covenant,

DANIEL CARN.

## VARIETIES.

THE number of Chinese in California is estimated at 12,000.

Two hundred and forty persons died of Cholera at Warsaw, on the 6th and 7th of August.

MORE "SIGNS OF LIFE."—The *Methodist Advocate* of this city signalises the renewal of fraternisation between Episcopalians and Methodists since the decay of the Tractarian movement. At Dobbs Ferry, New York, an Episcopal church has been lent to the Methodists for a time. In Baltimore, Methodists and Episcopalians change pulpits. All right.—*New York Freeman's Journal*.

THE Bombay papers talk much of a Mormonite missionary, of the name of Findlay, who is attempting to make converts to Joe Smith in that quarter. Lord Falkland in his capacity of Governor of Bombay, and commandant of the garrison, had forbidden that any room should be allowed to Findlay within the precincts of the barracks, and had prohibited that person from preaching to the soldiers within the military limits of Calaba.—*Catholic Tablet*. [His Lordship may exert his gubernatorial influence to put down "Mormonism" in the East, but we beg to assure him that all his endeavours to put out the fire of truth will only cause it to burn the brighter, until every Oriental caste feels its vivifying influence.—Ed.]

ANTEDILUVIAN YEARS AND MONTHS.—Furnish a proof from the Scriptures, that the years and months at the time of the deluge were of the same length as at present.—It may be thus proved:—From Gen. vii. 2, and viii. 4, it appears that the waters prevailed five months, and in viii. 3, it is said, that this period was one hundred and fifty days; consequently this would make thirty days for each month, as it is at present. Again, in Gen. vii. 11, it mentions that the flood came upon the earth in the six-hundredth year of Noah's life; and Noah removed the covering of the ark on the first day of the six hundred and first year (viii. 13); and if we add the several periods mentioned in the same chapter, namely, *ten months*, (ver. 5), *forty days*, (ver. 6), *other seven days*, making *fourteen days* (ver. 10), and *other seven days* (ver. 12); all these together make up the period of twelve months, constituting a year! proving that the months and years of the antediluvian times were of the same length as they are reckoned at present.—*Myer's Questions and Answers on the Bible*.

FASHIONABLE SUICIDE.—Within a year or two past, corsets have been partially abandoned, but a substitute equally as destructive to health, has been adopted. In old times ladies used to wear just enough petticoats to keep them comfortable, and these were kept in their places by shoulder straps. But now, it's no uncommon thing to see a weakly, delicate, little creature perambulating the streets with six or eight skirts—some of them thick and heavy enough for horse blankets—tied tightly around her waist, thereby heating the spine, and creating a pressure upon the abdomen, that if constantly applied to the back of a mule would kill him as dead as Julius Caesar in less than a month. Advise her against these things, and you are answered "it's fashionable to dress so, and one had as well be out of the world as out of the fashion."—Fashion the deuce. It's fashionable for some fools to kill themselves outright, and be done with it. We therefore advise those ladies who are willing to die for fashion, to adopt that course, instead of pursuing another equally certain, but much slower—the only difference being, that where they determine to commit suicide by improper dressing, the doctors have the benefit of their decline, and the anguish and anxiety of friends and relations are kept alive for months, while in the latter case the blow falls heavily at first, but naturally wears off, and eventually is forgotten.—*Richmond (U. S.) Republican*.



MODERN CHRISTIANITY.—An enlargement of the system of early apostacy from the true Apostolic Church of Christ.

ORIGIN OF QUARRELS.—The sweetest, the most clinging affection, is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart which would defy the battle axe of hatred, or the keenest edge of vindictive satire. Nay, the shade, the gloom, of the face familiar and dear, awakens grief and pain. These are the little thorns which, though men of a rougher form may make their way through them without feeling much, extremely incommode persons of a more refined turn, in their journey through life, and make their travelling irksome and troublesome.

### CHRIST'S SECOND COMING.

All ye nations, hear the warning  
Which the Lord is sending forth,  
To prepare his second coming,  
And his peaceful reign on earth.  
When the righteous  
Shall be filled with joy and mirth.  
Yes the great Redeemer's coming,  
And his children will be blest;  
All who for him are preparing,  
Shall enjoy eternal rest,  
Safe in Zion,  
Where the wicked can't molest.  
Henstridge, Somersetshire.

There the faithful ones are gathering—  
'Tis the Lord's appointed place—  
With their faith and hope increasing,  
Till they see him face to face.  
Happy people,  
"Bless'd with every needful grace."  
In that sacred habitation  
Where the Saints in union dwell,  
May I find a full salvation,  
And sweet peace my bosom swell.  
Hallelujah,  
Hallelujah, all is well.

T. LEMON.

NOTICE.—The Fourth Edition of "Spencer's Letters" is now on sale. Binding and Prices, same as the "Voice of Warning."

ADDRESSES.—Vincent Shurtleff, care of William Proger, South Market Street, Newport, Monmouthshire.

William Mc. Ghie, 5, Wesley Street, Shield Field, Newcastle-on-Tyne.

John Carmichael, Mr. William Crockett's, Westgate, Grantham.

### LIST OF MONIES RECEIVED FROM THE 20TH TO THE 27TH AUGUST, 1852.

William Cartwright .....	£3 0 0	Brought forward .....	£25 0 0
Griffith Roberts .....	1 0 0	David James .....	5 0 0
Jonathan Brown .....	10 0 0	William Soulsby .....	5 0 0
John Wigley .....	5 0 0	G. W. Davies .....	1 0 0
Richard Tilt .....	2 0 0	John Alexander .....	5 0 0
George Simpson .....	2 0 0	T. C. Armstrong .....	14 0 0
J. W. Pembroke .....	2 0 0	Richard Morris .....	2 0 0
Carried forward .....	£25 0 0		£57 0 0

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 30.—Vol. XIV.      Saturday, September 18, 1852.      Price One Penny.

## PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC (OCEAN), OF EVERY  
NATION, KINDRED, AND TONGUE.

BY PARLEY P. PRATT,

*An Apostle of Jesus Christ.*

*(From the Australian Edition, by Elder C. W. Wandell.)*

### A NEW DISPENSATION.

*An Apostle of Jesus Christ, to the people of the coasts and islands of the Pacific,  
of every nation, kindred, and tongue—Greeting:—*

It has pleased the Lord Jesus Christ, the Messiah—who died on a Roman Cross at Jerusalem, near one thousand eight hundred and fifty years since, and who arose from the dead on the third day; and, after giving commandments to his Apostles, ascended into the heavens, thenceforth to reign till his enemies are made his footstool—to send forth his angels in this present age of the world, to reveal a NEW DISPENSATION. Thus restoring to the earth the fulness and purity of the Gospel, the Apostleship, and the Church of the Saints, with all its miraculous gifts and blessings. Which Gospel, thus restored, with its Apostleship and powers, must be preached to every nation, kindred, tongue, and people under the whole heavens, with the signs following them that believe: and then shall the Lord Jesus Christ, the great Messiah and King, descend from the heavens in his glorified, immortal body, and reign with his Saints, and over all the kingdoms of the earth, one thousand years.

Having obtained a portion of this ministry, and being appointed and set apart by our brethren of the Apostleship, to take the Presidency and especial charge of a

Mission to the countries mentioned herein—which include nearly one-half of the globe—we have, in pursuance of these responsibilities, commenced our mission by sending forth this Proclamation; first, in English; and to be translated and published by especial messengers, in due time, in every language and tongue included within the bounds of the Mission.

First of all, having declared our object, purpose, destination, and commission, we hereby invite, and most earnestly plead with all men to repent, to turn away from their sins, and to believe on the Lord Jesus Christ, and come with humble hearts and contrite spirits, and be baptized, (immersed) in the name of Jesus Christ, for the remission of sins; and they shall receive the Gift of the Holy Ghost by the laying on of the hands, in the name of Jesus, of the Apostles and Elders, who are sent forth by the Church of the Saints. Which Holy Spirit shall bear witness of the truth of this message, and of the remission of the sins of all them who obey the same with full purpose of heart; and shall fill their minds with joy and gladness, and with light and intelligence; and shall also open to their under-



standing many things which are to come. While some shall be blessed with visions, with the ministry of angels, with the spirit of prophecy and revelation; and others, with the gift to heal the sick, or to be healed, by anointing with oil in the name of the Lord, accompanied with prayer, or the laying on of hands in the name of Jesus. The deaf shall hear, the dumb speak, the lame walk, and the eyes of the blind see, inasmuch as they have faith sufficient to receive the same. And not many years hence, as faith, knowledge, union, and power increase, the dead shall be raised in some instances; the violence of fire be quenched; the prisons rent, if necessary; and the very elements controlled by the servants of God, in the name of Jesus.

All these gifts are included in the New Dispensation, and are to be bestowed upon man in due time, as faith shall increase.

The Church being yet in its infancy, its members have not yet attained to all these gifts; but they have progressed with astonishing rapidity, and are in many instances, enjoying many of these gifts in various countries.

We are aware that the astounding declarations contained in this Proclamation, of necessity come in contact with the traditions of this and former ages; and also with the various priesthoods, organizations, and ordinances of the world called Christian, as well as with the various religions of the Pagan, Mahomedan, and Jew; but with all kindly feelings and respect for our fellow-man, we cannot avoid this contact. We are the friend of man, and the friend of truth. We therefore, feel ourself bound to bear witness of the truth as it is, and was, and is to come.

The Christian minister will inquire, "What need of a New Dispensation, where the Old has been perpetuated by an apostolical succession?"

To which we reply, "That we know of no succession of the kind; we acknowledge none; but, for the satisfaction of others, we will point out the way to determine the negative or affirmative of that all-important question."

Search the sacred writings of the Apostles of old for any other order of Apostles, ministers, ordinances, gifts, or powers, as constituting the true Church, or connected with it, than the order set forth in the foregoing pages, and you will search in vain. The New Testament system was

a system of inspiration, apostolical powers, miracles, healings, revelations, prophecyings, visions, angels, and all the gifts recorded in that book. It was a system of ordinances—such as baptism for remission of sins, by immersion in water, in the name of Jesus Christ; the laying on of hands for the Gift of the Holy Spirit; the laying on of hands for healing the sick; also, anointing with oil for the same purpose; also, the administration of bread and wine, in remembrance of the death of Jesus Christ, and the blood of atonement.

Such was the New Testament system. Peter himself had no right to alter it, neither had Paul: in so doing, they would have forfeited their apostolic powers, and their Christian standing; and would have been accursed, as it is written by Paul, "THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL, LET HIM BE ACCURSED."

This being an undeniable fact, which no man can successfully controvert or deny; the question of apostolical or church succession resolves itself thus:—

Has the foregoing order of things been handed down in purity and power to this day? its Apostleship, its powers of vision, revelation, prophecy, miracles, gifts, ordinances, and powers unaltered, unimpaired, unperverted?

If so, we have Apostles, Church, &c., now; without a New Dispensation, or a new commission.

If not so, then there is no Apostleship, no Church, no Christian ministry and gifts on the earth, except commissioned by a New Dispensation.

In the latter case, we would inquire, by what Standard shall the Millennium, the age of peace, and universal truth, and knowledge, be ushered in?

By what Standard *shall the knowledge of the Lord cover the earth as the waters cover the sea?*

By what Standard *shall there be one Lord, and his name one, and he be the king of all the earth*, as say the Prophets?

To what Standard shall the Jews and the other tribes of Israel be restored, when the fulness of times is come in? *when their times are fulfilled*; when the full time arrives for the *restoration of the things spoken of by all the holy Prophets since the world began?*

In which, of all the branches of the so-called Christian church, shall the power



and miracles of God be manifested, when He shall make bare His arm in the eyes of all the nations, in the restoration of all the tribes of Israel and Judah?

Will His power and wisdom be displayed to restore them to a broken Covenant? to doctrines corrupted? to ordinances perverted? to a Church divided, and destitute of the miraculous powers and gifts? in short, to Christendom, who have ruled all nations with a rod of iron, and made the nations and their rulers drunken with the wine of their abominations?

No, we BOLDLY ANSWER, NO!

What then! shall the words of the Prophets fall to the ground unfulfilled?

No, NEVER!

Hence the unavoidable necessity of a NEW DISPENSATION, *a New Apostolic Commission.*

Such commission is now restored; such dispensation is now committed, and is held by the Apostles and Elders of the Church of the Latter-day Saints.

Such the cause in which martyrs have bled, and a whole people been disfranchised, robbed, plundered, dispersed, slandered in every possible way, and driven to the mountains and deserts of the American interior.

Honest, pious, and well meaning Christians! (for such there are in every sect under heaven), we hereby solemnly warn you, and intreat you, in the name of the Lord, to come out of every sect, and from all the Christian "*Babels*;" yea "*come out of her my people*," as saith the ancient Apostle, "*for her sins have reached unto heaven, and God hath remembered her iniquities.*"

Come out, then, and unite with the Church of the Saints, and henceforth devote your faith, your prayers, your strength, and your means to the work of God.

This same invitation is meant for all sincere, well-meaning, and devoted clergymen, whether Roman or Protestant, as well as the other members, and the sincere, zealous, and devoted missionaries and their supporters, who bear the *Bible* to foreign lands, and who toil amid fields of ice, or burning sands, amid deserts, mountains, or in the solitude of the wilderness, or in the lone and distant isles, surrounded by the infinite expanse of air and ocean, because of their love for Jesus and their fellow man.

To you we bring tidings of great joy!

The Latter-day glory has dawned upon the world!

The prayers of the faithful of all ages are heard!

The heavens have been again opened!

Angels have descended, bearing a Dispensation to man!

The Holy Ghost has been again shed forth!

The fulness of the Gospel is revealed!

The sick are healed!

Demons are cast out!

The Kingdom of God has come!

The Standard of Truth and Freedom is reared!

And to those who are in darkness, a light has dawned!

And ere long, darkness, ignorance, and oppression shall cease from the earth!

Open your hearts, then, and receive and learn the way of God more perfectly; return fully to the system of that Bible which you publish, and to that God whom you serve.

And to those who are only Christians by nation, by birth, or by profession, and not by conduct, we would say, by the commandment of the Lord, and also by way of invitation,—Turn from all your iniquities and abominations, your lyings, deceivings, whoredoms, blasphemies, drunkenness, gambling, idleness, extravagance, pride, and folly; also from your murders, theft, and robbery, and from all sin.

Cease to take the name of God, the Father of Jesus Christ, in vain. Pledge yourselves by a covenant and a fixed purpose to serve the Lord, and come and be baptized in his name, and you shall receive remission of sins and the Gift of the Holy Ghost.

And then, if you endure to the end in keeping the commandments of Jesus Christ, you shall be saved in the celestial kingdom of God. You shall also have part in the first resurrection, which will come in a few years, and shall reign, in the flesh, on the earth, with the King, the great Messiah, one thousand years.

#### ADDRESS TO PAGANS.

To those who are not Christian, but who worship the various gods of India, China, Japan, or the Islands of the Pacific or Indian Oceans, we say—turn away from them, they are no Gods, they have no power.

Open your ears and your hearts, and hear the Apostles and Elders of the Church of



the Saints. Learn of the true God, and of His Son Jesus Christ, who was dead and is alive, and shall live for evermore; and who is your King, and will soon come down from the more glorious planet where he dwells, and reign as the King of all nations; and your eyes shall see him, your acclamations hail him welcome, while he is crowned Lord of all.

Open your houses and your hearts, and receive and feed the Elders who come among you; give them means, and aid them in their travels; and verily your sick shall be healed, the evil demons which trouble you shall be cast out, and you shall have good dreams and visions of the Lord, and angels shall minister to some of you, and your hearts shall swell with love and gladness, and you will feel to forsake your sins, and be baptized by the Elders; and in so doing, they shall lay their hands upon you, the Holy Spirit bearing witness in your hearts of the truth, and enlightening your minds in the same.

#### ADDRESS TO THE JEWS.

To the Jews we would say—Turn from your sins, and seek the God of your fathers. Search the Prophets; for lo, your Messiah cometh speedily, and all the Saints with him. Yea, he will descend upon the Mount of Olives, near your ancient city, disperse your enemies, defend Jerusalem, and establish his kingdom over your nation and city, and over all the earth.

But what will be your astonishment, when gazing at him, and falling at the feet of HIM as your great deliverer, you discover the wounds in his feet, in his hands, and in his side, and inquire, "*What are these wounds in your hands and in your feet?*"

And he will exclaim, "These are the wounds with which I was wounded in the house of my friends. I am Jesus of Nazareth, whom your fathers crucified. I am the Son of God, your deliverer, and your eternal King."

O who can describe the mingled feelings of joy and gladness, and gratitude, and shame, and remorse, and repentance, and amazement, and wonder, which will then fill your bosoms! How you will repent, and flock to the water, and be baptized in his name for the remission of your sins. With what power the Holy Ghost will fall upon you, when the Apostles shall lay their hands upon your heads in the name of that Jesus who will stand in your presence.

The big tears of joy will gush forth and stream upon the ground, while many of you will fall upon his neck, or kiss his feet, and bathe them in your tears.

Blessed is he that has seen him and believed; but more blessed are they who have not seen him and yet believed.

If any of you can so far overcome your prejudices and traditions, as to admit the probability, or even possibility, that Jesus of Nazareth is the Messiah, and that when your Messiah comes to fulfil your national redemption, and to establish his kingdom over all the earth, it will not be the first time that he has appeared among men, or even to your own nation—why, then, search diligently on the subject, and earnestly pray to Jehovah that you may understand the truth of a subject of such thrilling and vital importance.

After you have carefully reviewed your own Prophets, search the New Testament with the same careful and prayerful attention, and then obtain a copy of the Book of Mormon, and search that with the same degree of candour and earnestness; and I think your minds will expand, and you will be constrained to say, that Jesus of Nazareth is the Christ.

If so, then come to the Standard of the New Dispensation—to the Apostles and Elders of the Church of Jesus Christ of Latter-day Saints; for you will readily see that there is no other system now extant, which even resembles, or will compare at all with the system established by him and his former Apostles. Yea, come to them, repenting and turning from your sins, and go down into the waters of baptism, in the name of Jesus Christ, the Messiah. Receive the laying on of hands for the Gift of the Holy Ghost. You will then know the truth, and be prepared for less surprise and a more glorious triumph on the Mount of Olives, in the day of your returning King.

We have now shown you the door of admission into the kingdom of God, into which you would do well to enter; and after entering therein, it will be required of you to keep the commandments of Jesus, and to look earnestly and daily for the fulfilment of the Prophets which speak of the restoration of Israel and Judah, the downfall of Gentile rule, and the prevalence of that kingdom which shall be universal, and have no end.

You would also in the meantime do well to contribute liberally of your means to the



Elders and Missionaries of the Church, for they are your brethren; they verily believe the Prophets, and they look, and pray, and labour earnestly for their fulfilment.

ADDRESS TO THE RED MAN.

To the *Red Men* of America we will next address a few lines. You are a Branch of the House of Israel. You are descended from the Jews, or rather, more generally, from the tribe of *Joseph*, which Joseph was a great Prophet and ruler in Egypt.

Your fathers left Jerusalem in the days of Jeremiah the Prophet—being led by a Prophet whose name was Lehi. After leaving Jerusalem, they wandered in the wilderness of Arabia, and along the shores of the Red Sea, for eight years, living on fruits and wild game. Arriving at the sea coast, they built a ship, put on board the necessary provisions, and the seeds brought with them from Jerusalem; and setting sail they crossed the great ocean, and landed on the western coast of America, within the bounds of what is now called "Chili." In process of time they peopled the entire continents of North and South America.

They were taught by Prophets from age to age. They were also favoured with a personal visit from the Messiah, the Lord Jesus Christ, after he had risen from the dead. His own mouth taught them the Gospel, and his own hand ordained twelve Apostles of their own nation, and endowed them with the same powers as the other twelve at Jerusalem. His own teaching opened to them the events of unborn time, and more particularly the future events pertaining to the American continent. His Gospel and prophetic instructions were written by his commandment, and by the inspiration of his own Spirit.

In after ages your fathers sinned against all this light and knowledge, and lost the Gospel privileges. Their Apostles were destroyed, or taken away and hid from the world. The working of miracles ceased because of iniquity. Civil government was broken up. Terrible and desolating wars ensued, which finally resulted in the darkness, ignorance, divisions, and sub-divisions in which the white man from Europe found you, upwards of three hundred years ago.

Mormon was one of your fathers. He lived about one thousand four hundred

years ago, in North America. He wrote an abridgment of your history, prophecies, and Gospel, from the records of your more ancient Prophets and Apostles; engraved the same on plates of gold, which records, at his death, descended to his son Moroni.

This Moroni, was the last of the ancient Prophets of America. He completed the records of Mormon on the plates, and made a sacred deposit of the same in a hill called Cumorah, which hill is now included within the limits of New York, United States. This deposit was made about the year four hundred and twenty of the Christian era.

The plates, thus deposited, were taken from their place of deposit, in the year one thousand eight hundred and twenty-seven of the same era, by Joseph Smith, and were by him translated and published to the world, in English, in the year one thousand eight hundred and thirty; the records and their contents having been revealed to him by an angel of God.

Many others saw and handled the plates and the engravings thereon, and have solemnly given their names to the world in testimony of the same, which testimony is published in full in said book. There were also three other men, who in open day saw the vision; saw the angel of the Lord descend from heaven; heard his voice bear record of the plates, and of their correct translation, and were commanded by him to bear testimony to the world. Their testimony is also published in full in said book.

Red Men of the forest—Peruvians, Mexicans, Guatemalians, descendants of every tribe and tongue of this mysterious race! your history, your Gospel, your destiny is revealed. It will soon be made known to you and to all nations—to every kindred, tongue, and people. It has come forth as a Standard—a Sign of the times of restoration of all things spoken of by all the holy Prophets since the world began.

Turn then from your drunkenness, idolatry, murders, wars, and bloodshed—yea, turn from bowing down to images, the work of men's hands, which have no power to do either harm or good; turn from adultery, fornication, filth, and all manners of abominations; and seek the Lord and Saviour Jesus Christ, who was once dead, and is alive, and behold, he lives for evermore. Seek peace with each other, and with all mankind. And when the Elders of the Church of the Saints



come among you, receive them, feed, lodge, and assist them; and hearken to their voice, for they bring glad tidings of great joy. Put away your sins and be baptized, (buried in the water,) in the name of Jesus Christ, for the remission of the same, and receive the laying on of the hands of the Apostles and Elders of this Church, for the Gift of the Holy Ghost.

And you will be filled with joy and gladness, with light and knowledge. You will know and bear witness of the truth. Some of you will be able to speak by the Gift of the Holy Ghost, in great power. And by signs, and by visions, and by dreams, and by divers healings and

miracles, will God confirm His word among you; for, behold, He purposes your restoration as a righteous Branch of Israel.

The Book of Mormon—the Record of your fathers, will soon be published among you in English, in Spanish, and in every written language in use among your various tribes and tongues. Messengers will also be sent among you to read, recite, and interpret the contents of said book, as far as necessary, to those who cannot read—so that, to say the least, you may have the Gospel of your forefathers, and some knowledge of their history and prophecies.

*(To be concluded in our next.)*

## HISTORY OF JOSEPH SMITH.

*(Continued from page 454.)*

*The Elders stationed in Zion, to the Churches abroad, in love, greeting:—*

Dear Brethren,—One year having passed since we addressed the Churches abroad, on the situation of Zion and the state of the gathering, it seems to be our duty to address the Saints on the same subjects. With the exception of the winter season, the gathering has continued slowly. At present we have not the exact number of the disciples; but suppose that there are near seven hundred,—include these with their children and those who belong to families, and the number will probably amount to more than twelve hundred souls. Many have been planted upon their inheritances, where, blessed with a fruitful soil, and a healthy climate, they are beginning to enjoy some of the comforts of life.

Here let us remark, that our duty urges us to notice a few letters which have been sent from this place, by persons seeking the loaves and fishes, or by such as have lost their standing among men of character, in the world. In the letters alluded to, are some facts; but the most of them are false. It is said that women go out to work; this is a fact, and not only women, but men too; for in the Church of Christ, all that are able have to work to fulfil the commandments of the Lord; and the situation in which many have come up here, has brought them under the necessity of seeking employment from those who do not belong to the Church.

One Bates, from New London, Ohio—who subscribed fifty dollars for the purpose of purchasing lands, and necessary articles for the Saints—after his arrival here, sued Bishop

Partridge, and obtained a judgment for the same. Bates shortly after denied the faith, and ran away on Sunday, leaving debts unpaid. Every Saint that has come to this land to escape the desolations which await the wicked, and prepare for the coming of the Lord, is well satisfied with the country, and the order of the Kingdom of our God; and we are happy to say that the inhabitants of Zion are growing in grace, and in the knowledge of those things which lead to peace and eternal glory. One object in writing this epistle is, to give some instructions to those who come up to the land of Zion. Through a mistaken idea, many of the brethren, that had property, have given some away, and sacrificed some, they hardly know how. This is not right, nor according to the commandments. We would advise in the first place, that every disciple, if in his power, pay his just debts so as to owe no man, and then if he has any property left, let him be careful of it; and he can help the poor, by consecrating some for their inheritances; for as yet, there has not been enough consecrated to plant the poor in their inheritance, according to the regulation of the Church and the desire of the faithful.

This might have been done, had such as had property been prudent. It seems as though a notion was prevalent in Babylon, that the Church of Christ was a common stock concern. This ought not so to be, for it is not the case. When a disciple comes to Zion for an inheritance, it is his duty, if he has anything to consecrate to the Lord for the benefit of the poor and needy, or to purchase lands, to consecrate it according to the



law of the Lord, and also according to the law of the land; and the Lord has said, that in keeping His law, we have no need to break the laws of the land; and we have abundant reason to be thankful, that we are permitted to establish ourselves under the protection of a government that knows no exceptions to sects or societies, but gives all its citizens a privilege of worshipping God according to their own desires. Again, while in the world, it is not the duty of a disciple to exhaust all his means in bringing the poor to Zion; and this because if all should do so, there would be nothing to put in the storehouse in Zion for the purpose which the Lord has commanded.

Do not think, brethren, by this, that we would advise or direct that the poor be neglected in the least; this is not the desire of our hearts; for we are mindful of the word of our Father, which informs us that in His bosom it is decreed that the poor and the meek of the earth shall possess it.

The circumstances of the Saints in gathering to the land of Zion in these last days, are very different from those of the children of Israel, after they despised the promised rest of the Lord, after they were brought out of the land of Egypt. Previous to that, the Lord promised them, if they would obey His voice and keep His commandments, that he would send the hornet before them, and drive out those nations which then inhabited the promised land, so that they might have peaceable possession of the same, without the shedding of blood. But in consequence of their unbelief and rebellion, they were compelled to obtain it by the sword, with the sacrifice of many lives.

But to suppose we can come up here and take possession of this land by the shedding of blood, would be setting at nought the law of the glorious Gospel, and also the word of the glorious Redeemer; and to suppose we can take possession of this country, without making regular purchases of the same, according to the laws of our nation, would be reproaching this great republic, in which the most of us were born, and under whose auspices we all have protection.

Then brethren, we would advise, that where there are many poor in a Church, that the Elders counsel together, and make preparations to send a part at one time, and a part at another. And let the poor rejoice in that they are exalted, but the rich in that they are made low, for there is no respect of persons in the sight of the Lord.

It ought to be known abroad that much improvement is needed in the cattle, sheep, and hogs, in this part of the country. For the sake of comfort and convenience, as cows here are worth from ten to fifteen dollars, our brethren would do well, and we would

advise them, to purchase before they arrive in this region. In fact, if they journey according to the commandments of the Lord, pitching their tents by the way, like Israel in days of old, it would be no more than right to drive cows enough to supply every family or company with milk on the way. They would then have them when they arrived here, and if they selected of the best breeds, they would lay a foundation for improvement.

The sheep of this state are large, but as their wool is coarse, the quality would soon be improved if our brethren would drive with them some merinos or saxony. As soon as wool and flax are had among the brethren, sufficient for the purpose, they will manufacture cloth for their own use in the Church. The swine in this country are not good, being the old fashioned shack breed, and much inferior to the large white grass breed of the eastern states. If any could introduce this breed among the brethren in Zion, what little pork might be wanted in the winter, would be much better, and easier raised.

It is a matter of some surprise to us, that our brethren should come up to the land of Zion, as many do, without bringing garden seeds, and even seeds of all kinds. The Jaredites and Nephites took with them of all kinds; and the Jaredites, all kinds of animals.

The flood of waters, occasioned by the great rains, in the eastern and middle states, did immense damage: war between Turkey and Russia continued to rage: and the epidemic disease of London continued its frightful ravages; so terrible were its effects as to close all the principal places of amusement and suspend the court of reform for the metropolis. [*See Evening and Morning Star for July.*]

July 13th. A council of Elders, viz: G. H. Carter, Jacob Wood, Dennis Lake, Brigham Young, James Lake, N. K. Whitney, John Smith, Luke Johnson, with myself, assembled in Kirtland. Elder James Lake desired to know the will of the Lord, whether he should proceed on to Zion, or remain in Kirtland. It was decided that he should remain in Kirtland.

THE EVENING AND MORNING STAR; Extra.

July 16th, 1833.

Having learned with extreme regret, that an article entitled, "Free people of colour," in the last number of the *Star*, has been misunderstood; we feel in duty bound to state, in this *Extra*, that our intention was not only to stop free people of colour from emigrating to this state, but to prevent them from being admitted as members of the



Church. On the second column of the one hundred and eleventh page of the same paper, may be found this paragraph :—" Our brethren will find an extract of the law of this state, relative to free people of colour, on another page of this paper. Great care should be taken on this point. The Saints must shun every appearance of evil. As to slaves, we have nothing to say; in connection with the wonderful events of this age much is doing towards abolishing slavery, and colonizing the blacks in Africa.

" We often lament the situation of our sister

states in the south, and we fear, lest, as has been the case, the blacks should rise and spill innocent blood, for they are ignorant, and a little may lead them to disturb the peace of society. To be short, we are opposed to having free people of colour admitted into the state; and we say, that none will be admitted into the Church; for we are determined to obey the laws and constitutions of our country, that we may have that protection which the sons of liberty inherit from the legacy of Washington, through the favourable auspices of a Jefferson and Jackson."

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, SEPTEMBER 18, 1852.

ARRIVAL OF MAILS FROM THE GREAT SALT LAKE VALLEY.—We have received *Deseret News* to the 26th of June, letters, &c., from the Salt Lake Valley. We have two months' mails come in upon us now, the one for last month not arriving at its proper time. The reason of its delay appears to have been the rising of the mountain streams. According to the *Deseret News*, the carrier of the mail, Mr. Ephraim Hanks, who left Salt Lake City on the 1st of June, returned there on the 5th of the same month. He reported that the Weber was so swift, that in crossing it on a raft, he and his men were sucked under, and had to swim for their lives. The mail was carried down the stream, and lay in the water upwards of two hours. After a great deal of trouble, and at the risk of their lives, they secured it, but in a bad condition; everything soaking wet, and many of the papers, and some daguerrean likenesses, were completely spoiled. Mr. Hanks came as far as Bear River, which was a foaming torrent, extending from mountain to mountain, where he found it impossible to come farther.

Every thing appears to move on harmoniously and prosperously in the valleys of Ephraim. Universal peace had prevailed there since the departure of certain officials.

Presidents Young and Kimball, with the exploring company, returned to Salt Lake City on the 21st of May, all in good health and fine spirits, having visited many Indian tribes, and all the settlements in the southern part of the Territory. They spoke highly of the industry and perseverance of the brethren, generally, in their new locations. But little had been done at Coal Creek, towards the manufacturing of iron; though dwelling-houses, gardens, corrals, &c., were completed, and the settlement newly organized into an iron manufacturing company. It was expected they would prosecute the business without delay. The party did not go over the rim of the basin, or extend their search to a very great extent beyond that of last season.

Nails were manufactured at Manti City, but nothing extensive had been accomplished there in that line.

At a mass meeting of the citizens of Salt Lake City, held on the 29th of May, Messrs. James W. Cummings, Hosea Stout, Elias Smith, James Ferguson, H. S. Eldridge, A. Carrington, and W. C. Staines, were unanimously elected to constitute a committee of arrangements for the celebration of the 4th of July, the nation's birthday.

At a mass meeting, held in Salt Lake City on the 19th of June, Messrs. D. H. Wells, Orson Pratt, Wilford Woodruff, E. D. Woolley, and N. H. Felt, were appointed a committee of arrangements for the 24th of July.



The April and May mails from California to Salt Lake City, arrived at the latter place on the 13th of June. The April mail was delayed in the Sierra Nevada mountains about fifty days, and the May mail about twenty-two days, in consequence of the snow. No letters from the San Francisco distributing post-office in either of the mails. Other mails in the Territory were also delayed in consequence of the height of the streams.

The Council of Health assembles frequently. Members continually increasing. The *Deseret News* remarks:—"An increased desire for the promotion of health is manifest, particularly among the ladies of the Council; and propositions are now up for improving the fashions in dress, which will tend not only to health, but happiness, comfort, ease, beauty, and every thing that is delightful in female economy, and gentility. \* \* \* Three specimens of ladies' and misses' hats worn on the occasion.

\* \* \* Great exertions are made by the sisters to prepare themselves to nurse each other—the entire accomplishment of which is most desirable, and every good man will lend his influence and aid to accomplish this object, regardless alike of personal aggrandizement, and pockets full of gold. Jesus taught the principle, that if a person seek after a sign, by which to know the truth of the Gospel, know ye, that that person has an *adulterous spirit*; and the *same principle* is equally *true* with regard to women, who desire a doctor, instead of a female nurse, to wait on them when they are sick; and the *doctor* who delights in nursing women, instead of instructing them how to nurse themselves and each other, is possessed of the *same spirit*. We give this for a sign unto Israel, and Israel will profit by it; we don't expect any body else will."

The members of the Council, together with many of the citizens, left Salt Lake City on the 16th of June, and held a pic-nic on the top of Ensign Hill, where they were addressed by John Young and James W. Cummings.

The Council of Health was established to devise ways and means to prevent disease, &c., and for preparing and administering of herbs and mild food to the sick, according to the holy commandments of God.

The weather had been very warm and growing. Showers almost daily on the mountains, also occasionally in the Valley, though not sufficient to preclude irrigation. Crops looked well, generally, throughout the Territory. Those in Salt Lake Valley were from two to three weeks earlier than in most of the other valleys. Harvest commenced in Davis county early in June; wheat good and heavy. On the 23rd of June a thunder shower passed over Great Salt Lake City; the rain fell in torrents. Such a shower, at that season of the year, had not been previously known in the valley. Considerable damage was done to buildings in progress. Previous to the shower, the weather had been very dry for several weeks.

At the last dates, emigrants were arriving every day from the States, on their way to the mines; though it was understood that a far greater portion were taking the northern route, "to avoid paying the *enormous taxes* levied on all citizens, not Mormons, at Great Salt Lake(!)" The emigrants said the Pawnee Indians were very hostile, having killed many emigrants; in one instance they had killed a whole company, consisting of five wagons. They also reported that the government had hired about 3000 Sioux Indians to go to the Pawnee country, and destroy them, offering a certain quantity of goods for each scalp. The Sioux were camped near Fort Laramie, ready for a start.

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BOMBAY MISSION.—By a late communication from Elder Hugh Findlay, dated June 23rd, we learn that the Saints in Bombay numbered six. Elder Findlay then purposed going to Poona, 90 miles from Bombay, during the rainy season, which had set in at



the time he wrote. At the close of the rainy season, he intends returning to Bombay.

INFORMATON WANTED.—Mr. David Webb, of Nephi City, Utah Territory, U.S.A., desires to hear from his father, Samuel Webb, and his sister, Mary Ann Webb, or any persons who may know their whereabouts. Address as above.

DEATH.—The *News* requests us to state that Sister Fannon, late from Birmingham, England, died at Salt Lake City, at the house of Elder Alfred Cordon, on the 19th of April.

#### INSTRUCTIONS TO PRESIDENTS, BOOK AGENTS, TREASURERS, &c.

QUARTERLY LIST OF DEBTS.—On the last day of March, June, September, and December, respectively, we balance our accounts with the Conferences for Books, Stars, &c. The "Quarterly List of Debts," appears in the first *Star* that goes to press after those dates.

BOOK AGENTS' ACCOUNTS.—*Conference or General Agents.*—Each General Book Agent should balance his accounts with the Sub-Agents on those days, and straight-way forward to each of them a statement of the debt due by his Branch to the General Agent.

Each Conference should appoint two Auditors to audit the General Book Agent's Account with us.

These Auditors should audit the General Book Agent's Account with us, on the same days that we balance our accounts with the Conferences.

In auditing the General Agent's Account, the Auditors should make out a statement of the stock and cash he has then in hand, and the Sub-Agents' debts due to him. The stock should be valued at the price charged from our office.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts," due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their respective Conference. If the amount of their statement equal the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If the amount of the Auditors' statement do not equal the amount published in the *Star* as due by that Conference, the President and the Auditors together should examine the General Agent's Ledger Account with us. The first entry should be an item equal to the amount due our office the previous quarter. All the invoices sent from our office to the General Agent during the quarter they are auditing for, should be compared with the credits, and the "List of Monies Received" in the *Star* should be examined to compare with the debits. The last remittance to us in the quarter is acknowledged in the same *Star* that contains the "Quarterly List of Debts."

If all the amounts agree, a balance should be struck. If their balance disagree with ours published in the *Star*, the President should write to us to ascertain if we have made any error in our books. But if their balance agree with ours, and the General Agent has not sufficient in Stock, Branch debts, and cash to meet it, then he is a defaulter to the amount deficient.

If the General Agent represents cash-in-hand, the amount should be forthwith remitted to us. The Auditors can ascertain whether this has been done, by referring to the *Star* following the one containing the "Quarterly List of Debts."

*Branch or Sub-Agents.*—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agent's Account with the General Agent.

These Auditors should audit the Sub-Agent's Account on the same day that the General Agent's Account is audited.

In auditing the Sub-Agent's Account the Auditors should make out a statement



of his stock-in-hand. The stock should be valued at the price charged by the General Agent.

The Auditors should preserve their statement until they see the balance sent by the General Agent as due by the Branch. Their statement should then be compared with the balance sent by the General Agent. If they agree, all is right. The result should be reported any way to the President of the Branch.

If their statement disagree with the balance sent by the General Agent, the President of the Branch and the Auditors together should examine the Sub-Agent's Account with the General Agent. The first entry should be an item equal to the amount due the General Agent the previous quarter. All the invoices sent by the General Agent during the quarter they are auditing for, should be compared with the credits, and all the receipts from the General Agent during the quarter should be compared with the debits. If the Sub-Agent has not received receipts from the General Agent for remittances to him, the President should write to the General Agent for them. If all these amounts agree, a balance should be struck. If their balance disagree with the balance sent by the General Agent, the President should write to the General Agent to ascertain if he has made any error in his books. But if this balance agree with the balance sent by the General Agent, and the Sub-Agent has not sufficient in stock and cash-in-hand to meet it, then he is a defaulter to the amount deficient.

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**SELLING BOOKS.**—No Book Agent whatever is authorised to sell Books, Stars, &c., to private individuals on credit. If any Agent does so, he is responsible for the amount. No such private debt should be taken into consideration in auditing his books.

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**ORDERS FOR BOOKS FROM GENERAL AGENTS TO OUR OFFICE.**—Orders for Books, Stars, &c., from our General Book Agents should reach us by Thursday in each week, in order to be executed with the parcels which leave our office on the following Monday.

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**PERPETUAL EMIGRATING FUND.**—Perpetual Emigrating Fund Treasurers should make up their books on the 1st. of January, April, July, and October, and forward the donations to the Conference Treasurer, who should send them immediately to us, accompanied by a list of the Branches donating, with their respective amounts attached, and his own Christian name, surname, and address in full. Without these particulars, the donations cannot be receipted for, nor the amounts passed into our books.

Conference Treasurers should lay before the succeeding meeting of the Conference, the receipts they receive from us each quarter, and read to the Conference the amount each Branch has contributed, that the delegates may know that the total amount forwarded to us, agrees with the amounts they have contributed.

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**TEMPLE OFFERINGS.**—The instructions relating to the Perpetual Emigrating Fund Donations will apply to these also, except that a list of the Branches donating is not required by us.

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**HALF-YEARLY STATISTICAL REPORT.**—Hereafter our "Half-yearly Statistical Report" will be made up to the last day of June and December, and will be required at our office within seven days after.

The President of every Conference, and of Branches not belonging to a Conference, will see that the Secretary forwards us within the time named, the following particulars:—

Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; also the number of persons Excommunicated, Dead, Emigrated, and Baptized, since the date of the last Report, and the total number of Members, including Officers and scattered Members.



GENERAL CORRESPONDENCE.—We would remind our correspondents generally, that if they would address their respective Presidents of Conferences, upon the subject of Emigration, or other subjects where general counsel is needed, it would in many cases be to their advantage, and at the same time relieve us from a vast amount of labour which is now multiplying upon our hands.

It is supposed that Presidents of Conferences are properly informed upon all subjects and measures which are adopted for the general good of the Saints, and are prepared to give counsel upon all cases which may come before them; but should any case come before them, upon which they are not prepared to give counsel, it is their duty to correspond with us for the required information, instead of telling each one to do it for themselves; when this course is taken, the President still remains in ignorance, unless he condescends to learn from those whom he is called to teach. Because of this, we frequently have to give the same counsel, and answer the same questions, over and over again, when one communication to the proper person would have answered for all. We would say, therefore, to all Saints, look to your President as the legitimate channel for information and counsel, and in so doing we shall be relieved from much individual service which might be appropriated to the general good.

In order to secure as far as possible, order and regularity in all business pertaining to our office, we have thought proper to issue the foregoing instructions.

S. W. RICHARDS. { President of the Church of  
Jesus Christ of Latter-day Saints  
in the British Isles.

### ITALIAN CORRESPONDENCE.

LETTER FROM ELDER JABEZ WOODWARD.—BAPTISMS, &c.

Praissuit, Angrogna, Pignerol, Piedmont, July, 1852.

Dear President Richards,—Elder Obray has probably informed you of my departure from Malta, after we had organized a Branch of the Church of Jesus Christ of Latter-day Saints.

I could not help feeling deep regret on leaving that devoted brother in a country with whose customs and climate he is yet unacquainted; but he keeps the *Word of Wisdom*, which will preserve the life of many an Elder when exposed to blighting winds and burning suns.

You see by the heading of my letter, that I am in the field of my former labours, and letters bearing that address will be pretty sure of reaching me, in whatever part of this land I may be working; in fact, I ought now to be in two or three places at the same time, and it is, therefore, with the greatest pleasure I hear from Elder Snow that assistance is coming, and I shall be happy to hear from the brethren who are nominated for Italy.

With regard to the present condition of this Mission, I cannot do better than transcribe the words of a friend, who re-

ceived the following, in the visions of the night:—"I beheld and lo! the form of one that was exceeding tall and great. The face was smiling and lovely, and while yet I gazed, became so resplendent with glory, that I was forced to look down towards the earth. Then I saw dark clouds wrapped around that gigantic body, leaving only a few places here and there penetrated by the rays of light. And the Spirit said unto me, this is TRUTH IN ITALY; and behold, at present, the light just shineth in the midst of the darkness, but the days will come when all in this land shall be penetrated by the power of Truth, either unto their salvation or destruction." \* \* \* \*

I have recommenced preaching, baptizing, &c., and have also pruned the vineyard, cutting off dead branches. But I feel to commend the faithfulness of Elder John Daniel Malan, who held the Presidency during my absence at Malta.

"The Saints in Italy salute you."

Italy, August 10th, 1852.

I am happy to say that the Kingdom



of God progresses in spite of all obstacles—four persons having been baptized since I last wrote. There is also a general spirit of research among the educated portions of the working classes, as to the truth of those Papal doctrines which had been for ages almost unquestioned in this benighted land. Nor must it be thought that this feeling is active in Piedmont alone, for our French publications have found their way into the Seven-hilled City—proud, apostate Rome. I feel severely the want of Italian tracts. May the day soon come when we shall have a journal in that language, to chronicle the mighty events which are fast transpiring in Messiah's kingdom. If any man, having means at his command, would consecrate them to this purpose, how enduring would be his memory! It would rest embalmed in the hearts of redeemed myriads, when the most celebrated poets that have adorned this land of music and song, will be comparatively forgotten. We cannot proceed here with public preaching, as in Eng-

land and America. I have been twice summoned before the magistrates for having given religious instructions to persons in my own room. As I knew they could not attack me for any infringement of their laws against public meetings, I have continued to sell and circulate our works up to the present moment, but I have no more left, and as the police have refused to legalize my passport, it will be necessary for me to obtain a signature on the French frontier, which is only a few miles from the brethren here; but to be compelled to change residence in that manner, is one of the many vexations to which we are subjected in those countries where freedom is yet only a name.

But amid all circumstances, I can still rejoice and see the day approach when a mighty number will be added to the Church in these regions.

Yours in the New and Everlasting Covenant,

JABEZ WOODWARD.

#### THE MISSION IN MALTA.

EXTRACT OF A LETTER FROM ELDER THOMAS OBRAY—BAPTISMS, &c.

124, Strada San Domenico Malta, August 18, 1852.

Dear President Richards,—It is beyond my power to make known the difficulties attending this Mission. I have not only to encounter with Catholic, but with Protestant, who are circulating lies as fast as a horse can run, in order to stop the work of God on this island; but, God be praised! I am enabled to say that I have added two since I last wrote to you, which make twenty-two members of the Church of Jesus Christ of Latter-day Saints here, rejoicing in God.

Last Sunday, the 17th, I ordained a good man an Elder, by name Geo. Burrage; he leaves Malta for England this day week, to get his discharge, when he will return to me.

I have circulated the tracts that I had from the office at Liverpool, and what the Sheerness Saints were kind enough to give, all over this Island.

Two of the brethren that I baptized were Catholic; one I have ordained a Priest; he was ordered by his commanding officer to go to his priest, and inform him what he had done. He went, and took the Book of Mormon with him, and many more of our books, and gave them to his priest, who said if he could see that Joseph Smith was called of God he would be a Saint as well as he. This is the second priest that has got our works. The captain of our brother's regiment has ordered a Book of Mormon as soon as I get them from England.

I feel the Lord is going to do a good work here. I long for the time when you will see it right to send me a good Elder, for there is plenty for us to do here. May the Lord bless you is my prayer.

Yours in the Covenant of Peace,

THOMAS OBRAY.

#### BANISHMENT OF THE JEWS FROM BASLE.

(From the Jewish Chronicle.)

On the 2nd of July, we alluded to the | Jews by the Swiss Republic. We are now  
cruel and indefensible treatment of the | enabled to give the full particulars, of which



we shall have more to say from the "Archives Israélites."

Nine families of French Israelites have been expelled from the city of Basle, forming five mercantile houses, carried on in the names of Christian managers, as no licences had been granted to the Jewish heads of the firms, who also did not wish to raise the question by applying for them. The firms in question are said to be of the highest respectability, and to have never given any cause for complaint, but on the contrary, to enjoy public esteem and confidence; two of them having been established in Basle for half a century.

In the country districts of Basle the proscription against the Jews takes effect on fifty families, who are divided into two classes. The first comprises, as in the city, merchants who carry on business in the names of Christians. The second is composed of traders who have no fixed place of business, such as dealers in horses, cattle, corn, leather, &c.; and who all have paid for the license which is now taken from them.

The old-established merchants were the first to suffer persecution, apparently originating in commercial jealousy; for there also, the authorities bore the most flattering testimony to their conduct, and several parishes forwarded petitions in their favour.

On receiving the decree of expulsion, those Jews who were French citizens appealed to their government for protection, and the latter threatened to retaliate by

expelling the Swiss who have settled in France.

This appeared to do away with all cause for alarm; but while negotiations were still pending between the two governments, the Great Council of the district, irritated at this intervention, passed a law banishing Jews altogether. It is dated November 17th, 1851, and is as follows:—

1. All Israelites, without exception, are prohibited from residing, or exercising any kind of commerce, industry, or profession, in the Canton.

2. Every citizen who admits into his house an Israelite, for the purpose of employing him as a clerk or servant, or in any other capacity, is liable to a fine of 300 francs.

3. All colportage, whether of samples or goods, as well as all dealing in cattle, country-produce, leather, &c., is prohibited to Israelites, under a penalty of from 5 to 20 francs for the first transgression, and of confiscation of goods for the second.

4. Whoever at a fair, lets to an Israelite, for a space of time exceeding six days, a magazine, a house, or a shop, shall pay a penalty of 50 francs for the first offence, and 200 francs for its repetition.

By this new law, which, after having been suspended for some months, is now about to be carried into execution, fifty families, who from time immemorial have carried on business in that country, have their means of existence taken from them.

#### VARIETIES.

FROM trifles spring the sum of human things.

THE manners which are neglected as small things, are often those which decide men for or against you.

THE FORT LARAMIE POSTMASTER AND JUDGE BROCCBUS. — The following appears in the *Deseret News* of June 12th:—

Fort Laramie, May 16, 1852.

Dear Sir,—I will be obliged to you, if you will publish the below lines. You will please call on Messrs F. M. Little and Co., or Mr. Samuel Turner, for payment of the insertion; and I wish you to request your exchanges to copy it.

To Dr. Richards, Salt Lake City, Utah.

J. S. TUTT.

[News exchanges, please copy the following, in compliance with the wishes of Mr. Tutt, Postmaster, and otherwise U.S. officer at Fort Laramie, as we understand.—*Ed. News.*]

#### TO THE PUBLIC.

Fort Laramie, May 16, 1852.

I do hereby declare that a judge, Perry E. Broccbus—late of Salt Lake, and of considerable notoriety—is a villain, a swindler, and a scoundrel, and that I alone am responsible for this publication.

JOHN S. TUTT,

Of Fort Laramie.



SWEARING begins in anger; it ends by mingling itself with ordinary conversation.

PLATO being once asked how long he meant to be a disciple, said, "As long as I am not ashamed of growing better and wiser."

THE new planet discovered by Mr. Hind, between Mars and Jupiter, has been named by him *Melpomene*.—*Family Herald*.

THE Hanoverian Government has just published an order forbidding all meetings of Anabaptists, and threatening with imprisonment any foreign missionary of that sect who shall attempt to preach in the Hanoverian territory.—*Weekly Times*.

A CHILD, seven years of age, at St. John, New Brunswick, was sent by one of its parents, on Sunday last (August 15,) for half a pint of rum, and while on its way home it drank some of the contents, when death soon afterwards ensued.—*New York Herald*.

AWFUL CATASTROPHE.—The steamer *Atlantic* and the propeller *Ogdensburg* came into collision on Lake Erie, (U.S.) August 20th, during a dense fog. After the collision, the *Atlantic* proceeded two miles further, when she settled and sunk, and about two hundred persons found a watery grave.

A DESERET CALF.—A calf, 11 months old, *grass fed*, was butchered last week by Mr. George Stringham of this city, which weighed 104lbs to the quarter. The fat on each kidney weighed 14½lbs., and the whole of the tallow in the rough, 65lbs. The calf belonged to Elder Appleton Harmon, who is now on a mission to England.—*Deseret News* of June 12.

THE BOOK OF MORMON, deposited some years since in the Library of the Capitol (Washington, U.S.) was providentially saved from the late conflagration, a foreign minister having the loan at the time of the fire.—*Deseret News*.

A METEOR.—A splendid meteor was seen on Friday, June 18th, at five minutes past nine, p. m., over this (Salt Lake) City. It passed in a direction from south to northwest, forming an arch of about 15 degrees. It appeared in the shape of a brilliant pale flame, which was of sufficient dazzling brightness to have enabled persons to read common print for a few seconds. When it exploded, it disappeared in sparks, and was as beautiful a scene as the eye could behold.—*Ibid*.

CARSON VALLEY.—The inhabitants of Carson Valley are preparing largely for farming. Colonel John Reese has 35 acres of garden vegetables under cultivation, and a company is now preparing to put in 1000 acres of wheat. A grist mill had been ordered from Boston to be erected in that valley. A new road from Carson Valley to California is said to have been discovered, by which wagons will find no greater impediment than in crossing the South pass in the Rocky Mountains. Commissioners have been appointed by the California Legislature to survey the road, 14 miles of which have been already graded.—*Ibid*.

DOCTORS AND LAWYERS IN DESERET.—Two physicians have removed to one of our most distant settlements, and gone to farming; three more have taken to traveling and exploring the country; three have gone to California, to dig gold, or for some other purpose; and one has gone to distilling, and we are beginning to get some alcohol, which is desirable for gentlemen's shoe-blackening, hatters' water proofing, chemical analysis, washing the bodies of the well to prevent sickness, and the sick that they may be made well, when such there be. Those physicians who remain, have very little practice, and will soon have less, (we hope). We cannot think of but one lawyer in the city, and the trade is so poor, he has quit business. Most of the profession have gone west *after gold*; the priests have gone to work like other men; nobody has any time to quarrel, and if they had, there is nobody to urge them at it, so we are obliged to *live in peace*, having no one to quarrel with. "*You are a most unpopular people!*" Can't help it; we are as happy as we are unpopular, and happiness is very convenient sometimes.—*Ibid*.

---

#### WE WILL COME HOME TO ZION.

O yes, we'll come home to Zion's fair land,  
Which Jehovah has favour'd and bless'd;  
We'll arise in a strong and an united band,  
And away to the vales of the West.



The voice of the Spirit shall not speak in vain,  
Nor in vain shall our brethren invite;  
We'll hasten to Zion beyond the vast main,  
And in love with God's people unite.

Many years have we bow'd down as serfs to the rich,  
And our bodies and minds been oppress'd;  
But now we rejoice, for the time's come, in which  
Our sore grievances will be redress'd.

The Gentiles with scorn have long viewed us, poor Saints,  
And our names out as evil have cast!  
Now God in His goodness has heard our complaints,  
And commenced our deliverance at last.

The land of our promise, with shadowing wings,  
With its fulness to Saints is now given;  
There Prophets and Seers now reveal precious things,  
And unlock the rich storehouse of heaven.

With songs of thanksgiving and praise to the Lord,  
We will rear up a house to His name,  
In which will be given His pure living word;  
And he'll dwell in the sanctified fane.

Yea, we will build cities, and temples, and towers,  
As the pride of the wicked's brought low:  
For Zion shall triumph o'er all earthly powers,  
While monarchs submissively bow.

For Jesus will come in his glory and might,  
And with him a heavenly train,  
And over the nations assert his just right,  
To extend the Millennial reign.

His voice will be heard by the tribes in the North,  
And the mountains for them will flow down;  
Then from their concealment they'll haste to come forth,  
And in Zion with glory be crowned.

Woolwich.

MERCY KIRKWOOD.

## LIST OF MONIES RECEIVED FROM THE 27TH AUGUST TO THE 2ND SEPTEMBER 1852.

George Pieton .....	£4 10 0	Brought forward .....	£66 5 0
John Godsall .....	20 0 0	John Alexander .....	5 0 0
William Simms .....	2 0 0	James Walker .....	20 0 0
George Simpson .....	5 0 0	W. L. N. Allen.....	2 0 0
James Linforth .....	5 0 0	John Price.....	4 0 0
Thomas Kirkwood .....	23 10 0	W. G. Mills .....	2 0 0
William Cartwright .....	6 5 0		
Carried forward.....	£66 5 0		£99 5 0

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 31.—Vol. XIV.      Saturday, September 25, 1852.      Price One Penny.

## PROCLAMATION!

TO THE PEOPLE OF THE COASTS AND ISLANDS OF THE PACIFIC (OCEAN), OF EVERY  
NATION, KINDRED, AND TONGUE.

BY PARLEY P. PRATT,

*An Apostle of Jesus Christ.*

(From the Australian Edition, by Elder C. W. Wandell.)

(Concluded from page 470.)

GENERAL ADDRESS RESUMED.—ANCIENT RECORDS OF THE WESTERN HEMISPHERE.

Having addressed ourself in turn to pious Christians, Christian sinners, Pagans, Jews, and the Red Men of America, we will now return and again address the whole of the people within the bounds of our mission.

The Book of Mormon is destined to be published as fast as possible to every nation, and in every language and tongue.

Its contents more deeply interest the world, and every intelligent, accountable being therein, than that of any other book (save the Jewish Scriptures) which is now extant in the world.

Its history penetrates the otherwise dark oblivion of the past, (as regards America) through the remote ages of antiquity; follows up the stream of the generations of man, till arriving at the great fountain head—the distributor of nations, tribes, and tongues—the TOWER OF BABEL, where it ceases, or is lost in, and sweetly blended with, the great Adamatic river, whose source is in Paradise, the cradle of man: whose springs issue from beneath the throne of the Eternal city—and whose secret fountains comprise the infinite expanse, the boundless ocean of intellect,

fact, and historic truth, as recorded in the archives of eternity.

Its prophetic vision, separating from its history at that definite point, which by its authors might be called the *present*, opens the events of unborn time, and gives a view of things to come with all the clearness of history.

The Ten Tribes of Israel, the Jews, the white nations of Europe, the red tribes of America—even the *proud States of the American Union*—may each see themselves and their actions in the prophetic telescope of that book. Their destiny is there written; and much of it from the mouth of him who spake, and Jerusalem was deluged in blood—wrapped in the flames of desolation and death, and trodden down for eighteen centuries—who prophesied, and that holy structure, the temple of God, the pride and confidence of a nation, was *thrown down, and "not one stone left upon another"*—who uttered his voice, and a nation withdrew before him, ceased to be, and its fragments were made wanderers among the nations, till "*the times of the Gentiles shall be fulfilled.*"

The fate of nations—the restoration of Judah and Israel—the downfall of cor-



rupt churches and religious institutions—the end of Gentile superstition and misrule—the universal prevalence of peace, and truth, and light, and knowledge—the awful wars and troubles which will precede those happy times—the glorious coming of Jesus Christ as king over all the earth—the resurrection of the Saints to reign on the earth—are all predicted in that book; the time and means of their fulfilment pointed out with clearness, showing the present age more big with wonders, than all the ages of Adam's race which have gone before it.

Its doctrines are developed in such plainness and simplicity, and with such clearness and precision, that no man can mistake them. They are there as they flowed from the mouth of a risen Redeemer, in the liquid eloquence of love, mingled with immortal tears of joy and compassion, and as written by men whose tears of overflowing affection and gratitude bathed his immortal feet.

All men are invited and instructed by its doctrines to turn from their sins and live; to believe on his name; to go down into the waters of baptism in his name, and arise to newness of life, receiving the Gift of the Holy Ghost, enjoying the gifts of the same, and keeping his commandments to the end of their lives. On these conditions they are promised eternal life and exaltation in his presence, where is fulness of joy.

Such is the BOOK OF MORMON, that Book of books, that Ensign to the nations, which in twenty-one years, has, by the aid of apostolic powers and the Gift of the Holy Ghost, diffused its light over half the globe.

We are aware of the prejudice of "*Christians*" in favor of the Bible, and against all other books claiming to be of divine origin; but we also know perfectly, and bear record, that their prejudice is founded in ignorance, and is without any real or reasonable foundation. Such traditions and such prejudices grow out of the same *narrow* views which, in the days of Columbus, would not let the geographical knowledge of man expand, or his aspirations or thoughts reach beyond the boundaries of the old world, lest the very thought should be blasphemy—lest a world should be discovered where the Jewish Apostles had not been, and thus render their commission to preach the Gospel to every creature, an inconsistency.

We would ask such narrow minds the following questions:—

Are there more countries than one?

Are there more nations than one?

Did the Great Father of all create those several countries?

Did He people them with intelligent beings, candidates for immortality and eternal life?

Did He love those beings without respect to nation or country?

Did His Son Jesus Christ shed his blood for all?

Did all partake of death, and mourning and sorrow?

Did all stand in need of the knowledge and comfort brought to light by his resurrection, and triumph over death, hell, and the grave?

Is it reasonable, right, and consistent, that all nations should have the good news of so glorious an event, and be comforted and taught?

Was Jesus Christ in his resurrected body, capable of overstepping the physical barriers of ocean and desert, and of paying a personal visit to the other hemisphere?

Were his angels capable of overcoming the waves and winds, and of bearing the glad tidings to the remotest lands?

Did they mean it when they said to the shepherds of Judea, "*We bring glad tidings of great joy which shall be to all people?*"

We think a candid man will answer all these questions in the affirmative.

If so, we would still inquire whether a risen Saviour and his angels, in visiting the Western hemisphere, had a right to command the people there to write the facts of their ministry, and to record their doctrines? Whether his Spirit had a right to inspire and indite those writings? And after being so written, they would constitute a book—a holy scripture—a volume or volumes of the word of God?

We would further inquire, whether the risen Jesus and his angels, have not the right and the power to reveal such records to the world; when, where, and by whom it seemeth them good?

If so, when should we look for them to come to the knowledge of the world, if not in the dawn of the restoration of all things which God hath spoken by the mouths of all His holy Prophets since the world began?

We beseech you dear reader, whoever



you are, to ponder well these questions, and they will swell and enlarge your heart.

We now solemnly predict, in the name of the Lord God of Israel, that in a few years, the world shall bring together and compare ancient records, as sacred and as true as the words of Jesus Christ—as holy as the Bible; records which unfold the Gospel of the Son of God, revealed, at least, to three distinct nations of the earth, by his own ministry in his glorified body.

We will also name these records; as follows:—

Records of the Jews, (the Bible); written in Asia.

Records of the remnant of Joseph, the Nephites, (Book of Mormon); written in America.

Records of the Ten Lost Tribes of Israel; country not yet revealed.

These three national records will be familiarly known among the nations, in a few years; will be demonstrated as to their truth; and each of them will contain an account of the ministry of Jesus Christ to their respective countries, as he did really appear to them after his resurrection. The words which he spake, the doctrine he taught, the Gospel and ordinances he set forth and commanded, will be written in each record.

In Judea, he chose and ordained twelve Apostles, viz., Simon Peter, Andrew, James, John, Philip, Bartholemew, Matthew, Thomas, James, Simon, Zelotes, and Judas Iscariot.

In America, he chose and ordained twelve Apostles, viz., Nephi, Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah.

In the country of the Ten Tribes, he, of course, chose other twelve, whose names will appear in due time.

Besides these records of his personal ministry, there were many of other countries and nations, (which held no communication with the nations where these administrations were had, and these quorums chosen), which received a knowledge of his death and resurrection, and the Gift of the Holy Ghost. They have, also, written an account of the same.

Now, all these records which are saved, and which contain the word of God, will come to light and be revealed. There is nothing hid which shall not be made known: neither is there anything secret

which shall not be revealed, and come abroad, in connection with the *"times of the restoration of all things, which God hath spoken by the mouths of all His holy Prophets since the world began."*

*"The Jews shall have the words of the Nephites; and the Nephites shall have the words of the Jews. And the Nephites and the Jews shall have the words of the Lost Tribes of Israel; and the Lost Tribes of Israel shall have the words of the Nephites and of the Jews."* And thus the word of God shall be brought together and embodied. And the nations who have written it, shall be brought together and embodied also. And the things of all nations shall be revealed; and the earth be overwhelmed with the knowledge of the Past, the Present, and the Future; and darkness, bigotry, superstition, and falsehoods of every description, shall flee away, as the fleeting shadow of a cloud, from off all the earth.

The inquiry will be, What are the evidences upon which rests the truth of the Book of Mormon? To which we answer: Search the book and learn for yourselves. You will find:—

First—The testimony of the witnesses.

Second—The consistency, harmony, and evident truthfulness of its history and prophecies.

Third—The simplicity and purity of its doctrines.

And last, and best of all—The Gift of the Holy Spirit of truth, which bears witness to the heart of every honest, prayerful man, who desires to know and do the truth.

Truth is light.

Light is spirit.

Light cleaveth unto light.

Truth embraceth truth.

Intelligence comprehendeth intelligence.

Spirit recognizeth spirit.

Like embraceth like in all spiritual things.

These are some of the laws of nature in the spiritual world, and are as true, and as capable of demonstration, as any physical law of the universe.

Two balls of quicksilver, placed in contact, immediately recognize and embrace each other. Two blazes of fire, placed in near proximity, will immediately spring toward each other and blend in one. Two drops of water placed upon a table, will remain in a round or globular form, until they are enlarged so as to expand their



circles, when, as they mutually touch each other, they will instantly mingle and become one globular form. So it is in spiritual things. There is in every man a portion of the spirit of truth; a germ of light; a spiritual test or touchstone, which if strictly observed, studied, and followed by its possessor, will witness to him, and will, as it were, leap forward with a warm glow of joy and sympathy, to every truthful spirit with which it comes in contact: while by a shudder of disgust, it will recognize a false spirit, a lie. Call this spiritual magnetism, or what you please; it is so, and is a law of nature.

Herein consists the mystery of the agency of man. This is the reason why a man is under condemnation for rejecting any spiritual truth, or for embracing any spiritual error. A man's deeds are evil: his monitor is unheeded; his good angel, and the good spirit within, are grieved; and, after many admonitions which are not heeded, they retire, and leave him in the dark; he loves his own; he cleaves to a lie; he rejects the truth; darkness still increases; the world, the flesh, and the evil demons allure him onward, till death closes the scene, and ushers his spirit from the rudimental state of man, into the next sphere, when his evil demons and companions in darkness surround him, and dwell with him; each contributes his portion of the darkness, till cloud mingled with cloud, envelopes the whole in black despair, obscures the vision, forbids the eye to behold, the tongue to utter, or the pen to describe.

On the other hand; a man's deeds are good—as saith the Scriptures, “He that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God”—he obeys his monitor within him; he welcomes to his bosom every true and holy principle within his reach; he puts it into practice, and seeks for more; his mind expands; the field of intelligence opens around, above, beneath him; wide and more widely extends the vision; the past, the present, the future, opens to his view; earth, with its tribes; heaven, with its planets and intelligences; the heaven of heavens, with its brilliant circles of suns, and their myriads of angels and sons of God, basking in sun-beams of pure intelligence, and streams of light and love; each adding to, and mingling in the light of the other, till the whole enlightens the vast universe, both spiritual

and physical; and the vision loses itself in its very immensity, on the confines of its own infinitude.

Let a person look back on his past life, carefully review and examine the days of his innocent childhood, his first approaches to temptation, immorality, or crime. Does he not remember to have felt a disagreeable burning in his bosom, a disgust, a trembling of nerve and muscles, a hesitation, in short, a something disapproving of the act he was about to commit? And, if he still persisted, did not this burning and uneasy feeling increase almost to a fever.

Well, reader, this was your monitor—the Spirit of God within you. Had you heeded it, it would have kept you from every temptation and crime.

On the other hand, do you not remember, many times in the course of your life, a fire, a warm glow of joy, a pleasing burning or sensation of pure light and pleasure in your bosom, approving of a good act, or prompting you to do the same? in short, a feeling of pure good will, kind sympathy, and boundless love to all good intelligences, and to man?—a purifying of heart and sentiment, as if you would wish to do good continually, and never sin? They were the promptings of the spark of divinity within you. They were the teachings, inspirations, and whisperings of that light, which lighteth every man that cometh into the world. It is sweeter than honey; more harmonious than music; more pure than the drops of dew on the roses of Paradise; more tender than the apple of thine eye; and more valuable than the gold of Australia. Blessed are they who cultivate and nourish it in their bosoms, and carry it out in their lives; for it is an emanation from the fountain of eternal life: and those who follow up from whence it came, will arrive at that fountain, as surely as a sun-beam leads upward to the centre of light.

#### ON LAWS AND GOVERNMENTS.

Having borne our testimony, as a faithful and true witness of the Gospel, and of things past, present, and to come; we will now give some information on the subject of the laws and governments of men, and the duties we owe to them, and the duties we sustain to them, as members of the Church of Jesus Christ in all the world.

Every government of man is permitted



by the Lord, and is needful, until he reign whose right it is to reign; and until he subdue all enemies under his feet.

We are not sent forth to revolutionize the world in a political sense: but to warn the world of approaching events, instruct the ignorant, and call sinners to repentance.

The laws of every land will be our law, in a civil and political sense of the word.

We are in duty bound to obey magistrates, judges, rulers, governors, and kings, who have the legitimate rule in the various countries where we live, or where we travel, or sojourn.

If the spirit of modern European and American institutions, pertaining to liberty of conscience and a free interchange of intercourse, thought, and speech, marches onward from conquest to conquest; and thus opens the way for all nations to diffuse their light, and interchange their knowledge; then, let us rejoice in the same, and improve the opportunity to declare the testimony of Jesus, and publish the Gospel of salvation, the good news of eternal life, wherever the foot of man has made an imprint; wherever sorrow, and tears, and mourning, and death, have cast their shadows of despair.

If the still advancing improvements in steam navigation, in railroad conveyance, and electric communication, follow universally in the wake of freedom's triumphs and conquests; then, O ye Saints of the Most High! ye Elders and Apostles of Israel,

Let fly your thoughts on the lightning car,  
With the speed of light to the realms afar.  
Mount, mount the car with the horse of fire,  
Outstript the wind! he will never tire.

Let the wild-bird scream as he lags behind,  
And the hurricane a champion find.

Search the darkest spot where mortals dwell,

With a voice of thunder the tidings tell.

Proclaim the dawn of a brighter day,

When the King of kings will his sceptre sway.

Bid pain, and anguish, and sorrow cease,  
And open the way for the Prince of Peace,  
He will conquer death—bid sorrow flee,  
And give to the nations a jubilee!

As you travel from one nation to another, you will find their laws, religions, ordinances, ceremonies, institutions, domestic arrangements, marriages, &c., &c., widely clashing, and at variance with each other, and with the laws of God.

But, remember that yours is a universal commission, of peace on earth and good will to man.

Yours is a proclamation of universal reformation and repentance. You are sent forth, as the ambassadors of the King—the Lord Jesus Christ, to command all persons who have arrived to the years of accountability, to repent and be baptized in his name for the remission of sins. You are sent forth to administer the Gift of the Holy Ghost, by the laying on of hands in the same holy name.

You are sent forth to bear witness of the truth of this dispensation, and of a crucified and risen Saviour. You are sent forth to prophesy, and warn the world of things to come.

You are sent forth to lay your hands on the little children of the members of the Church, and bless them, and confirm upon them their Christian names, as members and heirs of the covenant of promise.

You are sent forth to baptize the nations, and thus prepare the way for the coming of the Son of God. You are sent forth to lay your hands on the sick, the lame, the blind, the deaf, the afflicted of every description, who believe in your testimony, and have faith to be healed; yea, verily, to lay your hands on them, and anoint them in the name of Jesus Christ, the Son of God.

You are sent forth to command demons, devils, and unclean and foul spirits of every kind, in the name of Jesus Christ, to depart from the tabernacles of persons afflicted by them.

You are sent forth to preach deliverance to the captive, to bind up the broken hearted, and to comfort all who mourn; to proclaim the acceptable year of the Lord, and the day of vengeance of our God.

You are not sent forth to intermeddle with the civil, political, or domestic institutions, established by law, and rendered sacred by antiquity, or long established usage; except in so far as those institutions come in contact with liberty of conscience, and the commandments of Jesus Christ. When the latter is the case, you must obey God rather than man, and take the consequences, or flee to another place.

P. P. PRATT, { President of the Pacific  
Mission of the Church  
of Jesus Christ of  
Latter-day Saints.



## HISTORY OF JOSEPH SMITH.

(Continued from page 440.)

On the 20th, the mob collected, and demanded the discontinuance of the printing in Jackson county—the closing of the store—and the cessation of all mechanical labours. The brethren refused compliance, and the consequence was, that the house of W. W. Phelps, which contained the printing establishment, was thrown down, the materials taken possession of by the mob, many papers destroyed, and the family and furniture thrown out of doors.

The mob then proceeded to violence towards Edward Partridge, the Bishop of the Church, as he relates in his autobiography:—

I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile, to the court house, on the public square in Independence; and then and there, a few rods from said court house, surrounded by hundreds of the mob, I was stripped of my hat, coat, and vest, and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this because I would not agree to leave the county, my home where I had lived two years.

Before tarring and feathering me, I was permitted to speak. I told them that the Saints had had to suffer persecution in all ages of the world; that I had done nothing which ought to offend any one; that if they abused me, they would abuse an innocent person; that I was willing to suffer for the sake of Christ; but, to leave the country, I was not then willing to consent to it. By this time the multitude made so much noise that I could not be heard: some were cursing and swearing, saying, "call upon your Jesus," &c.; others were equally noisy in trying to still the rest, that they might be enabled to hear what I was saying.

Until after I had spoken, I knew not what they intended to do with me, whether to kill me, to whip me, or what else I knew not. I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the spirit and love of God, that I had no hatred towards my persecutors or any one else.

Charles Allen was next stripped and tarred and feathered, because he would not agree to leave the county, or deny the Book of Mormon.

Others were brought up to be served likewise or whipped, but from some cause the mob ceased operations, and adjourned until Tuesday the 23rd. Elder Gilbert, the keeper of the store agreed to close that, and that may have been one reason why the work of destruction was suddenly stopped for two days.

In the course of this day's wicked, outrageous, and unlawful proceedings, many solemn realities of human degradation, as well as thrilling incidents, were presented to the Saints. An armed, and well organized mob, in a government professing to be governed by law, with the Lieutenant Governor, (Lilburn W. Boggs,) the second officer in the state, calmly looking on, and secretly aiding every movement, saying to the Saints, "You now know what our Jackson boys can do, and you must leave the country;" and all the justices, judges, constables, sheriffs, and military officers, headed by such western missionaries and clergymen as the Reverends McCoy, Kavanaugh, Hunter, Fitzhugh, Pixley, Likens, Lovelady, and Bogard, consisting of Methodists, Baptists, Presbyterians, and all the different sects of religionists that inhabited that country; with that great moral reformer, and Register of the Land Office at Lexington, forty miles east, known as the head and father of the Cumberland Presbyterians, even the Reverend Finis Ewing, publicly publishing that the "Mormons were the common enemies of mankind, and ought to be destroyed"—all these solemn realities were enough to melt the heart of a savage; while there was not a solitary offence on record, or proof, that a Saint had broken the law of the land.

And when Bishop Partridge, who was without guile, and Elder Charles Allen, walked off, amid the horrid yells of an infuriated mob, coated like some unnamed, unknown biped, and one of the sisters cried aloud, "while you, who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, *can rejoice*, for henceforth for them, is laid up a crown, eternal in the heavens"—surely there was a time of awful reflection, that man, unrestrained, like the brute beast, may torment the body; but God, in return, will punish the soul.



After the mob had ceased yelling, and retired; and while evening was spreading her dark mantle over the unblushing scenery, as if to hide it from the gaze of day; men, women, and children, who had been driven or frightened from their homes, by yells and threats, began to return from their hiding places in thickets, corn-fields, woods, and groves, and view with heavy hearts the scene of desolation and woe: and while they mourned over fallen man, they rejoiced with joy unspeakable that they were accounted worthy to suffer in the glorious cause of their Divine Master.

There lay the printing office a heap of ruins; Elder Phelps's furniture strewed over the garden as common plunder; the revelations, bookwork, papers, and press in the hands of the mob, as the booty of highway robbers: there was Bishop Partridge, in the midst of his family, with a few friends, endeavouring to scrape the tar, which, from its eating his flesh, seemed to have been prepared with lime, pearl-ash, acid, or some flesh-eating commodity, to destroy him; and there was Charles Allen, in the same awful condition. As the heart sickens at the recital, how much more at the picture! More than once, those people, in this boasted land of liberty, were brought into jeopardy, and threatened with expulsion or death, because they wished to worship God according to the revelations of heaven, the constitution of their country, and the dictates of their own consciences. Oh liberty, how art thou fallen! Alas, clergymen, where is your charity! In the smoke that ascendeth up for ever and ever.

Early in the morning of the 23rd of July, the mob again assembled, armed with weapons of war, and bearing a red flag; whereupon the Elders, led by the Spirit of God, and in order to save time, and stop the effusion of blood, entered into a treaty with the mobbers, to leave the country within a certain time; which treaty, with the accompanying documents, will appear in its proper place. The execution of this treaty presented an opportunity for the brethren in Zion, to confer with the Presidency in Kirtland concerning their situation, which they improved by dispatching Elder O. Cowdery, a special messenger, after a delay of two or three days.

On the same day, while the brethren in Missouri were preparing to leave the county, through the violence of the mob, the corner stones of the Lord's House

were laid in Kirtland, after the order of the Holy Priesthood.

On the second of August, the *Western Monitor*, printed at Fayette, Missouri, edited by Weston F. Birch, published the proceedings of the mob, as follows:—

#### MORMONISM.

At a meeting of the citizens of Jackson County, Missouri, called for the purpose of adopting measures to rid themselves of the sect of fanatics, called Mormons, held at Independence on the 20th day of July, 1833,—which meeting was composed of gentlemen from every part of the county, there being present between four and five hundred persons: the meeting was organized by calling Colonel Richard Simpson to the chair, and appointing James H. Flourney and Col. Samuel D. Lucas, secretaries,—it was resolved, that a committee of seven be appointed to report an address to the public, in relation to the object of this meeting; and the chair named the following gentlemen, to wit: Russell Hicks Esq., Robert Johnson, Henry Chiles, Esq., Colonel James Hambricht, Thomas Hudspeth, Joel F. Chiles, and James M. Hunter. The meeting then adjourned, and convened again, when Robert Johnson, the chairman of the said committee, submitted for the consideration of the meeting, the following address, &c.:—

"This meeting, professing to act, not from the excitement of the moment, but under a deep and abiding conviction, that the occasion is one that calls for cool deliberation, as well as energetic action, deem it proper to lay before the public an expose of our peculiar situation, in regard to this singular sect of pretended Christians; and a solemn declaration of our unalterable determination to amend it.

"The evil is one that no one could have foreseen, and is therefore unprovided for by the laws; and the delays incident to legislation would put the mischief beyond remedy.

"But little more than two years ago, some two or three of this people made their appearance in the Upper Missouri, and they now number some twelve hundred souls in this county; and each successive autumn and spring pours forth its swarm among us, with a gradual falling of the character of those who compose them; until it seems that those communities from which they come, were flooding us with the very dregs of their composition. Elevated, as they mostly are, but little above the condition of our blacks, either in regard to property or education; they have become a subject of much anxiety on that part, serious and well grounded complaints having been already made of their corrupting influence on our slaves.

"We are daily told, and not by the igno-



rant alone, but by all classes of them, that we, (the Gentiles,) of this county are to be cut off, and our lands appropriated by them for inheritances. Whether this is to be accomplished by the hand of the destroying angel, the judgments of God, or the arm of power, they are not fully agreed among themselves.

"Some recent remarks in the *Evening and Morning Star*, their organ in this place, by their tendency to moderate such hopes, and repress such desires, show plainly that this deluded and infatuated people have been taught to believe that our lands were to be won from us by the sword. From this same *Star* we learn that for want of more honest or commendable employment, many of their society are now preaching through the states of New York, Ohio, and Illinois; and that their numbers are increased beyond every rational calculation; all of whom are required as soon as convenient to come up to Zion, which name they have thought proper to confer on our little village. Most of those who have already come, are characterized by the profoundest ignorance, the grossest superstition, and the most abject poverty.

"Indeed, it is a subject of regret by the *Star* itself, that they have come not only to lay an inheritance, which means some fifteen acres of wild land for each family, but destitute of the means of procuring bread and meat. When we reflect on the extensive field in which the sect is operating, and that there exists in every country a leaven of superstition that embraces with avidity, notions the most extravagant and unheard of, and that whatever can be gleaned by them from the purlieus of vice, and the abodes of ignorance, it is to be cast like a waif into our social circle, it requires no gift of prophecy to tell that the day is not far distant when the civil government of the country will be in their hands; when the sheriff, the justices, and the county judges will be Mormons, or persons wishing to court their favour from motives of interest or ambition.

"What would be the fate of our lives and property, in the hands of jurors and witnesses, who do not blush to declare, and would not upon occasion hesitate to swear, that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, have conversed with God and His angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospect of obtaining inheritances without money and without price—may be better imagined than described.

"One of the means resorted to by them, in order to drive us to emigrate, is an indirect invitation to the free brethren of colour in Illinois, to come up like the rest, to the land of Zion. True, they said this was not

intended to invite, but to prevent their emigration; but this weak attempt to quiet our apprehension, is but a poor compliment to our understandings. The article alluded to, contained an extract from our laws, and all necessary directions and cautions to be observed by coloured brethren, to enable them upon their arrival here, to claim and exercise the rights of citizenship. Contemporaneous with the appearance of this article, was the expectation among the brethren here, that a considerable number of this degraded caste were only awaiting this information before they should set out on their journey. With the corrupting influence of these on our slaves, and the stench, both physical and moral, that their introduction would set afloat in our social atmosphere, and the vexation that would attend the civil rule of these fanatics, it would require neither a visit from the destroying angel, nor the judgments of an offended God, to render our situation here insupportable. True, it may be said, and truly no doubt, that the fate that has marked the rise and fall of Joanna Southcote and Ann Lee, will also attend the progress of Joe Smith; but this is no opiate to our fears, for when the fabric falls, the rubbish will remain.

"Of their pretended revelations from heaven—their personal intercourse with God and His angels—the maladies they pretend to heal by the laying on of hands—and the contemptible gibberish with which they habitually profane the Sabbath, and which they dignify with the appellation of unknown tongues, we have nothing to say; vengeance belongs to God alone. But as to the other matters set forth in this paper, we feel called on by every consideration of self-preservation, good society, public morals, and the fair prospects, that if not blasted in the germ, await this young and beautiful county, at once to declare, and we do hereby most solemnly declare:—

'That no Mormon shall in future move and settle in this county.

'That those now here, who shall give a definite pledge of their intention, within a reasonable time to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property, and close their business, without any material sacrifice.

'That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same.

'That the Mormon leaders here, are re-



quired to use their influence in preventing any further emigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions.

'That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.'

Which address being read and considered, was unanimously adopted. And thereupon it was resolved that a committee of twelve be appointed forthwith to wait on the Mormon leaders, and see that the foregoing requisitions are strictly complied with by them; and upon their refusal, that said committee do, as the organ of this county, inform them that it is our unwavering purpose and fixed determination, after the fullest considerations of all the consequences and responsibilities under which we act, to use such means as shall ensure their full and complete adoption; and that said committee, so far as may be within their power, report to this present meeting. And the following gentlemen were named as said committee:—

Robert Johnson, James Campbell, Colonel Moses Wilson, Joel F. Chiles, Hon. Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russel Hicks, Esq., Colonel S. D. Lucas, Thomas Wilson, and James M. Hunter, to whom was added Colonel R. Simpson, Chairman.

And after an adjournment of two hours, the meeting again convened, and the commit-

tee of twelve reported that they had called on Mr. Phelps, the editor of the *Star*; Edward Partridge the Bishop of the sect; and Mr. Gilbert, the keeper of the Lord's store house; and some others; and that they declined giving any direct answer to the requisitions made of them, and wished an unreasonable time for consultation, not only with their brethren here, but in Ohio.

Whereupon it was unanimously resolved by the meeting, that the *Star* printing office should be razed to the ground, the type and press secured. Which resolution was, with the utmost order, and the least noise and disturbance possible, forthwith carried into execution, as also some other steps of a similar tendency; but no blood was spilled, nor any blows inflicted. The meeting then adjourned till the 23rd instant, to meet again to know further concerning the determination of the Mormons.

Resolved, that a copy of these proceedings be posted up at the post office in this place, for the information of all concerned; and that the secretaries of this meeting send copies of the same to the principal editors in the eastern and middle states for publication; that the Mormon brethren may know at a distance that the gates of Zion are closed against them—that their interests will be best promoted by remaining among those who know and appreciate their merit.

RICHARD SIMPSON, Chairman.

S. D. LUCAS, } Secretaries.  
J. H. FLOURNOY, }

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, SEPTEMBER 25, 1852.

SUPPLEMENT TO THE "STAR."—Our readers generally, understand that the present Volume of the STAR was issued weekly from the ninth Number, in order that the History of the Prophet Joseph might be published in its pages; and in consideration of this important history, the Saints have nobly sustained the weekly issue; but we are well aware that many thousands who are taking the present Volume, regret much that they have not that portion of the history which has been previously published.

In order to satisfy this demand of our readers, we have concluded to re-publish, as a *Supplement* to the present Volume, all that portion of the History of Joseph Smith which has been published in the former Volumes of the STAR; so that all our present subscribers who wish, can have the history complete as far as it is published in this land, by obtaining the *Supplement*. This will render the fourteenth Volume of almost infinite value to every one who appreciates the mission of him who was honoured of God, to be the instrument of ushering in this, the last and most important of God's holy dispensations unto man. Through him was revealed those eternal principles



which immediately interest and concern every son and daughter of Adam, who hope to dwell in the presence of God; and this history unfolds them to the world.

Therein the light of Truths eternal shine,  
And none revealed to man are more divine:  
The glories of the just are there portray'd—  
With worlds on worlds that God for them has made.

We believe every Saint who has the present Volume will be anxious to obtain the *Supplement*; and that they may not be disappointed, we would advise them to order it immediately through their agents; as we purpose to print no more than will satisfy the present demand. It will contain about one hundred pages of closely printed matter,—Price Eightpence.

THE WORK OF GOD ABROAD.—The glorious work of God, begun in these latter times, rolls forth with increasing power and majesty, notwithstanding the apparent feebleness and insignificance of the instruments employed, or the imposing attitudes which the powers of darkness ever and anon present. The Saints may be persecuted and oppressed, or compelled to wander as outcasts from *civilized* and *Christian* society; their illiterate but truthful teachings may be met by the most splendid eloquence, or the profoundest learning, yet, notwithstanding all this, it is a fact—a stern fact—an undeniable and most soul-cheering fact—that their numbers are continually augmenting; their course is continually onward; and their faith, unity, power, and influence are continually increasing; proving that the God of Jacob is their strength and their Redeemer.

The letters of Elders Cannon and Hammond, which we extract from the *Deseret News*, inform us, that on the Sandwich Islands truth triumphs over error, insomuch that many precious souls see its beauty, feel its life-giving influences, and are constrained to obey the Gospel of our Lord and Saviour Jesus Christ, which is the power of God unto salvation unto every soul that believably obeys.

The letter of Elder Amasa Lyman, in the present Number, is also highly interesting, and is calculated to cause the hearts of the Saints in these lands to rejoice, and it will undoubtedly increase the desire that already burns in their bosoms to gather to Zion, and help build it up and “fill the earth with cities.”

The baptism of one hundred and thirty-one souls in four days at Maui, and eighty-one in one day at San Bernardino, are but preludes to that more than Pentecostal period when a “nation shall be born in a day.”

“COME OVER AND HELP US.”—As an instance of the increasing interest which the work of God is creating in the minds of thinking men in the nations, we have much pleasure in stating that we recently received a very interesting letter from a gentleman residing at the Cape of Good Hope, who ardently desires to receive the ordinances of adoption into the kingdom of God, and urgently requests us to send an Elder, with books, *Stars*, &c., to enlighten the inhabitants of that portion of the globe.

DEATH.—The Kanesville (U. S) *Western Bugle* requests us to notice, that Mrs. Mary Whiston, formerly of Wolverhampton, England, departed this life at Kanesville on the 29th of July last, aged sixty-two years.



## GREAT PROSPERITY OF THE SAN BERNARDINO SETTLEMENT.

LETTER FROM ELDER AMASA LYMAN—EIGHTY-ONE BAPTIZED IN ONE DAY.

San Bernardino, June 25, 1852.

President F. D. Richards: Dear Brother,—I embrace the present moment, to drop you a few lines in relation to our mission in this land. Your letter of November 11, 1851, was received by brother Rich on 27th of January. At the time of its reception I was at San Francisco, but was gratified with the perusal of it on my return. You will please accept our thanks for the rich intellectual treat that we received on the first of May, viz.: three Numbers of the MILLENNIAL STAR.

Brother C. C. Rich left us on the 24th of March, with a company of fourteen for the Valley; since which time we have heard nothing direct from him. We have heard indirect from the Valley up to the middle of March. The winter had been unusually mild, and all was peace and health.

We have received letters from the Sandwich Islands, up to March the first, to which time the cause of truth was moving steadily forward; quite a number of the Elders had mastered the language, and were preaching.

As for ourselves, we have a great deal of the labour attending new settlements in hand. In December we had finished the survey of our big field of near two thousand acres; plowing and planting immediately followed; after which brother Rich, with a small party, started to look out a road from this place to San Diego. He succeeded in finding a good wagon road, with good feed and water all the way.

In April we reared our Bowery, which is an adobie building, sixty feet by thirty; in which we held our Conference on April 6th, which was a happy day with the Saints here. Eighty-one persons came forward and partook of the ordinance of baptism. The Bowery is occupied during the week by our Day School of one hundred and twenty-five scholars, under the direction of two well qualified teachers; and on the Sabbath, after the morning service, by our Sabbath School and Bible class, which are largely attended by old and young. We have in rapid

progress a grist-mill of two run of stones, which, when completed, will be second to none in the States. For the present we shall use but one run of stone, and in place of the other, substitute a circular saw, which will supply us with lumber until we can take time to build a saw-mill, which we shall erect this fall upon one of our mountain streams. One of our citizens has procured an engine and machinery, and contemplates the speedy erection of a steam saw-mill.

We have completed a good wagon road to the dense forests of pine, hemlock, and red-wood, that cover the mountains adjacent to this place; so that we shall soon be able to supply this part of the state with lumber of the best quality, at less than gold mine prices.

In March we commenced the survey of our city, and on the 8th day brother Rich and myself planted the centre stake upon Temple Block. The site of our city resembles very much the site of Salt Lake city; in the rear we have the venerable snow-clad cap of the Sierra Nevada towering to the clouds, at the foot of which gush forth innumerable streams, whose crystal waters can be dispersed throughout the city, thereby affording to our citizens an abundant supply of that delicious beverage. The site is upon an inclined plane, at the foot of which for miles either way, extends a dense growth of willow, cotton-wood, and sycamore, which affords an abundant supply of timber for fuel and fencing purposes. On the left breaks forth a bold mountain stream, called the Rio de San Bernardino, which affords an abundant supply of water for irrigation, as well as excellent sites for mills and manufactories.

Near the river we have our youthful vineyard of forty acres, which we purpose to increase to a more respectable size in time. Near the vineyard in ruins, are evidences of the industry of the Jesuits, who occupied parts of this country when Catholicism swayed its iron sceptre over this lovely, though benighted land.

Within a mile of Temple Block there is a warm spring of pure water, which runs



but a few steps until it mingles its waters with a sulphur spring; and another of pure cold water; so that when we have our Bath-house erected, we can enjoy the luxury of the warm and cold bath in the same establishment; and should the invalid visit us, he can test the virtue of our medicinal springs.

Our harvest of wheat has proved an abundant one, but I am not prepared to say what the yield has been to the acre. We have also every prospect of an abundant harvest of corn, beans, potatoes, &c.

Flour has been selling since our arrival here, from 6½ dols to 8 dols. per 100 lbs. Beef cattle from 12 dols. to 16 dols.; Milch cows, with calves from 15 to 25 dols.; horses from 30 to 80 dols., and brood mares from 10 to 25 dols.; the brood mares are seldom broke to ride or work; when they are, they demand a high price.

As to the climate it is as pleasant as we could wish. The past winter, which I learn is an average of the winters here, has been extremely mild and pleasant. At no time during the winter was the weather so cold that an over coat was necessary. The first rain was on November 30th, a pleasant shower resembling a May shower rather than an indication of winter. The next was on the 5th of December, after which it rained at intervals until the first of April. It was seldom during the winter that the rain prevented out-door work. The climate approximates nearer to perpetual spring and summer than any country that I have been in. The grass here becomes dry in June and July, but retains its nutriment in December; after the first rains nature is again robed in green.

The hills as far as the eye can extend are covered with wild oats and mustard, and the valley with rich grass.

Wheat is generally sown in November, and gathered in June; the soil and climate are well adapted to the culture of the olive, grape, fig, orange, peach, &c. &c. Great attention is given to the culture of the grape, which is raised in great abundance, and of an excellent quality. Large quantities of wine are annually made here, which are consumed by the natives or shipped abroad. We find here in great abundance, a species of cactus, or as it is termed, prickly pear, which grows in many instances to the height of thirty feet, and bears a delicious fruit, resembling in form the common English pear; one kind is a deep scarlet colour, another yellow. It was in time gone by used for fencing purposes, and even now we find vineyards and orchards enclosed with it.

As there will be a party leave here this winter for the Valley, we should be pleased to have you, and as many of the Elders as may wish, to accompany us. Should you have the opportunity, you will please send us one hundred Hymn Books, one large Map of the World, one pair of the busts of Joseph and Hyrum, also twenty-five copies of the STAR; the subscription will be paid you here, should you come this way; or sent by the first safe opportunity. Two subscribers wish the back Numbers. Such other publications as you may send will be purchased by the Saints here.

The STARS can come to my address, and will be delivered to subscribers from our office.

I remain your brother in the cause of  
Truth,

AMASA LYMAN.

## THE SANDWICH ISLANDS MISSION.

(From the *Deseret News*.)

EXTRACTS OF LETTERS FROM ELDERS GEORGE Q. CANNON AND FRANCIS A. HAMMOND —  
RAPID SPREAD OF THE GOSPEL.—NUMEROUS BAPTISMS.

Lahaina, Maui, S. I., August 22, 1851.

Dear Aunt,—I take the privilege of addressing a few lines to you, as I have just received letters and papers from home, which have filled my heart with joy, and feelings that I can scarcely analyze.

Last Saturday, while labouring on the other side of the island, I received a note

signed by brother Philip B. Lewis, requesting us (brother Keeler and myself) to come straightway to this place, as he and brother Hammond and brother Woodbury had just arrived from home; brother Lewis having the authority to preside.

We were much rejoiced to hear this



news of the arrival of these brethren; we started for Lahaina on Tuesday morning, to meet them, not being able to start sooner on account of an appointment that I had to fill on Sunday, and the Sacrament to attend to; and Monday I had appointed for a Conference; and therefore was detained. We rode, on Tuesday and Wednesday, between sixty and seventy miles, and arrived here in the evening. On the road we met with a man who told us they had their families with them. Upon meeting them, we were exceedingly rejoiced. Brother Woodbury had left his wife at the coast, on account of want of means; sisters Lewis and Hammond were along and well, with a little boy, the child of brother and sister H. It did me good to behold the faces of the sisters, although I thought they would need the Spirit of the Lord to enable them to endure things that they might have to endure, while upon these lands. Brothers Lewis and Hammond had been up to Honolulu, upon the island of Oahu, and had returned, bringing brothers H. and W. Bigler and Farrar; so that I had the pleasure of again being reunited with them; they were both well; brother F. had baptized two. Brother B. was backward in the language; brother F. was a little more forward. We were all reunited, with the exception of brother Hawkins, who is upon Hawaii. Brother Lewis thought that they (brothers L., H., and W.,) would stay in Lahaina with their families. Brother Lewis has some idea of opening a school to teach English until he acquire the language. Brother H. will likely start his business, shoe-making, in order to support their families.

Although it must no doubt be much pleasanter to have one's family with one, yet I am glad I am as unfettered here in this respect as I am; for I can go and come as I like, or circumstances demand, without care upon my mind, to circumscribe the sphere of my labours.

I have been highly favoured by receiving letters and news from home; it is cheering to think that I have kind friends at home who do remember me, and have the power to uphold me before our heavenly father; I feel that the Lord has blessed me.

How very different our God to the false gods worshipped by the world at large! All the attributes possessed by Him in ancient days, can be realized in Him at the

present; no change, but the same yesterday, to-day, and forever. I have felt frequently like saying, What am I that thou shouldst be so mindful of me?

In looking at the miniature countenance of my sister Elizabeth, and reading the letters and papers, it made me feel strange; I almost felt that I would return an alien and a stranger; my relatives, that I left as comparative children, will be grown unto men and women; and I will be grown old; everything changed, everything improved and altered. I will be behind the times in many things; in reading the papers I see new towns, new vallies and settlements springing up all around. I can scarcely realize it all; and how much greater the change will be if I should have to stay two, three, or four years longer. But I hope that it may be that when I do return, I shall drop into the manners, customs, &c., as naturally as ever.

I suppose it is my privilege to return now, if I saw fit to do so; but my feelings have not undergone any change in this respect since I first wrote home, last April. I feel determined by the help of the Lord, to magnify my Priesthood and calling, and not let an opportunity slip of building up the kingdom, to gratify my private feelings. I feel that I am serving a liberal master; and I will in no wise lose my reward.

I have been blessed to exceed my most sanguine expectations. The acquirement of the language has been made easy to me. I have been told repeatedly that there never has been a missionary upon these islands that has been anything like as forward as I am in the language for the time I have been upon the islands; in fact it is very visible to me that the Lord has blessed me extraordinarily. Why is it so? Is it because of myself or my prayers? No; in a small degree, perhaps; but I feel to give you the credit for it, that live at home, for your prayers.

In preaching I have been blessed exceedingly; the Lord has enabled me to overcome in a great measure my feelings of dread at standing up before a congregation to tell them my message. I have been reminded frequently of uncle's blessing upon my head while living in the Valley—that I should stand in the waters as a Saviour, and call upon the multitudes to come forward and be baptized. At Keanae, in the district of Koolau, in four days there were 131 baptized and confir-



med in the Church. At the present time we number upon this island, excluding ourselves, 196, with demands upon all hands for me to preach, thus falsifying the prophecies of one or two who have left here, saying that there would be nothing done here, and that we would leave, and we would not be able to live unless we went to work; this they were not backward in telling the brethren in San Francisco, who were on their way here. The Lord does not view things as man does. I yet believe there will be an almighty work done, if we only do right; the only thing lacking is the language, I being the only one as yet able to preach in it. The Lord has blessed me with favour in the eyes of the people; and there is a great curiosity to hear me preach; they never heard a man preach by the power of the Spirit before. Yesterday, Sunday, 24th, I preached to a white congregation; I had a good flow of the Spirit; but still it is a fact, though I would not have credited it if I had been told so some time ago, that it is a great deal easier for me to speak or pray in native than in my mother tongue; not that I can express my ideas with as much force, probably, as I can in my native tongue, but I have been accustomed to using native almost entirely, and therefore my thoughts and ideas naturally seek vent in that channel, and I can speak with greater freedom.

We have organized five Branches of the Church upon this island; and as I have done everything myself, unassisted, as brother Keeler is backward in the language, having been able to assist only by baptizing, you can see I have been by no means idle. I am in good hopes of the brethren improving henceforth rapidly in the language.

Opposition and prejudice are very strong; but the Lord is Almighty, and will uphold his servants. Do not forget me in your prayers, and tell all the Saints to endeavour to uphold me before our mutual Father, for I feel the need of it, and I know its efficacy. I do want to do a good work in my day and generation. I have not thought much about returning, for I know it is useless at present. I have no doubt that all will be ordered aright by the Lord for me to return when my work is finished here. The field is large.

My love to Presidents Young, Kimball, Richards, and families; also to the brethren of the Twelve, and families. Sisters

Lewis and Hammond send their love to you; they are both well. Sister L. lost her little boy in Lower California. Their husbands also desire to be remembered to you. It seems like home to me, and they seem as brothers and sisters indeed. Brother Farrar wishes to be remembered to all.

I have written a lot of letters home, April last, and another lot about the first of July, to everybody acquainted with me.

GEORGE Q. CANNON.

Lahaina, Maui, S. I., Nov. 25, 1851.

Dear Brother Rich,—I have not got the language well enough yet to preach much, but I think I shall be able to preach in the native in the course of two months. Brother Cannon has been preaching more than three months, and has baptized about three hundred and fifty. Brother Hawkins on Hawaii is preaching, but I have not heard of his success. Brother Farrar, on Oahu, has baptized about fifty; he has got the language well, but not so well as brother Cannon.

We have had hard times from the missionaries; they have done all that lay in their power to put a stop to our preaching, and in fact did stop our preaching in two places for a few weeks. We then sent brother Cannon to the government, and obtained papers stating that we had as good a right to preach our principles as the other missionaries had to preach theirs; but they are all the time trying to poison the minds of the natives against us; they resort to all manner of lies, crying delusion! delusion! to their congregations; but we cannot get them to come out and discuss the subject, they dare not do it.

They have a strong hold of the natives, an influence of thirty years' standing; and if it were anything but "Mormonism" that we were contending for, I should feel like backing out; but as it is, I feel like fighting on, with the Spirit of the Lord and the power of the Priesthood, until the priests of Baal are entirely confounded and put to shame. Some of them have cursed us, or prayed the Lord to curse us, but it remains to be seen which has got the power with the Lord. At any rate, they have commenced to quarrel among themselves, and call each other hypocrites, and they are very jealous of each other.

If one gets a piece of land from the government, and the other gets none, then there is a row commenced; they will call



each other all the liars they can lay their tongues to; but they are all rich, with good houses and large tracts of land, and that the very choicest, with plenty of cattle and horses, and everything to make themselves comfortable. A good share of the old stock which came out first, have taken offices under government, having thrown aside their Bible for the law book.

They have seen their best days upon these islands, their power begins to wane; they are in great trouble about "Mormonism." We have baptized some six or seven foreigners, which is a hard stick for them, they having never done the like upon the islands, after a thirty years' residence here; the natives look at it, and wonder to see them come thirty or forty miles to get baptized, and are smart and intelligent men; the natives tell the missionaries of it, and that makes them double their diligence to stop the progress of this "wild delusion;" but they have failed in every attempt, as yet.

The natives are anxious to hear us preach; they are sending for us from all parts of the islands, and all that we lack is a thorough knowledge of the native language; then I think we will, with the help of the Spirit of the Lord, do a mighty work here in a short time; but without the Spirit to attend our labours it is a dull business. We are all well, as far as I know, at present. I heard from all the Elders a few days ago. Brother Lewis is stopping at Oahu, the capital of the islands, together with brothers Farrar and Bigler. On this island, Maui, are brothers Cannon, Keeler, and myself. On the island of Hawaii, there are brothers Hawkins and Woodbury.

Brother Hawkins is preaching, and I guess he is doing well at present, but has had a hard time, and suffered a good deal for the necessities of life; so I have heard, but I have not seen him myself. But as for myself, I have got along well enough, and have been treated well by the natives. My wife is no detriment to me, but a help;

I get many favours that I should not get if she was not along. I have just come home from a tour of six weeks around the islands, living with the natives, and learning the language. I find that it is the best way to go where I can hear no English spoken at all, then I learn fast. I can preach some, but I cannot confer well in the language.

There is a Portugese here, an old acquaintance of mine; he is getting ready for Salt Lake; he is worth about twelve thousand dollars; he has been a good friend to me! he has kept me and my wife a good deal of the time since I have been here; he thinks he will leave here in about a year for the Lake; he has a large number of cattle and houses and lands to dispose of first; when he comes I will give him a letter of introduction to you and brother Amasa.

Brother Cannon has written to you, and now sends his love to you and brother Amasa. I wish you to write to us every opportunity. I have not got a letter yet from the Lake, nor heard any news from brother Pratt. Please to write us the news, for we are rather shut out, being in another kingdom. If the letters are not prepaid, they do not come to hand, and I think this is the cause of our not receiving any letters. Please give my love to brother Hopkins, and all of the brethren. Mrs. H. sends her love to you and yours, and to brother Amasa and his folks. Give my respects to Bishop Holliday and his family, and accept the same yourself.

I remain your brother in the Gospel,

FRANCIS A. HAMMOND.

P. S. — We have heard here that brother Addison Pratt had left the Society Islands for Lower California, but we do not know what to believe about it. The French are very hard on the "Mormons," so we hear. There is some talk of these Islands being annexed to the United States, for fear of the French. Send us some of the *Deseret News*, if you have any to spare.

F. A. H.

## VARIETIES.

PEACE of mind is as essential to health as it is to happiness.

A MAGNIFICENT eruption of Mount Etna, the first which has taken place since 1843, was witnessed on the 20th July. The Casa Inglese had been burned—the farm of Bronte destroyed by the lava, which, however, rolled on but slowly—and the affrighted peasantry were getting away as fast as possible from the danger by which they were menaced.



HOW TO RUIN A SON.—1. Let him have his own way. 2. Allow him free use of money. 3. Suffer him to roam where he pleases on the Sabbath. 4. Give him full access to wicked companions. 5. Call him to no account of his evenings. 6. Furnish him with no stated employment. Pursue any of these ways, and you will experience a most marvellous deliverance, or will have to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone sorrowing to the grave.—*Family Herald*.

BATHING.—The whole surface of the body should be daily washed; because the whole external skin is in some measure a breathing organ, that is continually discharging impurities from the body; is the medium through which a large proportion of the effete or worn out matter of the system passes off, and in its anatomical structure and functional character, holds very near and powerful relations to the lungs, stomach, and other internal organs. The pores through which the waste matter of the body escapes, are so numerous that we cannot pierce the skin with the finest needle without hitting one or more of them, and if these pores be closed by filth or any other means, the lungs or some other internal organs will be overburdened, producing colds, inflammation, and endangering life.

### ANGRY WORDS.

(Selected.)

Angry words are lightly spoken  
In a rash and thoughtless hour;  
Brightest links of life are broken  
By their deep insidious power.  
Hearts inspired by warmest feeling,  
Ne'er before by anger stirr'd,  
Oft are rent past human healing,  
By a single angry word.

Poison-drops of care and sorrow,  
Bitter poison-drops are they,  
Weaving for the coming morrow  
Saddest memories of to-day.

Angry words—oh, let them never  
From the tongue unbridled slip:  
May the heart's best impulse ever  
Check them ere they soil the lip;

Love is much too pure and holy,  
Friendship is too sacred far,  
For a moment's reckless folly  
Thus to desolate and mar.

Angry words are lightly spoken;  
Bitterest thoughts are rashly stirr'd;  
Brightest links of life are broken  
By a single angry word.

J. MIDDLETON.

ERRATUM.—In some copies of No. 30, page 477, line 28, for "121, Strada Son Domenico," read 124, Strada San Domenico.

### LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH SEPTEMBER, 1852.

John Memmott.....	£5 0 0	Brought forward.....	£41 4 10
Thomas Taylor.....	3 5 0	James Linforth.....	5 0 0
Samuel Cornaby.....	5 0 0	Thomas Chamberlain.....	5 0 0
John Copley.....	9 10 0	J. W. Pembroke.....	7 4 0
Richard Tilt.....	5 6 10	William Richards.....	4 0 0
John McComie.....	8 0 0	James Walker.....	20 0 0
George Simpson.....	5 3 0		
Carried forward.....	41 4 10		£82 8 10

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### LIVERPOOL:

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 32.—Vol. XIV.

Saturday, October 2, 1852.

Price One Penny.

## EMIGRATION.

The season of Emigration for the Saints is fast approaching; many are exerting themselves in preparing to leave their homes, their kindred, and their native land, to join those who are more dear to them, in a far distant region. The invitation of the First Presidency of the Church is by no means unheeded; the tidings that go forth from Zion seem to carry to every honest soul, the very peace that dwells within her borders; and a desire is kindled that cannot be satisfied until they become dwellers in her habitations, and heirs to an inheritance that shall secure to them her eternal glories.

Some of the Conferences, we learn, are anticipating the removal of more than half their numbers in the coming Emigration season, which indicates that the spirit of gathering is the prevailing influence at the present time.

On this subject we would therefore offer a few suggestions. Many have thought they would willingly sacrifice all they had, and undergo almost any hardship that they could endure, if they could only be gathered with the Saints; and were it not for the watery deep that lies between, we have thought many could scarcely be persuaded from starting on foot, to follow the example of Israel when they went out of Egypt in search of a promised land; believing that "what man has done man may do."

The time however has not yet come for the great waters to be rolled back to the north, and the continents and islands to be united, that a highway may encircle the earth for the ransomed of the Lord to

walk in, as will yet be the case when Zion and Jerusalem shall receive the homage of all people that dwell upon the earth. The perils of the deep, as well as trials on land, now lie in the path of the Saints as they journey Zion-ward; and because they first have to *ride* the billowy deep, they need not suppose that they must necessarily be deprived of the pleasure of *walking* the desert plains, or climbing the rugged pathway of the mountain range, by which the peaceful, lovely vales of Zion are hid from a tumultuous world.

We have proposed that all who can furnish £10 per head emigrate the coming season to the valleys of the mountains; and because of the encouragement given by naming this small sum, many are exerting themselves to go who otherwise would not have thought of going. But we would remind all such as purpose to emigrate with £10 per head, that they cannot expect to go as comfortable as those who go with £20; for while the amount of means is reduced, the conveniences are necessarily reduced in proportion. They cannot expect to have so many horses, cattle, and wagons to haul themselves and luggage over the mountains; and this will open up the way most effectually for many of the Saints to enjoy that anticipated, and, with many, long-desired privilege of walking over the plains. They cannot expect to take so much luggage with them, if they have not the cattle and wagons to haul it for them.

Upon this subject we have a word of counsel for the Saints, and they will do well to pay heed unto it, inasmuch as by



the experience of those who have gone before, those who remain may be benefitted, if they will be wise:—It has been the cry of very many who have emigrated heretofore, that they took far too much luggage with them; that it was not only a great expense to them, but a great source of trouble and anxiety; and after they had suffered bitterly the evil, of which they were timely advised, they have written advisedly to their friends, that they might not be caught in the same snare for the future. Let the Saints be wise in this respect; foresee the evil and shun it. Dispose of your old iron-bound chests, that have been handed down from generation to generation; and in place thereof, get light boxes, well made, not exceeding 40 inches long, 20 inches wide, and 20 inches deep; such as you can conveniently handle upon ship-board, or lift in and out of your wagons upon the plains.

Dispose of your antiquated picture-frames, that were bequeathed to your great great-grandfathers and grandmothers by their sires from time immemorial, and are still handed down from father to son, peradventure the only legacy he has to confer upon his posterity, and used to adorn some horrifying design, representing some hideous monster of the infernal regions of the damned, or some other of the thousand-and-one designs, too vulgar to be excused except by an adulterous generation who have but little regard for the conception of the human species. And to those who take more pleasure in reflecting their image in the old *massive-cased* looking-glass that their great-grandmother had had given to her on her wedding day, than to part with it and go home to Zion, where they may see themselves in the great looking-glass of Heaven, reflected by the Light of Truth—we would only say, “Good Lord deliver us” from all such gods and vain worship. And we would just remind all those who are more strongly attached to such relics than they are to the idea of gathering, that the devil will soon invite them to gather to a region where he will not even allow them to take their bodies, say nothing of their fine clothing, jewels, and other like gods, upon which their covetous hearts are set. His invitation will not go unheeded; he will lay the body low, and release the spirit from the momentary cares and anxieties of the world, to participate in the more augmented miseries

which the spirit will be susceptible of while under the dominion of him who holds the power of death. Saints should be wise; they may profitably remember the commandment given to Israel, “Thou shalt have none other gods before me,” and keep the counsels of the Lord, and live.

We would say nothing against those feelings of veneration, respect, and gratitude which every man feels, or ought to feel towards his progenitors, and which prompt him to prize so highly any relics of them or their times; but those feelings should never be allowed to hinder men from keeping the commandments of God. They had better be sacrificed by the Saints, if needs be, to obtain an inheritance in Zion, where you can show your true respect for your ancestors, by doing those works of salvation which will prove to their eternal glory. Relics or interesting specimens of antiquity, to be transported so far, and at such great expense, should be such as are valuable, and can be rendered useful in Zion.

Mechanics who take tools, would do well to take only those which are valuable and light, leaving many of the heavier ones behind, as most kinds of tools can be obtained in the Valley. Many kinds of professional instruments could be profitably taken.

Many have thought heretofore, that they could not emigrate without taking five or ten years' supply of clothing with them, and have laid out their money in purchasing what they thought an advantageous fit-out, till they had not money enough left to pay the freight on them, and then have had to dispose of them by the way, at perhaps half their value. This reminds us so much of the fable of “The Country Maid and her milk-pail,” that we think the Saints in future should learn wisdom by it. Leave your ten years' stock of clothing and shoe-leather behind you, and do not think it a sin to take a little money with you, that you may patronize the home manufacturer in Zion, and thus help the Saints to keep the command of God to wear their apparel plain, and of the workmanship of their own hands. It might injure a person's reputation in this country, if he could not wear as fine broadcloth, as glossy a hat, and as fashionable a boot as his neighbour; and the lady that could not dress in as rich silks and satins, wear as many gay ribbons upon as rich a bonnet,



and be adorned with as many jewels as her neighbours, might, forsooth, be looked down upon as not becoming fashionable or even respectable circles in this enlightened age. But Saints who gather to the mountains, are sufficiently excluded from the world to deem it both fashionable and right, for men and women not to esteem themselves above their neighbours who are just as virtuous and good; but to cultivate equality as well as economy; to do unto others as they would be done unto; to respect and provide for the poor; to have a man's worth in society known by his good works, instead of his money; to live by industry, instead of speculating to maintain an idle and profligate life; in short, it is right there to be unpopular in the eyes of the world, by abhorring pride and all manner of iniquity which is practised in Christian society to satisfy the pride and lusts of men, and by exalting righteousness to reign supreme among the people.

We remind the Saints of these things, that they may shun extremes, while it is made their duty to provide that which is necessary for them upon the journey; such as good serviceable clothing, both for cold and warm weather, sufficient at least to last them while they are travelling, which will be from six to nine months, not forgetting a suitable supply of boots and shoes for the plains; also some cooking utensils, which should be very light, and only such as are absolutely necessary for preparing food by the way. As the cooking ware used upon the plains is so different from that required upon ship-board, it can be obtained in St. Louis perhaps better than in this country. Some strong tin-ware is very serviceable for family use upon such a journey.

Those who expect to go through to the Valley with only £10 per head, should leave all unnecessary luggage behind them, turning it into cash to help them by the way, and take no more than one hundred pounds weight to each person, and in many cases it can be considerably less where there are several children in a family. All freight over one hundred pounds per head must be paid for, when carried on the American rivers; and it is worth sevenpence per pound to transport it from Council Bluffs over the plains. Let the Saints in Britain bear this in mind, and leave their cumbersome rubbish behind them, rather than pay for its transportation to the Bluffs, and then see it tumbled into the Missouri

river because they cannot carry it further.

But, says one, must I furnish £10 for my child which is only three months old? Yes, it is included in the estimate. Every child under one year is taken free over the ocean; but when they come to take passage upon the land, they are proportionably expensive; and that portion of the £10 which they will not consume, others of the family will be sure to find use for. It will cost just as much per pound to haul the clothing and nutriment upon which the child depends, as it will for others; and because of the child, both the mother and it will need to ride more or less by the way, and the cattle to draw them will cost money. Women with small children require upon such a journey what others do not. We have named the least sum that we feel justified in encouraging emigration upon, where companies expect to travel with teams. The expense of emigrating by the wheelbarrow, hand-cart, and foot trains, we have not yet learned.

After the reports of the numbers who intend emigrating are furnished us, which should be done by the first of November, those who can only furnish £10 or £12 per head will be advised in relation to their organization, the amount of means they will require to send with an agent to procure teams, &c. All teams furnished by the funds of their company, which will be about one to every ten or twelve persons, will still be the property of the company when they arrive in the Valley, to be divided among them in proportion to what each one has paid.

Those who have more than is required to emigrate with, will do well to pay the debt they owe to the Lord. Pay him your tithes, as he requires of you, if you desire his favour, and would escape being arrested on the way by a messenger from another world, and called home to settle your accounts in a higher court. It is becoming very fashionable for travellers to pay insurance money when they start upon a journey; and we can confidently recommend the tithing office at 15, Wilton Street, as the only safe insurance office for the British Saints who leave this port on their way to Zion. Many of the Saints who have more than £10 would willingly give the overplus to assist a brother or sister; but of all such we would ask, have



you paid the Lord what belongs to him? If not, what right have you to give that which is the Lord's to another? Has he said that you might esteem a friend before him? In all these things be not deceived; but remember that friendship with the Lord is more than all the world without it.

After you have done this, if you have any means to impart for the gathering of others, remember the "Perpetual Emigrating Fund," for means which are contributed there, not only emigrate the Saints now, but return and take others again and again; thus corresponding with its name, and ultimately producing considerably more good in gathering the Saints, than is accomplished by giving means where they are consumed in the present emigration, and no return made of them for others. Those who will lay aside selfish, individual motives, according to the genius and spirit of the Gospel, and consult with their Presidents upon the use they should make of their means, will bring far more salvation to the Church and themselves. For this purpose were your Presidents given to you.

We do not purpose in our communications to hold out inducements not to be realised, to encourage emigration. We write for those who are determined to go, feeling that it is a sacred duty, which they owe to God, to themselves, and their children after them. Those who go from any

other motive, will be ill prepared to meet the trials of such an arduous journey. Where anything less than Eternity is in view, the spirit is not sufficiently exalted to brook the difficulties that lie before the Saints, to endure the rage of persecutors, or to meet undismayed the power of the destroyer that seeks for conquest on the earth.

The murmuring spirits that infested the camp of Israel anciently, brought the wrath and indignation of God upon the people, and they long weltered under His curse because of it; and all such spirits who are ready to complain at the dealings of God, are not encouraged by us to accompany the camps of Israel who journey in the last days. They are a curse to any society who would live in peace. Their proper place is in Babylon while they remain in this world, and the regions of the damned when they go to the next.

The Saints who gather, have every prospect of blessing before them that can be derived from the possession of earth, air, fire, and water; which are free to all, and are the gifts of God to men with which to supply their temporal wants; yet this will only prove a snare to them if they forget their God, and do not make *all things* which they control subserve the building up of His Kingdom upon the earth, to the glory of God, and the immortality and eternal life of man.

S. W. RICHARDS.

## HISTORY OF JOSEPH SMITH.

(Continued from page 489.)

The citizens again convened on the 23rd day of July, 1833, which was composed of gentlemen from all parts of the county, and much more unanimously attended than the meeting on the 20th instant.

The meeting was organized by the chairman taking his seat, when the following gentlemen were appointed a committee, to wit:—

Henry Chiles, Esq., Doctor N. K. Olmstead, H. L. Brazile, Esq., Zachariah Waller, Samuel Weston, Esq., Wm. L. Irwen, Leonidas Oldham, S. C. Owens, Esq., George Simpson, Capt. Benjamin Majors, James C. Sadler, Col. Wm. Bowers, Henry Younger, Russel Hicks, Esq., Aaron Overton, John Harris, and Harmon Gregg, to wait upon the Mormon leaders, who had intimated a

wish to have a conference with said committee.

After an adjournment of two hours, the meeting again convened, when the committee reported to the meeting that they had waited on most of the Mormon leaders, consisting of the Bishop, Mr. Partridge; Mr. Phelps, Editor of the Star; Mr. Gilbert, the keeper of the Lord's store-house; and Messrs. Correll, Whitmer, and Morley, Elders of the Church; and that the said committee had entered into an amicable agreement with them, which they had reduced to writing, which they submitted: and that the committee have assured Mr. Phelps, that whenever he was ready to move, that the amount of all his losses should be paid to him by the citizens. The written agreement is as follows:—



*'Memorandum of agreement between the undersigned of the Mormon Society, in Jackson county, Missouri, and a committee appointed by a public meeting of the citizens of said county, made the 23rd. day of July, 1833.*

'It is understood that the undersigned members of the society, do give their solemn pledges, each for himself, as follows, to wit:—

'That Oliver Cowdery, W. W. Phelps, Wm. Mc Clelland, [Lellin] Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove with their families out of this county, on or before the first day of January next, and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next: to advise and try all means in their power to stop any more of their sect from moving to this county; and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Correll and Algernon Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandize now on hand, but is to make no new importation.

'The *Star* is not again to be published, nor a press set up by any of the society in this county.

'If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come, in order to transact and wind up their business.

'The committee pledge themselves to use all their influence to prevent any violence being used, so long as a compliance with the foregoing terms is observed by the parties concerned, to which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present.'

Which report of the committee was unanimously adopted by the meeting, and thereupon the meeting adjourned sine die.

RICHARD SIMPSON, Chairman.

S. D. LUCAS, }  
J. H. FLOURNOY, } Secretaries.

The foregoing is copied entire to give one sample of hypocritical bombast, and current falsehoods, with which the country was flooded in the early days of this Church. The declaration of the mob, by which they pledged to each other their lives, their bodily powers, fortunes, and sa-

cred honours to remove the Church from Jackson county, is a very good climax for all the arguments used, and falsehoods set forth, and even a full interpretation of the sublime admission that "vengeance belongs to God alone." The events that followed from this time till November, explain the *modus operandi* much more clearly than the publication in the *Monitor*, or other papers generally that were so willing to give the western missionaries, the doctors, lawyers, judges, justices, sheriffs, constables, military officers, and other distinguished personages a fair chance against the Mormons.

On the 2nd instant, the same day of the publication of the mob in the *Monitor*, I received the following:—

*Revelation, given August, 1833.*

Verily I say unto you, my friends, I speak unto you with my voice, even the voice of my spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble, and are seeking diligently to learn wisdom, and to find truth. Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them into judgment.

Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion; and also with my servant Parley P. Pratt, for he abideth in me: and inasmuch as he continueth to abide in me, he shall continue to preside over the school, in the land of Zion, until I shall give unto him other commandments; and I will bless him with a multiplicity of blessings, in expounding all Scriptures and mysteries to the edification of the school, and of the Church in Zion: and to the residue of the school, I, the Lord, am willing to show mercy, nevertheless there are those that must needs be chastened, and their works shall be made known. The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit, shall be hewn down and cast into the fire: I, the Lord, have spoken it. Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice: yea, every sacrifice which I, the Lord, shall command, they are all accepted of me, for I, the Lord, will cause them to bring forth as a very fruitful tree, which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

Verily I say unto you, that it is my will



that an house should be built unto me in the land of Zion, like unto the pattern which I have given you; yea, let it be built speedily by the tithing of my people: behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be an house built unto me for the salvation of Zion, for a place of thanksgiving for all Saints, and for a place of instruction for all those who are called to the work of the ministry, in all their several callings and offices; that they may be perfected in the understanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the kingdom of God on the earth, the keys of which kingdom have been conferred upon you.

And inasmuch as my people build an house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it; yea, and my presence shall be there, for I will come into it, and all the pure in heart that shall come into it shall see God; but if it be defiled, I will not come into it, and my glory shall not be there, for I will not come into unholy temples.

And now, behold, if Zion do these things, she shall prosper and spread herself, and become very glorious, very great, and very terrible; and the nations of the earth shall honour her, and shall say, Surely Zion is the city of our God: and, Surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and He hath sworn by the power of His might to be her salvation, and her high tower; therefore, verily thus saith the Lord, let Zion rejoice, for this is Zion,—THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn; for behold and lo, vengeance cometh speedily upon the ungodly as the whirlwind, and who shall escape it: the Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yet, it shall not be stayed until the Lord come; for the indignation of the Lord is kindled against their abominations, and all their wicked works: nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her; but if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire: nevertheless, let it be read this once in their ears, that I, the Lord, have accepted of their offering, and if she sin no more, none of these things shall come upon her, and I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations, for ever and ever, saith the Lord your God. Amen.

On the 6th instant, I received the following:—

*Revelation, given August, 1833.*

Verily I say unto you, my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in every thing give thanks, waiting patiently on the Lord; for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted; therefore He giveth this promise unto you, with an immutable covenant, that they shall be fulfilled, and all things wherewith you have been afflicted, shall work together for your good, and to my name's glory, saith the Lord.

And now, verily I say unto you, concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them, and that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me; therefore I, the Lord, justify you, and your brethren of my Church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these cometh of evil. I, the Lord God, make you free; therefore ye are free indeed; and the law also maketh you free; nevertheless, when the wicked rule the people mourn; wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold: otherwise whatsoever is less than these cometh of evil.

And I give unto you a commandment, that ye shall forsake all evil, and cleave unto all good; that ye shall live by every word which proceedeth forth out of the mouth of God; for He will give unto the faithful, line upon line, precept upon precept; and I will try you, and prove you herewith; and whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal; therefore be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy; for if ye will not abide in my covenant, ye are not worthy of me; therefore renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children; and again, the hearts of the Jews unto the Prophets, and the Prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me. Let not your hearts be troubled, for in my Father's house are



many mansions, and I have prepared a place for you, and where my Father and I am, there ye shall be also.

Behold, I, the Lord, am not well pleased with many who are in the Church at Kirtland, for they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life, which I have given unto them. Verily I say unto you, that I, the Lord, will chasten them, and will do whatsoever I list, if they do not repent, and observe all things whatsoever I have said unto them. And again, I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

Now I speak unto you, concerning your families. If men will smite you, or your families once, and ye bear it patiently, and revile not against them, neither seek revenge, ye shall be rewarded; but if ye bear it not patiently, it shall be accounted unto you as being meted out a just measure unto you. And again, if your enemy shall smite you the second time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundred fold. And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you four-fold; and these three testimonies shall stand against your enemy, if he repent not, and shall not be blotted out. And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it, that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children, unto the third and fourth generation; and then if he shall come upon you, or your children, or your children's children, unto the third and fourth generation, I have delivered thine enemy into thine hands; and then, if thou wilt spare him, thou shalt be rewarded for thy righteousness, and also thy children, and thy children's children, unto the third and fourth generation; nevertheless, thine enemy is in thine hands, and if thou reward him according to his works, thou art justified, if he has sought thy life, and thy life is endangered by him; thine enemy is in thine hands, and thou art justified.

Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient Prophets and Apostles. And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And

if any nation, tongue, or people, should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue; and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord, then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people; and I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation. Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.

And again, verily I say unto you, if, after thine enemy has come upon thee the first time, he repent, and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy, and so on unto the second and third times; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven; and if he trespass against thee, and repent not the first time, nevertheless thou shalt forgive him; and if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him; and if he trespass against thee the third time, and repent not, thou shalt also forgive him; but if he trespass against thee the fourth time, thou shalt not forgive him, but shalt bring these testimonies before the Lord, and they shall not be blotted out until he repent, and reward thee four-fold in all things wherewith he has trespassed against you; and if he do this thou shalt forgive him with all thine heart, and if he do not this, I, the Lord, will avenge thee of thine enemy an hundred fold, and upon his children, and upon his children's children, of all them that hate me, unto the third and fourth generation; but if the children shall repent, or the children's children, and turn unto the Lord their God with all their heart, and with all their might, mind, and strength, and restore four-fold for all their trespasses wherewith they have trespassed, or wherewith their fathers have trespassed, or their father's fathers, then thine indignation shall be turned away, and vengeance shall no more come upon them, saith the Lord thy God, and their trespasses shall never be brought any more as a testimony before the Lord against them. Amen.

August 21st.—At a Council of High Priests in Zion, Elder Christian Whitmer was ordained to the High Priesthood. And on the 28th, the Council resolved, that no High Priest, Elder, or Priest shall ordain



any Priest, Elder, or High Priest in the land of Zion, without the consent of a Conference of High Priests.

Soon after the arrival of Oliver Cowdery at Kirtland, arrangements were made to despatch Elders Orson Hyde and John Gould to Jackson county, Missouri, with advice to the Saints in their unfortunate situation through the late outrage of the mob.

On the 11th of September, the following members, residing in Kirtland, viz.: F. G. Williams, Sidney Rigdon, N. K. Whitney, with myself, and Oliver Cowdery delegate to represent the residue of the members in Independence, Missouri, met in Council, to consider the expediency of establishing a printing press in Kirtland, when it was

Resolved, unanimously, that a press be established, and conducted under the firm of F. G. Williams & Co.

Resolved, that the above firm publish a paper, as soon as arrangements can be made, entitled the "LATTER-DAY SAINTS' MESSENGER AND ADVOCATE."

Resolved, also, that the *Star*, formerly published in Jackson county, Missouri, by the firm of W. W. Phelps & Co., be printed in this place by the firm of F. G. Williams & Co., and to be conducted by Oliver Cow-

dery, one of the members of the firm, until it is transferred to its former location.

The same day Bishop Partridge was acknowledged by the Council in Zion, to be the head of the Church of Zion at that time; and by virtue of his office, was acknowledged the Moderator or President of the Council or Conferences.

Ten High Priests were appointed to watch over the ten Branches of the Church in Zion.

A hymn, concerning the travels, toils, troubles, and tribulations of the Nephites, was sung in tongues by Elder W. W. Phelps, interpreted by Elder Lyman Wight.

September 26th.—The Council again assembled in Zion, and ordained Jesse Hitchcock, Elias Higbee, and Isaac Higbee, High Priests.

Brother John Tanner sent his two sons to Kirtland to learn the will of the Lord, whether he should remove to Zion or Kirtland. It was decided by the unanimous voice of the Council, on the 28th of September, that it was the will of the Lord for all, who were able and willing, to build up and strengthen the stake in Kirtland. Brother Tanner was counselled accordingly.

(To be continued.)

## The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 2, 1852.

THE HARP OF ZION.—The *Harp of Zion* is the title of a volume of Poetry, by Elder John Lyon, which is now in Press, and will shortly be ready for sale. It will be beautifully printed, with fine clear type, on superfine paper, and bound in a superior manner. We have no hesitation in saying that it will surpass, in appearance, any work which has hitherto been issued from this office, and will form an elegant and valuable addition to the libraries of the Saints.

Of its gifted author it would be superfluous for us to speak much. He has long been well known among the Saints in Britain, and they are no strangers to many of his talented and heavenly effusions, having often, in past years, been privileged with their perusal in the pages of the *STAR*. They will know what to expect in this collection of his poems, most of which have never before been published, and we assure them they will not be disappointed.

But independent of the talents and qualifications of its author, and the style of its getting up, the work will have a strong and abiding claim upon the Saints and all benevolent individuals, from the fact that Elder Lyon has nobly donated it to the "Perpetual Emigrating Fund." Thus, those who possess themselves of this choice volume will not only contribute to their own gratification intellectually, but at the



same time they will have the privilege of aiding one of the most philanthropic, glorious, and Godlike enterprises pertaining to this last dispensation, even the temporal salvation and deliverance of the Lord's poor from the misery and wretchedness of Babylon.

**ELDER W. SNOW'S LETTER.**—The letter of Elder Snow, from Copenhagen, in this Number, will afford much interest to the Saints. Truly there exists a severe spirit of persecution among the inhabitants of Scandinavia, and Satan stirs up the people to exhibit it in unmistakable colours; but amidst it all we are gratified to know that the truth spreads with rapidity, and fastens as deeply on the minds of some of the people, as the spirit of persecution does upon the minds of others; so that the Scandinavians, mostly, are either warm friends of truth, or deadly enemies to it. In consequence of the excitability of the people, the Almighty may make a short work in those countries. We pray God to bless Elder Snow and his fellow-labourers in those lands, that they may be enabled to accomplish His purposes there, and push the sons and daughters of Israel from thence to the Zion of the Lord; and we are confident the Saints in Scandinavia are remembered before the throne of the Eternal by the Saints in Britain.

**ARRIVALS.**—We are happy to announce the arrival, on the 12th of September, of Elders John Dalling and George Fenn, from the Valley of the Great Salt Lake, on missions to this land. They appear in excellent health and spirits.

By letter from Elder G. P. Dykes, dated New York, August 31st, we learn that he had arrived safely there, after an exceedingly pleasant and prosperous voyage from Liverpool. Elder Dykes informs us that, on the same day that he wrote to us, Elders Thomas Margetts and John C. Armstrong sailed from New York for Liverpool.

## PERSECUTIONS AND PROSPERITY OF THE CHURCH IN DENMARK, NORWAY, AND SWEDEN.

EXTRACT OF A LETTER FROM ELDER WILLARD SNOW.

Copenhagen, September 2, 1852.

Dear brother S. W. Richards,—As some things have transpired among us since I wrote, which I consider worthy of notice, I resume my pen, and offer some further reflections relative to the work of the Lord in this land, and shall continue to do so from time to time, as the progress of events opens up new scenes before me.

Soon after I closed my communication of July 16th, we received a letter from Elder C. Christiansen, President of the Aalborg Conference, informing us that persecution was rife in that quarter, and that some twelve or fifteen of our brethren and sisters had been driven out of Serling, and had fled into Aalborg for protection, seeking a place of safety from their persecutions. Some of them have since taken refuge in Copenhagen, among whom are Elder Christiansen's father and

mother. It appears that neither age nor sex were spared from abuse and violence. During the excitement, Elder Anderson was forcibly taken, and transported into an island, where he had to remain alone day and night for some time, till Providence seemed to favour his deliverance, when the water fell so that he was able to make his escape.

Upon receiving this information, at the strong solicitation of Elder Christiansen, I determined to visit Aalborg, and attend their Conference, held on the 1st of August, partly for the encouragement of the brethren, and partly for the purpose of taking the sea breeze, and breathing the fresh air in the country, for the improvement of my health; and did so accordingly, in company with brother Forssgren.

The day before the Conference com-



menced, Elder H. P. Jensen arrived home from Norway, where he had been labouring for the two months previous in connexion with Elders Ominsen and Fulkman, having built up two flourishing Branches there, one of eighteen members, the other of eight. The brethren there have since baptized some fifteen more, and organized a third Branch in another new place; so that there are between forty and fifty Latter-day Saints now in Norway, and new fields opening up in many places.

The Conference continued three days; during which time good order prevailed; much anxiety was manifested; much good instruction was given; several were called to the Priesthood; all seemed to feel refreshed and revived; the Spirit rested down upon the people; their persecutions seemed to stir them up in remembrance of their duty before the Lord, and served to unite them stronger in the bonds of union and fellowship in the New and Everlasting Covenant, as is usual in such cases.

After forming acquaintance with many of the Jutland Saints, and spending over a week among them very agreeably to all, especially to myself, Captain Larson, a man who had just embraced the work in Norway, and had purchased a small sailing vessel, and brought brother Jensen home, took about thirty of us (all Saints) on board, and gave us a free passage back to Copenhagen, to attend our General Conference on the 12th August. He also took the Elders to Fredericia, to attend the Conference held there on the 20th of the same month; and this morning left here for Norway, with six brethren who have been sent there to labour. This vessel, which Captain Larson calls *Zion's Lion*, constitutes the entire "Mormon" fleet upon these waters at present.

Our General Conference at Copenhagen was well attended, and continued four days; during which time good order prevailed, much anxiety was manifested, much instruction and counsel were given. A full representation of all the Branches took place, showing a gradual increase. By this representation, it appears that the Church now numbers nine hundred and thirty-four members in good standing, ninety ordained, whilst many have turned away, others fallen asleep, and some emigrated. Twenty were called to the Priesthood. We also re-organized the Church, or

rather extended its organization. Brother E. Snow left it organized into three Conferences, viz., Copenhagen, Fredericia, and Aalborg. We have organized four more, viz., Bornholm, Vengsissel, and Lalland, and one in Norway, called Brevick, and appointed Presidents over them all, and sent labourers into them all, so that there are now seven Conferences in Scandinavia, without including Sweden. The spirit of union and emulation seemed to be disseminated among the Elders, who all seemed anxious to labour with their might. The Conference closed to the satisfaction of all.

I must not forget to tell, however, that Elder Ole Svensen, President of the Bornholm Conference, attended with a *black eye*, which I may as well explain. It appears from his representation that about sixty persons have of late been baptized there, which has aroused the indignation of the priests, and also excited the spirit of inquiry to some considerable extent. A short time previous to his coming away, he, with brother C. Fulkman, was at a farmer's house, named Wallentinsen, in Vester Marie, Bornholm, at his own wish, to talk with him, when some strangers came in, and without speaking, commenced pulling their hair, rending their clothes, and beating them with their hands and sticks, or clubs. The man of the house demanded peace and civility, but in vain; they answered, that they had leave from the authorities to kill them. They, however, after some considerable exertion, succeeded in getting out of the room, and hiding themselves. The strangers then ransacked the house, and, finding brother Fulkman in the loft, dragged him down, and commenced beating him again upon the ground, when he began to feel faint, as if death had come upon him, and cried with a loud voice to God for protection, which seems to have struck them with awe, and they left him bleeding and half dead upon the ground outside the gate, praying to his heavenly Father for his enemies. The owner of the house sent for a policeman, but he refused to come. Some other brethren and sisters, who were present, were also abused.

A complaint was entered to the head police of the Island, who called up the case in a legal way. When the trial commenced, the people of the town gathered together about the courthouse for to catch brother Fulkman. The court



or the police seem to have been frightened, and let brother Fulkman out through the back door; but he was soon discovered, and received a blow upon his mouth, which filled it with blood. They caught hold of him again, but he pulled away from them, and got back into the court-house. The final result was, the police let him over a high wall down into another yard, where he remained till midnight, when he was conducted safely out by a friend, no others knowing it. This wonderful trial is an important sample of Danish jurisprudence. We are all fully of the opinion that it is better to trust in God than men.

We have just received a letter from brother Forssgren's father, and Elder Johnson in Sweden, the substance of which is, that Elder Johnson had commenced baptizing, for which he had been arrested and transported to Stockholm. We have instructed him, that inasmuch as he was brought before governors, rulers, judges, police, or magistrates for the hope of the Gospel, to do as Paul did, "appeal to Cæsar;" and never leave the kingdom till he had seen the face of the king, and made his defence before him; and if sent out of the kingdom as Elder Forssgren was, to leave his testimony among them, and come to us in peace.

The last Number of the first Volume of the *Skandinaviens Stjerne* is now out, and contains a fine portrait of brother Joseph Smith. We have resolved to print the second volume semi-monthly: it will therefore be issued upon the first and fifteenth of each month from this time forth.

We have abandoned the idea of any of the Saints emigrating this fall. Those who were ready, we have sent into the vineyard to labour until winter, when brother Forssgren will take charge of the whole company, and lead them through to Zion.

We have received advices from Kaneshville up to the 29th June. At that date the Danish Saints there were all alive and well, and ready to start over the plains. We have heard nothing from Elder Erastus Snow since he landed in New York.

I had like to have forgotten to tell you that Elder Dorn accompanied the brethren to Norway, from whence he expects to sail on his mission to Iceland.

Brothers Hanson and Forssgren join me in love to you and all the Saints.

I remain your undeviating friend, and fellow-labourer in the ministry of our Lord and Saviour Jesus Christ.

WILLARD SNOW.

## PROSPERITY AND IMPROVEMENTS IN GREAT SALT LAKE VALLEY.

LETTER FROM ELDER ROBERT CAMPBELL.

Dear Brother Samuel,—It is with unfeigned pleasure I hear of your safe arrival, history of your travels, and warm reception on British shores, through your letters to sister Mary. I think I have written you one or two letters since your departure. My health has been good. My employment for the last four or five months has been in attending to Legislative business, such as engrossing laws, and preparing them for the press; two thousand copies of which will be shortly published, comprising three hundred pages; also five hundred copies of the Journals of both Houses of the Legislature. Presidents Brigham Young and Heber C. Kimball, with quite an escort, went on an exploring expedition early this spring, a few miles beyond Iron County. Our eastern mail having arrived with important despatches from Dr. Bernhisel, and which were forwarded to them, facilitated their return.

Great Salt Lake City, May 30, 1852.

Rain and snow storms attended them a considerable portion of the trip, but they enjoyed themselves, and returned in good spirits and the enjoyment of very good health. The President's health is very much improved; I think I never saw him look better.

The report is that a very heavy emigration is expected through here to the mines this season, but at present none have arrived.

The Quarantine, with its old agent, Dr. Clinton, has been re-established during this season of emigration. A temporary hospital has also been in course of erection at the mouth of Emigration Canyon, for those afflicted with infectious diseases. Another important item is the erection of a City Hall. The City Council contemplate erecting a large Hall thirty by forty feet on Dr. W. Richards's lot, near where my office was, to consist of one large room



for Council meetings; also two small rooms, one for the Recorder, and one for Municipal Courts, Mayor's Office, Committee Meetings, &c.: on this subject the Committee on Improvements report the first Monday in June. Our Police is still kept up. Among other improvements going on, are additional buildings to the Lord's Store House upon a magnificent scale; the foundation is already laid.

The New Social Hall is also already in progress, and is expected to be finished by the latter end of July; this will be a building seventy-three feet by thirty-three in the clear, and will be used for dancing-parties, concerts, and the drama. Brother Ballo, the celebrated musician, has got up a new instrumental band. Yesterday, being training, they made their first appearance in public, and played many soul-cheering airs.

A new Post and Printing Office will be built on the west side of the Council House. Nothing has been done on the University wall since you left. I reported, as Secretary of the Board of Regents, our expenditure, it being 8255.09 dollars; amount subscribed, received, and due, 8224.26 dollars; 135 rods of stone wall laid, &c. The stone for the Parent School House is still untouched. The last Legislature repealed the section of the ordinance appropriating five thousand dollars of State Funds annually to that institution. The members in joint session appropriated their per diem and mileage for the erection of a large Parent School House, which will cost some four or five thousand dollars. But little doing on the Seventies' Hall at present.

The weather has been extremely warm; much snow fell on the mountains the latter part of the spring, which now gives an abundant supply of water. A great deal of wheat has been put in this year, and I think the crops will be abundant. A great quantity of sugar beet seed has been sown this year. G. A. Smith and a portion of his family are about to locate themselves at Provo, Utah County, and he has been appointed to preside over that branch. Brothers Barker, Dalling, and Fenn, who are sent to you on missions, will doubtless have arrived ere this reaches you. They are members of my quorum, and I think good men. Give my respects to them, and tell them to write me. It would be acceptable to the General Quorum of that body, if I received letters

from any of the Elders belonging to the quorums, being the Clerk of the General Quorum of the Seventies. It would also be a matter of interest, and is desirable, for them to report to their own quorums, their births, town, county, genealogy, when baptized in the Church, and when ordained in their quorums. I am making out a new General Record, and wish to have it as complete as possible.

Every thing seems to move on harmoniously; no jarring strings, politically, civilly, or religiously, manifested among the Saints in these valleys; but a growth of union, faith, diligence, enterprize, industry, and obedience to the counsels of God seems to manifest itself. The great excitement of the "judges" abroad, and perhaps in England, and the potent lies, editorial scurrility, priestly contumacy, and the fumigations of falsehood, like the blasting mildew and the pestilence, that are festering in the hearts of the millions abroad, affect not the Saints here; no excitements, no mass meetings to protest against the treasonable designs of the Saints or of Governor Young. No party zealots, with malignant feelings of dire opposition, for California is like a great reservoir, to take off the filth of corrupt men, and relieve us of all such influences. While the Kingdom of God is spreading, Zion is being established, the Gospel is preached, Israel is being gathered, God is blessing His people, His providences are over them by day and by night; and whatever they do for His glory and through His counsels is prospered, and the Priesthood which they honor is being magnified, and the truth which they receive is triumphant. It causes my heart to rejoice.

I have just received a letter from the States, making all kinds of honest inquiry about us and our domestic institutions, &c., &c. It seems as though the eyes of the honest are upon us, and a spirit of investigation going on.

I don't know but my budget of news is nearly exhausted, and in what I may be lacking your friends here will no doubt fill up a good measure, therefore I will close, hoping your labours will be eminently blessed in the great work to which you are called, and that in your sacred functions you will be sustained as you are here, by the thousands of honest in heart in England, is the prayer of

Your brother,  
ROBERT CAMPBELL.



## SPREAD OF THE WORK AT SOHAM, CAMBRIDGESHIRE.

EXTRACT OF A LETTER FROM ELDER J. V. LONG.—BAPTISMS, ETC.

Chesterton, Cambridgeshire, September 6, 1852.

Beloved President Richards,—I feel particularly impressed to address you a few lines in relation to the prosperity of the cause of our Redeemer in Cambridgeshire, its present position, and future prospects.

We have a vast field to roam in in this Conference, for within its precincts there are the entire counties of Cambridge and Huntingdon, besides portions of Essex, Hertford, Norfolk, and Northampton. From the northern to the southern boundaries of the Conference is over 70 miles, and I presume that there has been less preaching in this extensive district than in any other part of England. There are scores of places including towns, villages, and hamlets, where they have not been privileged to hear the voice of one having authority in this last dispensation; and I believe there are many hundreds of the honest-hearted seed of Israel in those places, and it is written, *they shall be known among the people*.

We are now exerting our every energy to make the light of truth shine pre-eminently upon the minds of the people, in the populous towns of March, Chatteris, Wisbeach, Bishop's Stortford, &c.

We have done a little towards warning the city of Peterborough; also the towns of Huntingdon and St. Ives. We are resolved to persevere in the good work, until the kingdom of our God be built up upon the earth, and the kingdom with the greatness thereof be given to the Saints of the Most High.

In Soham, signal success has attended our labours. Upwards of four months ago Elder George Ward was labouring to

establish the truth in that region of country, but there was not an individual living there, except himself, entitled to the high and exalted appellation of Saint! but now the scale is turned, twenty-three have been baptized, and more than that number are almost persuaded to become altogether such as we are.

Last Sunday we opened a new room there; our meetings were well attended. Two were baptized during the day, and all present seemed delighted with the Gospel in its fulness and simplicity, as restored through the Prophet Joseph.

Monday morning I baptized Mr. J. G. in the presence of 300 people of all classes. He made a very appropriate speech; I also addressed the congregation: we sang several of our hymns, and all appeared to enjoy the feast, for such it was to the newly adopted Saints. The order and decorum of the people, while we were performing that overt act, were such as we are rarely blessed with on those solemn occasions. Good impressions were made upon the minds of many, who were present, and an inclination to candidly investigate whether those things be realities, which were spoken unto them, was evinced by the majority.

The Saints in this Conference enjoy largely the gifts of the Spirit, especially that of healing. They are full of the spirit of gathering, from the President to the last baptized.

I have the honour to be, beloved President, your humble servant and fellow-labourer in Zion's cause,

J. V. LONG.

## THE FINAL INGATHERING OF ISRAEL.

Without a future restoration, our history would be perhaps one of the greatest incongruities ever presented to the consideration of man; without a future restoration, the problem of the continued identity of the Hebrew people would be almost incapable of being solved; without a restoration, we should have no connexion with the past or with the future, but we

should appear like a community which had been the sport of chance, and in regard to which Providence had no fixed design. But entertaining a full belief in this doctrine, we are enabled to discover why the Lord has so peculiarly dealt with our fathers and with us. A bright and glorious future opens to us, and we have a full view of the part which we have to



fill in the closing scene of that great moral drama which the Jews have represented upon the broad theatre of the world. It teaches us that we are preserved for a time, when through our instrumentality, or that of the Messiah who is to be born of our race, strife and contention for worldly advantages, and the ever jarring discords arising from differences of religious belief, are to cease; when the roar of the cannon will no longer be heard, and the sword will rust in its scabbard; when harmony and love, and brotherly-kindness and sympathy, will universally prevail, or, to speak in the highly-wrought language of Hebrew poetry, when "the wolf shall lie down with the lamb, and the leopard shall abide with the kid, the calf and the fatling, and the young lion shall feed together, and the infant child shall lead

them." (Isaiah xi. 6). We connect our restoration with the establishment of the Messiah's kingdom, when the Hebrews will be conducted by an Almighty hand to that spot of earth made memorable as the cradle of revelation, to that hallowed hill from which "the Law" and "the Word" are to go forth unto all the nations of the globe. Now as it is the Lord's declared will, that the solid peace and happiness which he has promised to mankind in "the latter days" are to be accomplished through us, our minds, dear brethren, ought to be steadily directed to our vocation, present and prospective; and we should so conduct ourselves towards God and man, as to be accounted worthy of the spiritual agency which the Arbiter of the universe has committed to the race of Abraham.—*Rev. D. W. Marks.*

## VARIETIES.

LOOK before you leap, but don't look so long as to lose the chance for the leap.

THE King of Siam has allowed free toleration to all religions, and also permits free access by the missionaries to all parts of his kingdom.

MR. D'ORSAY, of New Bedford, (U.S.), has recently discovered a substance which when applied to walls and ceilings of halls and churches in fresco, renders them impervious to water.—*Family Herald.*

THERE is now in operation at Bedlington Engine Works, near Blyth, a steam engine for making ice. It has been a considerable time in hand but after various alterations has been made complete. The ice is five and a half inches thick, and the machine can make 1 ton in 24 hours.—*Ibid.*

IT is proposed to connect by submarine telegraph, Harwich with the Hague; Dover with Ostend; Toulouse with Algiers; Copenhagen with the mainland of Denmark; Portpatrick with Donaghadee; St. John's, New Brunswick with Halifax, Nova Scotia; Cape Tormentine, New Brunswick with Prince Edward's Island; and east Cape, Prince Edward's Island with Cape Ray, Newfoundland.—*Ibid.*

ACCORDING to a judicial journal of Berlin, the sentences of death in proportion to the population have, during the last five years, been as one to 250,000 in England, one to 200,000 in Ireland, one to 200,000 in Bavaria, one to 72,000 in Sweden, one to 70,000 in Prussia, and one to 120,000 in Spain.—*Weekly Times.*

PROFITS OF PATENTS.—Perhaps the largest amount of profit obtained under any one patent is that derived from the famous American "Woodworth planing machine." During the twenty-four years the patent has been in existence, one of the partners has received £426,350, another nearly the same amount, and a third a very large sum. The first-named is now in the receipt of 1 dol. per 1,000 feet, planed in 100 mills, each of which turns out 10,000 feet per day.—*Mining Journal.*

CONSUMPTION OF GOLD.—In Birmingham alone, the weekly consumption of fine gold for chains was 1,000 ounces, and of gold leaf the weekly consumption was as follows:—London, 400 ozs.; Edinburgh, 35 ozs.; Birmingham, 70 ozs.; Manchester, 40 ozs.; Dublin, 12 ozs.; Liverpool, 15 ozs.; Leeds, 6 ozs.; Glasgow, 6 ozs.; total, 584 ozs.; of which not one-tenth part could be recovered. For gilding metals and fine gilding processes, not less than 10,000 ounces were required annually. One establishment in the potteries required £3,500 worth of gold per annum, and the consumption of gold in that district, for gilding porcelain, could not be less than from 7,000 ozs. to 10,000 ozs. annually.—*Hunt's Lectures on Gold.*



It is easier to suppress the first desire than to satisfy all that follow it.

To be free-minded and cheerfully disposed at hours of meat, and sleep, and of exercise, is one of the precepts of a long life.

EVERY man thinks that Cæsar's "wife" ought to be above suspicion, but he is far less particular as to what Cæsar himself ought to be.

AN itinerant preacher, who rambled in his sermons, when requested to stick to his text, replied, that "scattering shot would hit the most birds."

"WHEN my wife was very sick, I called an Allopathic physician; and she got no better. I then called a Homœopathic, and she mended a little. One day *he* broke his leg, and couldn't come at all; *then* she got well."

HORRORS OF HEATHENISM.—Polygamy prevails in New Zealand, and a chief with ten wives was told that he could not get baptized unless he confined himself to one. At the end of about two months he repaired to the nearest missionary, and stated that he had got rid of nine. "What have you done with them?" was the natural interrogation. "I have eaten them," was the unhesitating reply.

THE ROMAN BED-TIME.—An immense majority of men in Rome never lighted a candle, unless sometimes in the early dawn. And this custom of Rome was the custom of all nations that lived around the great pond of the Mediterranean. In Athens, Egypt, Palestine, Asia Minor, everywhere, the ancients went to bed, like good boys, between seven and nine o'clock.

DISTANCE TO THE SUN.—Imagine a railway from here to the Sun. How many hours is the Sun from us? Why, if we were to send a baby in an express train, going incessantly a hundred miles an hour, without making any stoppages, the baby would grow to be a boy—the boy would grow to be a man—the man would grow old and die without seeing the sun, for it is distant more than a hundred years from us. But what is this compared to Neptune's distance? Had Adam and Eve started by our railway at the creation, to go from Neptune to the Sun, at the rate of fifty miles an hour, they would not have got there yet, for Neptune is more than six thousand years from the centre of our system.—*Household Words*.

GREAT MEN—THEIR MOMENTS OF COMPOSITION.—Bossuet composed his grand sermons on his knees. Bulwer wrote his first novels in full dress, scented. Milton, before commencing his great works, invoked the influence of the Holy Spirit. Chrysostom meditated and studied while contemplating a painting of St. Paul. Bacon knelt down before composing his great work, and prayed for light from heaven. Pope never could compose well, without first declaiming for some time at the top of his voice. Bentham composed after playing a prelude on the organ, or whilst taking his "antejantacular" and "post-prandial" walks in his garden. Saint Bernard composed his meditations amidst the woods. Camoens composed his verses with the roar of battle in his ears, for the Portuguese poet was a soldier. Tasso wrote his finest pieces in the lucid intervals of madness. Rousseau wrote his works early in the morning; Le Sage at mid-day; Byron at midnight. Hardouin rose at four in the morning, and wrote till late at night. La Fontaine wrote his fables chiefly under the shade of a tree. Pascal wrote most of his thoughts on little scraps of paper, at his by-moments. Luther, when studying, always had his dog lying at his feet. Calvin studied in his bed. Racine composed his verses while walking about, reciting them in a loud voice.—*Eliza Cook's Journal*.

## CONVERSION.

INSCRIBED TO ELDER THOMAS BROWN WARD, (SINCE DEAD), OF BURTON-ON-TRENT.

BY ELDER JOHN JAQUES.

The die is cast !  
 Seal'd by the best convictions of my heart  
 The irrevocable decree's gone forth :  
 Pass'd—as the Medo-Persian law of yore—  
 Unchangeable. Not lightly said, in haste,  
 As though my eager mind was sudden forc'd  
 To an unwonted course by a new thought.



Ah, No!

In cool reflection's sober hours 'twas done,  
With judgment waiting reason's calm returns,  
Discussing every item, pro and con,  
And calculating chances, this or that.

In all sincerity

It was a high, deliberate resolve,  
The sacred offspring of unbiass'd thought,  
And stands in bold relief on memory's page,  
Catching the eye's keen retrospective glance.

Resolved? To be a Saint. My goal? Pure Truth;  
The germ of life that laughs at death, ope-bursts  
The massive barriers of the marble tomb,  
Outlives all time, and gathers to itself,  
In its triumphant course, all real worth  
The Universe can boast. Bide good or ill,  
I stand or fall indissolubly link'd  
To the interminable chain of Truth.  
An everlasting covenant I've made  
To love and serve the God of Israel,  
And ever render to His righteous will  
Full and complete obedience; till I,  
Perfected in His fulness, stand—A GOD!

Henceforth,

Jehovah's law shall be my chief delight;  
The Prophets, Seers, and Saints of Latter-days,  
My chosen company—I care nought else.

Adieu, ye glittering, gandy toys of earth,  
Your tinsel charms no longer can allure  
My steadfast soul from purposes of Truth,  
High as the Heavens, as God's throne secure.

ADDRESS.—Thomas Squires, Jack of Newbury Street, Newbury, Berks.

LIST OF MONIES RECEIVED FROM THE 9TH TO THE 16TH SEPTEMBER, 1852.

W. L. N. Allen.....	£3 0 0	Brought forward .....	£72 2 0
Edward Weaver .....	4 0 0	Thomas Clarke .....	10 0 0
John Halsall.....	16 0 0	J. W. Boud .....	4 0 0
G. W. Davies .....	2 10 0	George Picton .....	10 0 0
Thomas Kirkwood.....	10 0 0	John Alexander .....	5 0 0
John Godsall .....	18 0 0	M. Hicks (N. York) .....	2 0 0
John Wigley.....	9 12 0	John Price.....	2 0 0
William Soulsby .....	9 0 0		
			£105 2 0
Carried forward.....	£72 2 0		

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 33.—Vol. XIV.

Saturday, October 9, 1852.

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## SANCTIFICATION.

BY PRIEST WILLIAM FRANCE, M.D.

"The work of Sanctification is not instantaneous, but progressive."

The word Sanctification, signifying *to make holy*, implies a something to be done, for the purpose of accomplishing a certain object.

When a man is regenerated—(i.e. literally *re-begotten*)—*born-again* of the water and of the Spirit, he does not start up all at once into a full-grown "man in Christ," any more than the natural man emerges into this world fully developed in body and mind, like Minerva proceeding from the head of Jupiter armed cap-a-pie.

All things in nature are harmonious. There is an order and a beauty in the government of God, both physical and moral, which are manifest in all the works of creation. There is nothing incongruous or inconsistent in any of the laws of nature,—apart from the effects of sin,—and as far as our present limited intelligence extends, the researches of philosophers, and the discoveries of science, all go to establish this fact in respect to the physical creation. Is it not therefore reasonable to conclude, that equal order, beauty, and harmony exist in the moral creation? Is not one, in fact, the type of the other? Are not the "invisible things of God" made manifest to us by those "things which do appear?" What an outrage upon all the principles of analogy to conceive that the all-wise Creator, having ordained perfect laws in the *inferior* departments of His government, has left the *higher* departments thereof either alto-

gether without law, or what is worse, subject to such a code as the folly of man has imputed to Him!

With respect to sanctification, if we compare spiritual things with temporal things, and follow out the parallel, we shall see how beautifully this work of grace is typified in the natural birth and growth of the child physically.

Passing over those great and mysterious operations which *precede* birth—in all of which, however, the analogy applies with equal beauty and force—behold a new-born child, inhaling for the first time the breath of life; hear its wailing cry, how apparently helpless and feeble, and but for the wise provision made for it in the mother's fostering care, it must needs speedily perish! So also with the child of God; emerging from the waters of baptism into an entirely new element, he receives an equally new principle of existence in the "Gift of the Holy Ghost," whereby he is enabled to cry, "Abba, Father." But is he already a man in Christ? Verily not, any more than the infant at the mother's breast; and as a "new-born babe" he requires to be nourished by the "sincere milk of the Word," or he will assuredly pine away and die.

Observe the order in which a child is reared from early infancy; how, at first, it is nourished by those pure, uncontaminated streams of vitality issuing from the bosom of the mother, her very life-blood in fact, which she imparts to sustain the



life of her child, and not by strong meat, which would only derange its feeble, weak, and imperfectly developed functions, and sow the seeds of disease and death in its system. In like manner the Apostle Paul fed the "babes in Christ" in his day with "milk and not with meat," inasmuch as they were not able to bear strong food. The same rule holds good in our day. The stomachs of young Saints are just as delicate, and as easily deranged now as ever; therefore ought they to be fed *only* with "the sincere milk of the Word," as dispensed in the ordinances of God's house, whereby they are made partakers of the *Divine* nature of our dear Redeemer, especially in the Sacrament of the Lord's Supper, just as the infant imbibes, along with nature's nutriment, a portion of the very being and character of the mother which sustains it.

On the other hand, if "babes in Christ" are allowed to partake of strong meat—however wholesome in its nature such meat may be—it is either rejected altogether, or, if retained, it occasions only pain and distress. The spiritual digestion becomes thereby impaired, so that the child no longer profits by the most appropriate food; even the pure "milk" turns sour on such a stomach, and the child either pines away *by degrees*, or is carried off *suddenly in a fit*. In either case spiritual death, in the shape of apostasy, is the result.

If these things really are so, what an important office is that of a nurse! How great are the responsibilities resting upon those who have the more immediate charge of rearing up the "children of the kingdom!" I allude to the Teachers and others who are expressly appointed to visit and instruct the Saints at their homes.

As the child advances in age, and its powers become more fully developed, it is necessary to administer more solid nutriment. Its body becomes stronger, and it begins to feel the use of its limbs, although some time elapses before it can *walk alone*. Its mind expands, and it learns to lisp the endearing names of father and mother.

How like the process which takes place during the "growth in grace" of the "child of God!" Well do I remember my own feelings when first I learned, by the Spirit, to call God *my Father*! I found myself in an entirely new sphere of

existence. When my mind began to expand, my ideas upon all subjects were either completely changed, or so greatly modified as to appear altogether new; the very language of the Saints was an entirely strange language to me, and, like a child, I was some time in learning to speak it. I am now, however, learning to *read and write*, but were I on that account to think myself already a "man in Christ," I should be about as much mistaken as a little boy would be who has just learned to use a slate and pencil, were he to aspire to the dignity of a stool in a counting-house.

In due time we grow up into young men—perhaps the most important epoch in human life—a time of peril and danger, but also a time of exquisite enjoyment, teeming with bright hopes and noble aspirations, during which the powers and faculties of body and mind are becoming more fully developed, and are also most susceptible of impressions, either good or evil; which impressions are generally permanent in after life. Hence this is peculiarly the time for *education*, or training the moral, intellectual, and physical powers, whilst the soul is in a pliant and plastic state, and may be bent or moulded into any form, just as the clay in the hand of the potter is modelled into an image either of beauty or deformity, according to the mind of the operator.

Who can calculate the value of *right education*? I say *right education*; for every one gets education of some kind during this period, good or bad; and the young mind can no more remain in the soft and pliant state without receiving impressions, than can a piece of potter's clay in the hands of the potter; and it is easy to conceive what sort of an image must result from a series of impressions received at haphazard; certainly not one of beauty.

Are young Saints any exception to this rule? Do they need no process of training, or do they on leaving the nursery spring right up into philosophers and statesmen, Priests and kings? Is all the knowledge pertaining to the Kingdom of God acquired intuitively, any more than Latin and Greek, Mathematics and Logic? I trow not.

If *right education* be of such importance to the *natural man*, how much more so to the "*young man in Christ*"



is such a system of training all the powers of body and mind, in order that he may become modelled after the image of that great exemplar, even Jesus our elder brother.

This system of education embraces *physical* as well as *intellectual* and *moral* culture. The body requires to be brought into subjection by strict temperance in all things, and fasting when requisite. This is a point of more importance than is generally admitted, and is, in fact, the foundation on which the whole super-structure rests. The "Word of Wisdom" is expressly intended to aid us in this work of purifying the body, in order that the intellectual and moral faculties may have a pure and healthy medium, through which to develope themselves. Hence the promises contained in the "Word of Wisdom" refer, not only to health of body, but to the finding of "Wisdom and great treasures of knowledge, even hidden treasures." The intellectual powers are also to be sedulously cultivated, by storing the mind with all useful knowledge,—(Doctrine and Covenants, p. 101, par. 21, and p. 250, par. 5)—and the moral faculties to be brought into the highest state of discipline;

adding to our "faith" "virtue, knowledge, temperance," &c.; ascending higher and higher in the scale of intelligence and purity; "perfecting holiness in the fear of the Lord."

Thus this work of sanctification progresses, even as the infant advances to youth, and so on to maturity, growing in grace and knowledge day by day, through the instrumentality of that perfect organization, consisting of inspired "Apostles and Prophets," with "helps and governments," which God placed in the Church anciently, and which He has again restored in these latter-days, for this very purpose—to wit, "the perfecting of the Saints."

Having become the children of God by adoption, it behoveth us, therefore, to purify ourselves even as He is pure; to labour diligently in the acquirement of knowledge concerning the things pertaining to the kingdom, as now established in the earth, that we may be prepared to occupy an exalted position therein, and become instrumental in working out the mighty purposes of Jehovah in these the days of restitution.

## HISTORY OF JOSEPH SMITH.

(Continued from page 504.)

About this time, Elders Hyde and Gould arrived at Zion, and the Church having made the necessary preparations, Elders W. W. Phelps and Orson Hyde were despatched to the Governor of Missouri, residing at Jefferson City, with the following petition:—

*To His Excellency Daniel Dunklin, Governor of the state of Missouri.*

We, the undersigned, citizens of the Republic of the United States of America, inhabitants of the State of Missouri, and residents of Jackson county, members of the Church of Christ, vulgarly called "Mormons," believing in God, and worshipping Him according to His revealed will contained in the Holy Bible, and the fulness of the Gospel contained in the Book of Mormon, and the revelations and commandments of God through Jesus Christ, respectfully show:—

That we, your petitioners, having purchased lands of the United States, and of the State of Missouri, and of the inhabitants of said

state, for the purpose of improving the same, and peaceably enjoying our rights, privileges, immunities, and religion, according to the constitution and laws of the state and national governments, have suffered unjustly and unlawfully in property, in person, and in reputation, as follows:—

First, in the spring of 1832, some persons, in the deadly hours of the night, commenced stoning or brick-batting some of our houses, and breaking in our windows, disturbing ourselves, our wives, and our children; and also, some few days after, they called a county meeting to consult measures to remove us, but after some confusion among themselves, they dispersed with doing no more than threatening on that day. In the fall of the same year, they, or some one, burned a large quantity of hay in the stack, and soon after commenced shooting into some of our houses, and at many times insulting with abusive language.

Secondly, about the middle of July last, yea, in fact, previous, they commenced brick-batting our houses again, and breaking in



our windows. At this time, July 18th, the following document was in circulation:—

"We, the undersigned, citizens of Jackson county, believing that an important crisis is at hand, as regards our civil society, in consequence of a pretended religious sect of people, that have settled, and are still settling in our county, styling themselves Mormons; and intending, as we do, to rid our society, 'peaceably if we can, forcibly if we must;' and believing as we do, that the arm of the civil law does not afford us a guarantee, or at least, a sufficient one against the evils which are now inflicted upon us, and seem to be increasing by the said religious sect, deem it expedient, and of the highest importance to form ourselves into a company for the better and easier accomplishment of our purpose—a purpose which we deem it almost superfluous to say, is justified as well by the law of nature, as by the law of self-preservation.

"It is more than two years since the first of these fanatics, or knaves, (for one or the other they undoubtedly are), made their first appearance amongst us, and pretending as they did, and now do, to hold personal communication and converse face to face with the Most High God; to receive communications and revelations direct from heaven; to heal the sick by laying on hands; and, in short, to perform all the wonder-working miracles wrought by the inspired Apostles and Prophets of old.

"We believed them deluded fanatics, or weak and designing knaves, and that they and their pretensions would soon pass away; but in this we were deceived. The arts of a few designing leaders amongst them, have thus far succeeded in holding them together as a society; and since the arrival of the first of them, they have been daily increasing in numbers; and if they had been respectable citizens in society, and thus deluded, they would have been entitled to our pity rather than to our contempt and hatred; but from their appearance, from their manners, and from their conduct since their coming among us, we have every reason to fear that, with but very few exceptions, they were of the very dregs of that society from which they came, lazy, idle, and vicious. This we conceive is not idle assertion, but a fact susceptible of proof, for with these few exceptions above named, they brought into our county little or no property with them, and left less behind them, and we infer that those only yoked themselves to the Mormon car who had nothing earthly or heavenly to lose by the change; and we fear that if some of the leaders amongst them, had paid the forfeit due to crime, instead of being chosen ambassadors of the Most High, they would have been inmates of solitary cells. But

their conduct here stamps their characters in their true colours. More than a year since, it was ascertained that they had been tampering with our slaves, and endeavouring to sow dissensions and raise seditions amongst them. Of this their Mormon leaders were informed, and they said they would deal with any of their members who should again in like case offend. But how specious are appearances. In a late Number of the *Star*, published in Independence by the leaders of the sect, there is an article inviting free negroes and mulattoes from other States to become Mormons, and remove and settle among us. This exhibits them in still more odious colours. It manifests a desire on the part of their society, to inflict on our society an injury that they know would be to us entirely insupportable, and one of the surest means of driving us from the county; for it would require none of the supernatural gifts that they pretend to, to see that the introduction of such a caste amongst us would corrupt our blacks, and instigate them to bloodshed.

"They openly blaspheme the Most High God, and cast contempt on His holy religion, by pretending to receive revelations direct from heaven, by pretending to speak unknown tongues by direct inspiration, and by divers pretences derogatory of God and religion, and to the utter subversion of human reason.

"They declare openly that their God hath given them this county of land, and that sooner or later they must and will have the possession of our lands for an inheritance; and, in fine, they have conducted themselves on many other occasions, in such a manner, that we believe it a duty we owe to ourselves, our wives, and children, to the cause of public morals, to remove them from among us, as we are not prepared to give up our pleasant places and goodly possessions to them, or to receive into the bosom of our families, as fit companions for our wives and daughters, the degraded and corrupted free negroes and mulattoes that are now invited to settle among us.

"Under such a state of things, even our beautiful county would cease to be a desirable residence, and our situation intolerable! We, therefore, agree, that after timely warning, and receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us—we agree to use such means as may be sufficient to remove them, and to that end we each pledge to each other our bodily powers, our lives, fortunes, and sacred honours.

"We will meet at the court-house, at the town of Independence, on Saturday next, the 20th inst., to consult ulterior movements."



Among the hundreds of names attached to the above document, were

Lewis Franklin, jailor; Samuel C. Owens, county clerk; Russel Hicks, deputy clerk; R. W. Cummins, Indian agent; Jones H. Flournoy, post master; S. D. Lucas, colonel, and judge of the court; Henry Chiles, attorney-at-law; N. K. Olmstead, M.D.; John Smith, J.P.; Samuel Weston, J.P.; William Brown, constable; Abner F. Staples, captain; Thomas Pitcher, deputy constable; Moses G. Wilson, and Thomas Wilson, merchants.

On Saturday, the 20th July last, according to the foregoing document, there assembled, suddenly, in the town of Independence, at the court-house, between four and five hundred persons, who sent Robert Johnson, James Campbell, Moses Wilson, Joel F. Chiles, Richard Fristoe, Abner F. Staples, Gan Johnson, Lewis Franklin, Russel Hicks, S. D. Lucas, Thomas Wilson, James M. Hunter, and Richard Simpson to some of your petitioners, namely, Edward Partridge, A. S. Gilbert, John Corryll, Isaac Morley, John Whitmer, and W. W. Phelps, and demanded that we should immediately stop the publication of the *Evening and Morning Star*, and close printing in Jackson county; and that we, as Elders of said Church, should agree to remove out of the county forthwith. We asked for three months for consideration. They would not grant it. We asked for ten days. They would not grant it, but said fifteen minutes was the longest, and refused to hear any reasons. Of course the conversation broke up.

The four or five hundred persons, as a mob, then proceeded to demolish or raze to the ground, the printing office and dwelling-house of W. W. Phelps, and Co. Mrs. Phelps, with a sick infant child and the rest of her children, together with the furniture in the house, were thrown out of doors—the press was broken, the type pied—the book-work, furniture, apparatus, property, &c., of the office, were principally destroyed, and the office thrown down, whereby seven hands were thrown out of employment, and three families left destitute of the means of subsistence.

The loss of the whole office, including the stoppage of the *Evening and Morning Star*, a monthly paper, and the *Upper Missouri Advertiser*, a weekly paper, was about six thousand dollars, without the damages which must result in consequence of their suspension.

The mob then proceeded to demolish the store-house and destroy the goods of Gilbert, Whitney, and Co.; but Mr. Gilbert assuring them that the goods should be packed by the 23rd inst., they then stopped the destruction of property, and proceeded to do

personal violence. They took Edward Partridge, the Bishop of the Church, from his dwelling-house by force, and a Mr. Allen, and stripped them of their coats, vests, and hats, or caused them to do it themselves, tarred and feathered them in the presence of the mob, before the court-house. They caught other members of the Church to serve them in like manner, but they made their escape. With horrid yells and the most blasphemous epithets they sought for other leading Elders, but found them not. It being late, they adjourned until the 23rd inst.

On the 23rd inst., early in the day, the mob again assembled to the number of about five hundred, many of them armed with rifles, dirks, pistols, clubs, and whips; one or two companies riding into town bearing the red flag, raising again the *horrid yell*. They proceeded to take some of the leading Elders by force, declaring it to be their intention to whip them from fifty to five hundred lashes apiece, to demolish their dwelling-houses, and let their negroes loose to go through our plantations, and lay open our fields for the destruction of our crops.

Whereupon John Corryll, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge, and Isaac Morley, made no resistance, but offered themselves a ransom for the Church, willing to be scourged or die, if that would appease their anger towards the Church, but were assured by the mob, that every man, woman, and child would be whipped or scourged, until they were driven out of the county, as the mob declared that they or the "Mormons" must leave the county, or they, or the "Mormons" must die.

The mob then chose a new committee, consisting of Samuel C. Owens, Leonidas Oldham, G. W. Simpson, M. L. Irwin, John Harris, Henry Chiles, Harvey H. Younger, Hugh L. Brazile, N. K. Olmstead, James C. Sadler, William Bowers, Benjamin Majors, Zechariah Waller, Harman Gregg, Aaron Overton, and Samuel Weston, who, with Edward Partridge, Isaac Morley, John Corryll, W. W. Phelps, A. S. Gilbert, and John Whitmer, entered into the following stipulation:—

"Memorandum of agreement between the undersigned of the Mormon Society, in Jackson County, Missouri, and a committee appointed by a public meeting of the citizens of said County, made the 23rd day of July, 1833.

"It is understood that the undersigned members of the society, do give their solemn pledge each for himself, as follows, to wit:—

"That Oliver Cowdery, W. W. Phelps, William E. McLellin, Edward Partridge, Lyman Wight, Simeon Carter, Peter and John Whitmer, and Harvey Whitlock, shall remove



with their families out of this county on or before the first day of January next; and that they, as well as the two hereinafter named, use all their influence to induce all the brethren now here, to remove as soon as possible—one half, say, by the first of January next, and all by the first day of April next; to advise and try all means in their power, to stop any more of their sect from moving to this county, and as to those now on the road, they will use their influence to prevent their settling permanently in the county, but that they shall only make arrangements for temporary shelter, till a new location is agreed on for the society. John Correll and Algernon S. Gilbert, are allowed to remain as general agents to wind up the business of the society, so long as necessity shall require; and said Gilbert may sell out his merchandise now on hand, but is to make no new importations.

"The *Star* is not again to be published, nor a press set up by any of the society in this county.

"If the said Edward Partridge and W. W. Phelps move their families by the first day of January, as aforesaid, that they themselves will be allowed to go and come in order to transact and wind up their business.

"The committee pledge themselves to use all their influence to prevent any violence being used so long as a compliance with the foregoing terms is observed by the parties concerned.

"To which agreement is subscribed the names of the above named committee, as also those of the Mormon brethren named in the report as having been present."

The damages which your petitioners have sustained in consequence of this outrage and stipulation are, at present, incalculable. A great number of industrious inhabitants who were dependant on their labours for support, have been thrown out of employment, and are kept so by the threatenings of those who compose the mob. [See their resolutions as published in the *Western Monitor*, Numbers 1, 2, 3, 4, and 5.] In estimating the damages which have resulted from the beginning to this time from those illegal and inhuman proceedings against your poor and persecuted petitioners, were they to name many thousands of dollars, it would be short of a remuneration. Most of the mechanics' shops have been closed; two pair of blacksmith's bellows have been cut in pieces; our merchant, as you will see by the foregoing stipulation, has been forbidden to import or bring into the country any more goods, by which his business has been ruined. Soon after the above stipulation was made, some of your petitioners proceeded to make a new location in Van Buren county on the south,

but the settlers in that county drew up an agreement among themselves to drive us from that county, after we had commenced labouring there; they threatened to shoot our cattle, and destroy our labour, and in fact, "The foxes have holes, and the birds of the air have nests, but we have not where to lay our heads." We were obliged to return.

Since the stipulation was entered into, some of our houses have been broken open, and the inmates threatened to be shot if they stirred; and also some of our houses have been stoned or brick-batted.

Also, that since some publications have appeared in the *Western Monitor* and other papers, censuring the conduct of the mob, the *leaders have begun to threaten life*, declaring that if any of the Mormons attempted to seek redress by law or otherwise, for character, person, or property, they would *die*!

Now therefore, for ourselves, as members of the Church, we declare, with the exception of poverty, which has not yet become a crime by the laws of the land, that the crimes charged against us, so far as we are acquainted, contained in the documents above written, and those in the proceedings of the mob, as published in the *Western Monitor* of August 2nd, *are not true*. In relation to inviting free people of color to emigrate to this section of country, and other matters relative to our society, see the 109th, 110th, and 111th pages of the *Evening and Morning Star*, and the *Extra* accompanying the same, dated July 16th, which are annexed to this petition. Our situation is a critical one; we are located upon the western limits of the State, and of the United States; where desperadoes can commit outrages, and even murder, and escape in a few minutes beyond the reach of process; where the most abandoned of all classes from almost every State may too often pass to the Mexican States, or to the more remote regions of the Rocky Mountains to escape the grasp of justice; where numerous tribes of Indians, located by the General Government amid the corrupting influence of mid-day mobs, might massacre our defenceless women and children, with impunity.

Influenced by the precepts of our beloved Saviour, when we have been smitten on the one cheek, we have turned the other also; when we have been sued at the law, and our coat been taken, we have given them our cloak also; when they have compelled us to go with them a mile, we have gone with them twain; we have borne the above outrages without murmuring; but we cannot patiently bear them any longer; according to the laws of God and man, we have borne enough. Believing, with all honourable men,



that whenever that fatal hour shall arrive that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by a lawless mob with impunity, that moment a dagger is plunged into the heart of the constitution, and the union must tremble! Assuring ourselves that no republican will suffer the liberty of the press, the freedom of speech, and the liberty of conscience, to be silenced by a mob, without raising a helping hand to save his country from disgrace, we solicit assistance to obtain our rights, holding ourselves amenable to the laws of our country whenever we transgress them.

Knowing, as we do, that the threats of this mob, in most cases, have been put into execution, and knowing also that every officer, civil and military, with a very few exceptions, has pledged his life and honour to force us from the county, dead or alive; and believing that civil process cannot be served without the aid of the executive; and not wishing to have the blood of our defenceless women and children to stain the *land* which has once been stained by the blood of our fathers to purchase our liberty, we appeal to the Governor for aid, asking *him* by express Proclamation, or otherwise, to *raise* a sufficient number of troops, who, with us, may be empowered to defend our rights, that we may sue for damages in the loss of property, for abuse, for defamation, as to ourselves, and if advisable, try for treason against the Government; that the law of the land may not be defied, nor nullified, but peace restored to our country. And we will ever pray.

On the 5th of October, 1833, I started on a journey east, and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's tavern, in Ashtabula; and the day following, the Sabbath, we arrived at Springfield whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation. A large and attentive congregation assembled at brother Rudd's in the evening, to whom we bore our testimony.

October 8th. Elders Phelps and Hyde presented the petition of the Saints in Jackson county to the Governor of Missouri, who gave them for answer that the Attorney-General of the State was absent, and on his return he would inform them of his conclusions, by mail, addressed at Independence, whither they immediately returned.

We continued at Springfield until this time, when we removed to Brother Roundy's at Elk Creek; and continuing our

journey, on the evening of the 9th arrived at a tavern, and on the 10th at brother Job Lewis's, in Westfield, where we met the brethren according to previous appointment, and spake to them as the Spirit gave utterance, greatly to their gratification.

This day, October 10th, Elder Williams wrote as follows from Kirtland to the Saints in Missouri:—

Dear Brethren,—It is a long time since we have received any intelligence from you, save a letter received by brother Elliott from Elder John Whitmer, which informed us that he had wrote four letters since Elder Oliver Cowdery left, but we have not received any of them, nor from any other one in Zion, except one from Bishop Partridge, of August 13th, and have had no information concerning the riot, and the situation of the brethren in Zion, to be depended upon; and considering that the enemy have commenced intercepting our letters, I direct this to Mrs. Billings, thinking, by so doing, that you may get it.

The brethren here are all engaged in the work of the Lord, and are using every exertion in their power for the welfare of Zion, and for the promotion of the great cause of our Redeemer. Immediately after the arrival of Oliver, we sat in council to know what should be done. The decision of the Council was, that measures should be immediately taken to seek redress by the laws of your country, for your grievances; accordingly two messengers were dispatched for that purpose. (Let this suffice, for this may fall into the hands of the enemy.) We have received no revelation for a long time, and none concerning the present situation of Zion, which has been written; but it has been manifested to Joseph, and communicated to me by him, that the brethren in Zion should not sell any of their inheritances, nor move out of the county, save those who signed the agreement to go, and if it becomes necessary for those to move for their personal safety, let them be directed by wisdom, and seek for homes where the Lord shall open the way.

If Elder Phelps is obliged to move from that place, let him take his family and Elder Cowdery's wife, and come to Kirtland, but not to bring any thing with him, except his bedding and clothing; and let Elder Gilbert furnish him with the means to bear his expenses; but it would not be expedient for Elder Phelps to come, provided the prospect is favourable for a reconciliation, so that the Saints are not obliged to leave the county. We can do no more for you than we are doing; but we have this great consolation, that God will deliver Zion, and establish you



upon the land of your everlasting inheritance. Remember that this is only for the trial of your faith, and he that overcomes and endures to the end, will be rewarded a hundred fold in this world, and in the world to come eternal life; so, brethren, you have great reason to rejoice, for your redemption draweth nigh.

President Joseph and Sidney are absent on a mission, and we do not expect their return till some time in November. They have gone down the lake to Niagara, from thence they expect to go into Upper Canada, as far as Long Point, and preach in all the most noted places on their way.

We held a Council this morning, on the subject of building, &c. It was decided by the Council that we should discontinue the building of the Temple during the winter, for want of materials; and to prepare and get all things in readiness to recommence it early in the spring. It was also agreed, to set the hands immediately to erect a house for the printing-office, which is to be thirty feet by thirty-eight on the ground; the first story to be occupied for the School of the Prophets this winter, and the upper story for the printing press.

Oliver started for New York the first instant, for the printing establishment, with eight hundred dollars. There will be as many hands employed upon the house as can work, and every exertion made to get the printing into operation, and publish the *Star*, commencing from the last Number printed; and to be conducted by Oliver, (until an opportunity offers to transfer it again to Zion, to be conducted by W. W. Phelps and Co., as usual), and under the firm of F. G. Williams and Co., entitled the *Latter-day Saints' Messenger and Advocate*. The probability is, that the *Star* will be forwarded to subscribers by the first of December. Oliver has written to you for the names and residence of the subscribers for the *Star*, and if you have not sent them, we wish you to send them immediately, that there may be no delay in the papers going to subscribers as soon as they can be printed.

Bishop Whitney, also, started for New York at the same time, to replenish his store in Kirtland, with money enough to pay all the debts of both establishments, and expects to bring a larger supply of goods

than at any former time. Thus you see the goodness and mercy of God in providing for His Saints. Not one week before Bishop Whitney started, the way seemed hedged up, and ten or twelve hundred dollars was the most that he had, and knew not where to obtain the amount he wanted; but by a remarkable interposition of Divine Providence, he was furnished with all he wanted, for which, let us all raise our hearts in gratitude to God, and praise His holy name, that he is a present help in every time of need.

We have seen a letter, written to sister Whitney, in Nelson, that has a great deal to say about the gift of tongues, and the interpretation which was given by way of prophecy, namely, "that Zion would be delivered by judgments;" and that certain ones named, would go to such and such places among the Lamanites, and "great things would be done by them;" and also, that two Lamanites were at a meeting, and the following prophecy was delivered to them:—"that they were our friends, and that the Lord had sent them there; and the time would soon come, when they should embrace the Gospel;" and, also, "that if we will not fight for ourselves, the Indians will fight for us." Though all this may be true, yet, it is not needful that it should be spoken, for it is of no service to the Saints, and has a tendency to stir up the people to anger.

No prophecy spoken in tongues should be made public, for this reason:—Many who pretend to have the gift of interpretation are liable to be mistaken, and do not give the true interpretation of what is spoken; therefore, great care should be had as respects this thing; but, if any speak in tongues a word of exhortation, or doctrine, or the principles of the Gospel, &c., let it be interpreted for the edification of the Church.

When you receive this letter, I wish you to write immediately, and direct your letters to David Elliott, Chagrin, Cuyahoga county, Ohio, and put this mark, X, on the back of it, if you do not wish it broken open, and he will forward it to us; and you will please to name in your letter, where and to whom we shall direct, and thus we may evade interception, &c.

Yours in the bonds of love,

F. G. WILLIAMS.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, OCTOBER 9, 1852.

WAR AND PEACE.—In the social, civil, political, and religious drama, which the world is now enacting, there is one feature which must forcibly strike the observant mind as being in every respect a most remarkable exposition of the spirit of the age,



and one of the most decided, distinctive, and, to some, portentous "signs of the times," which are exhibited on the stage of action.

This extraordinary feature is the position occupied by the Church of Jesus Christ of Latter-day Saints in relation to the remainder of mankind. To all it is most wonderful and interesting; to many it appears dark, gloomy, and threatening, and such cannot look upon it with other than the most dismal and melancholy forebodings. But whatever any people may conjecture upon the matter, nothing is more certain, from the attitude which the Latter-day Saints present, than that the future will receive an impression from their course and conduct, which will effect a most material revolution in sublunary affairs ere another generation has passed away.

A short twenty-two years ago, six Latter-day Saints in America, of whom Mr. Joseph Smith, jun., was the presiding officer, constituted the entire Church of Christ on the earth. They testified that, though the Christian world had widely departed from the order of salvation unto eternal life as originally ordained of God, and consequently for seventeen centuries had not been blessed with communications from Him; yet, in His everlasting mercy, He had again restored the unchangeable Gospel plan as in the beginning, and with it the Holy Priesthood which holds the authority to administer in the ordinances of salvation, so that all who would repent of past ignorance and sin, and forsake the traditions and superstitions of their forefathers, and cleave unto the Lord with full purpose of heart, being baptized in the name of His Son Jesus Christ, should receive a remission of their sins, and enjoy the blessings, glories, intelligence, unity, power, and salvation, of which the ancient people of God have left such glowing accounts on record; and that these ordinances and Priesthood were restored to the earth to effect the gathering of Israel, the salvation of the Gentiles, and the preparation of the Church—the Bride of the Saviour for the great marriage supper which shall precede the Millennial reign of peace.

We need not follow the "strange, eventful history" of these people through their multitudinous labours, travels, tribulations, scourgings, and drivings; the tale has been told over and over again, and published before the world time after time, inasmuch that ignorance itself must have heard the tidings. Pass we over these past years, and take a glance at them in their present commanding situation, in the midst of the Rocky Mountains of North America, to which lone and wild retreat they have been banished by the fierce hand of mobocratic violence, backed by the winkings of corrupt, executive authorities. There they are, a peculiar people, a nation of Saints, a kingdom of Priests, having the Gospel of salvation to dispense unto mankind, and the true Priesthood to confer upon the worthy. They seek peace. They pursue it. They practice it. They have rent the ties of kith and kin and country to secure it. They live in peace with themselves and with all the world, excepting those "whose deeds take hold on hell." Wars, riots, violence, murder, seduction, and drunkenness, which so abundantly grace the proud cities of Christendom, are foreign matters in their little world. Strange contrast, this, with the wars and rumours of wars, the deadly strife, the brutal licentiousness, the furious feuds, the murderous outrage, and the political and religious rancour, which are such prominent characteristics of the civilized world.

However it may appear to mankind in general, it must surely be a source of unspeakable joy and consolation to the children of peace scattered throughout the wide world, to know that "the Lord hath founded Zion, and the poor of His people may trust in it" for peace and salvation, though wars and intestine commotions rend the nations into fragments, and scatter their inhabitants as the small dust of the balance to the winds of heaven.



Utah, or Deseret, is at peace with all nations, whilst there is scarcely another nation on the earth that is not embroiled in strife, internally or externally. And soon we may expect to see the prophecy literally fulfilled, which says, that Zion "shall be the only people that shall not be at war one with another." The words of God cannot fail of fulfilment, and He has declared that the Saints shall rise and prosper, and extend on the right hand and on the left, that His power shall be made manifest among them, and that His hand shall uphold them, until fear shall surprise the hypocritical and wicked nations, and they shall say one to another, "Let us not go up to battle against Zion, for the inhabitants thereof are terrible, wherefore we cannot stand." The righteous have nought to fear, they can afford to be bold as lions.

Let the Saints be glad and rejoice; let them shout aloud for joy; for the death-knell of tyranny and oppression is sounded; the night of suffering for the righteous draws to a close, and the dawning of a better and a brighter era is opening up before them; their tents shall be secure while pestilence stalks among the dwelling-places of the ungodly, and the cup of retribution is meted out to the reprobate and refuse of mankind; prosperity shall fill their cities with the good things of the earth; they shall delight themselves in the wisdom and intelligence of the heavens; peace shall abound within their gates, and plenty within their habitations; the everlasting hills shall be their bulwarks, and the munition of rocks their defence; and their arms shall be strengthened by the God of Abraham.

ARRIVAL.—Elder Thomas B. Broderick arrived in our midst, from Salt Lake Valley, on the 22nd of September, on a mission to this land.

#### ADVANTAGES OF DRUNKENNESS.

*(From an American Paper.)*

The great Lord Chancellor Bacon's opinion of drunkenness was, that "All the crimes on earth do not destroy so many of the human race, nor alienate so much property as drunkenness."

Some go so far as to say there are no advantages to be obtained from drunkenness, but let such read the following twenty-one attainments which are the invariable offspring of that delectable practice, and say, are they not advantages:—

1. If you wish to render yourself unfit for rational enjoyments and rational intercourse, become a drunkard; and that will fully accomplish the end.

2. If you wish to become a fool, be a drunkard; for that will soon destroy your understanding.

3. If you wish your prospects in life to become dark and cloudy, be a drunkard; and they will become dark and cloudy enough.

4. If you would destroy your bodily health, be a drunkard; for drunkenness is the mother of vice.

5. If you would ruin your soul, be a

drunkard; for the drunkard shall not enter the kingdom of heaven.

6. If you would be a suicide, be a drunkard, for thousands have brought themselves to a premature grave by drunkenness.

7. If you would expose your secrets, as well as your folly, be a drunkard; for they will run out as the brandy runs in.

8. If you are plagued with robust health and a strong bodily constitution, be a drunkard; and you will reduce both to debility and disease.

9. If you would get rid of your money and wealth without the trouble of knowing how, be a drunkard; and they will insensibly vanish from you.

10. If, when you are unable to labour, you would have no resource but that of a work-house, be a drunkard; and you will be unable to provide any other.

11. If you are anxious to expel all harmony and happiness from your domestic circle, be a drunkard; and discord with all her train of evils, will assuredly follow.

12. If you would always have yourself



under public suspicion, be a drunkard; for little as you may think it, almost all agree that those who rob themselves and families, would also rob another.

13. If you would be reduced to the necessity of shunning your creditors, be a drunkard; and you will have reason to skulk out of the public way, and betake yourself to by-paths, or remain within doors.

14. If you would be a dead weight on the community, "a cumberer of the ground," be a drunkard; for that will render you useless, helpless, burdensome, and expensive.

15. If you are fond of the amusement of court conscience, be a drunkard; and ten to one you shall be fully gratified.

16. If you would be a nuisance in society, be a drunkard; for the breath of the drunkard is like a pestilential vapor, his appearance slovenly, idiotic, and ridiculous, and his example, in word or action, hateful and pernicious.

17. If you would be odious to your family and friends, be a drunkard; and you will certainly become so.

18. If you would be a pest to society, be a drunkard; and you will be avoided by every good and virtuous person as if tainted with some deadly infection.

19. If you dread remonstrance, and if you feel a horror of being reclaimed, be a drunkard; and that will render you impervious to every salutary admonition.

20. If you would smash windows and lamps, break the peace of society and your homes also, tumble under carts, off horses, off buildings, out of railroad cars, be locked up in the watch house, dungeons, &c., be a drunkard; and it is strange if you do not succeed.

21. Finally, if you are determined to be utterly destroyed in estate, body, and soul, be a drunkard; and you will find that it is impossible to adopt a more effectual means to accomplish your end.

## TRANQUILLITY OF UTAH.

(From the *Deseret News*.)

It is a source of the greatest gratification to us, and thanksgiving and praise to our heavenly Father, that we can truly announce to the Saints, that peace continues to reign triumphant in all the valleys of the mountains, in all our settlements, throughout all our territory; and what adds to our joy, is, that when we look abroad upon the face of the earth, we find no other place of peace like this; not that we rejoice in war anywhere, but that while peace exists, we are permitted to be its recipients.

In every quarter of our globe, civil discord, strife, contention, and war are spreading their woful terrors in the hearts of the people. Nation is lifting the sword against nation, and the mightiest nations are arming, and fortifying, and preparing for the day of slaughter to their neighbours, or to prevent being slaughtered in their turn; and earth seems as though it were preparing to become a speedy slaughter-house, where the king and beggar may wallow in their blood together.

There appears to be a general fearful looking for of judgment and fiery wrath, (not from the God of heaven, for the na-

tions have forgotten there is such a Being) but from each other; from throne against throne, from kingdom against kingdom, from friend against friend, and neighbour against neighbour. Religious superstition, ignorance, bigotry, and intolerance, lie deep in the foundation of these troubles; for when men banish God from their hearts, from their remembrance, truth, justice, and equity follow, and men are left to all the false and corrupt influences of every evil spirit that walks the earth, and passions the most fiendish assume entire dominion.

False religion is worse than no religion; it often lulls men to sleep in the cradle of deception, and lands them in hell before they wake. We know of no political constitution on the earth, *the Constitution of the United States excepted*, that guarantees and secures religious freedom to all—the right to worship God according to the dictates of their own consciences. All governments have their creeds, forms, ceremonies, superstitions, traditions, and notions, interwoven with their organizations, to bind men's consciences; and if they grant any liberty beyond, it is through oaths, and licenses, and forms, and ceremo-



nies, instituted for that purpose; and in these licenses England is the most liberal, and even through that medium has received great blessings.

The nations having forgotten the God of Abraham, the Creator of the earth, He is leaving them to work out their own salvation or damnation, just as they please; hence, look where we will, we find strife and contention in the midst of national affairs generally; with emperors, kings, and presidents; and between them and their cabinets, and councils; in the midst of their assemblies, their parliaments, their senates; and among the representatives of the people; and if God is not mobbed out of doors, He is left out, and the right of Christian prayers voted after Him; until the blindness of men has become such that they extinguish gas lights at midnight, and light candles at midday to see if the sun shines; and so hungry are they for new inventions, that they can "bite their own thumbs at each other" for vanity, as they would plum pudding or beef steak for dinner.

While such things are going forward in the high circles of the nations, the lower places are rife with robbery, plunder, murder, deceit, and falsehood, till man knows not when to believe his fellow, or when or where his life is safe from the assassin's hand for a moment; while He who sitteth in the heavens, laughing at their calamities, and mocking their fears, lets loose the prince of the power of the air upon them, who by whirlwinds, and hurricanes, and tornadoes, and waterspouts, is sweeping the earth of its thousands and tens of thousands, and causing the ocean brine to engulf the ships of London, Liverpool, and New York, and other modern Syrian and Sidonian ports, with all their souls and merchandise.

Time will not permit us to glance at the accidents, misery, corruption, plagues, sickness, death, and dire calamities, that are reported by every mail as flooding the earth at every point; and if we could, it would be only a vexation to you to read the report; and what will be more pleasing to you, will be to reflect, that while animosity and strife, fighting and death are overspreading all people, you are here in the rich vallies of Ephraim, surrounded

by the arms of the Almighty, led and guided by His good Spirit, so far as you keep yourselves pure, and are willing to follow that counsel which is from above; and that you will continue to be protected and preserved from evil elements, and men more evil, until you are prepared to enter into greater glory.

There is great occasion for rejoicing among the Saints, for certain mean fellows of the basest sort, whose lives had been saved by your charity and kindness, have gone on their ways, north and west, and invented the report that you have risen up in open rebellion and armed the territory against the general government; which report has been publishing in papers as destitute of truth as the reporters, and it has gone the world over, and is believed by those who are possessed of the same spirit of falsehood. Now for us to contradict such a report for the benefit of those abroad who believe it, would be like casting pearls before swine; for he who is possessed of a lying spirit will not believe the truth when it is declared unto him; and none others will ever believe such a report concerning Utah; and for us to tell you the report is false, would be useless, for you already know it; therefore, we say to you, in the words of Jesus, blessed are ye when men shall revile, and persecute, and say all manner of evil against you, falsely, for my sake; rejoice and be exceeding glad, for great shall be your reward in heaven.

Since judicial ermine doffed its desecrated wand to the ladies of Utah, Satan like, rebuking sin; blackened the sacred pages of its country's history with the records of a mock court; shook its shaggy mane in disappointed wrath; and rushed with rapid strides a Sabbath day's journey over the Rocky Mountains to its orient den, the clangour of arms, and the din of discord have been unheard, unknown in Utah's peaceful vale; then, and then alone, has the peace of Utah ever been disturbed. And when you have sent up your holy and faithful petitions to the throne of light that you never again may be visited with such dire calamity, let the past pass, to be remembered no more till the judgment-day.

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It is said that not less than eight tons of wire are manufactured into "hooks and eyes" in Birmingham in the course of a week.



## ONWARD COURSE OF TRUTH ON THE CONTINENT.

LETTER FROM ELDER T. B. H. STENHOUSE.

Cité derrière, No. 1, Lausanne, Canton de Vaud, Sept. 16th, 1852.

Dear President Richards,—With the inclosed from Elder Woodward, I send you a few lines to-day.

I have found the Saints all well, and rejoicing in the holy influences of the Spirit of the Lord. I am much pleased with the labours of my brethren, and very grateful to the Lord for the increase of faith in the Church, and the more than ordinary interest manifested by those who read our publications. Last night, I passed two hours very agreeably with Monsieur ——. I don't think I ever met a man out of the Kingdom of God who so well deserved to be called a gentleman. He was courteous and sincere. His objections were such as men without the Spirit of God would think profound. His Bible contained a quantity of pieces of paper, each being a direction to some important objection against the doctrine of New Revelation: however, after answering the first three or four, he shut the Bible, saying, "I see your manner of explaining the Scriptures destroys completely all my objections." Oh may he, and all such men, humble themselves before the Lord to seek after His Spirit, without which, no man can say "that the doctrine is of God."

Nature has freaks, so it is said, so have earthly Governments: to one, not uncommon in Italy, I am indebted for a visit from Elder Woodward. His presence, testimony, and teaching, have done the Saints much good. He requests that any letter for him, from the brethren who are on their way to Italy, may be addressed here.

In a few days we will leave for the Ger-

man Cantons, hoping, with the blessing of the Lord, to introduce the Gospel in the interior of the country. As we have not the liberty of preaching publicly, we have made good arrangements for distributing the printed word, and house-preaching. The night before I left this place to visit England, I baptized my landlord, who has, during my absence, been very zealous in spreading the principles among his friends and acquaintances. Last Sunday, we ordained him to the office of Elder, that he might be more useful to his nation. Through some of his intimate friends, he has sent the Book of Mormon and our other publications into Poland. Some time ago, I had a similar opportunity of sending the Book of Mormon into St. Petersburg, the Capital of Russia. The Elder of whom I write, promises to be very useful on this Mission, as he has a good knowledge of three languages, and a smattering of the English.

Brother Samuel, it does my soul good to see light bursting forth in the midst of the "gross darkness" and superstition of the inhabitants of the Continent of Europe. After so many weeks and months of struggle to break in upon "the kingdoms of the world," it is with no small degree of joy that I listen to my brethren bearing testimony of the mercy and goodness of the Lord to them since their obedience to His commandments.

My family is well. Sister Stenhouse joins with me in kind love to yourself and Dr. Levi Richards.

Affectionately, your brother and servant,

T. B. H. STENHOUSE.

## VISION OF THE FUTURE.

LETTER FROM ELDER JABEZ WOODWARD.

Lausanne, September 16th, 1852.

Dear President Richards,—Nearly two years have passed away since I left parents, wife, and children, to join the Italian Mission. During that long period, I have experienced many changes in these foreign lands.

One day, I sat down in a solitary place,

and melancholy thoughts began to occupy my mind. Then a strange sensation swept over my spirit. Did I fall asleep and dream, or did the visions of futurity beam around? The world seemed spread out before me, and revolution after revolution passed over the nations.



I saw Jerusalem inhabited by happy multitudes. The children were playing in the streets, and old men leaning upon their staves. The curse brooded no longer over Judah's ancient land, for the midnight shades of sin and sorrow were replaced by the brightness of the Millennial morn. Jesus had visited the earth again, and all nature smiled as if conscious of her Creator's presence. Myriads of noble beings came from tower and temple, and stood near the Holy City. Then the Saviour came forth, and every eye rested upon his glorious countenance, while every knee bowed in reverence. He raised his right hand, and pointing to Calvary, thus addressed the mighty host which worshipped at his feet:—"Two thousand

years ago I died upon *that mount* for the sins of the world, but now my Father hath given me the crown of universal empire. Thus shall it be known through all His vast creations that sacrifice and obedience bring forth honour and immortality."

Then I started as from a trance, and lo! instead of the palm trees and flowers of the "Pleasant Land," I was surrounded by the rocks and snows of the Alpine wilds. But all was not fled, for those words, "sacrifice and obedience bring forth honour and immortality," left a soothing balm upon my spirit which will never be forgotten.

Yours in the New and Everlasting Covenant,

JABEZ WOODWARD.

### THE UTAH SETTLEMENTS.

LETTER FROM ELDER GEORGE A. SMITH.

Brother Richards,—The southern settlements are flourishing. The Council House at Parowan is finished. It is 38 feet by 46, in the form of a Greek cross, and two stories high. The settlement on Coal Creek is in a flourishing condition. It is entirely composed of people from Britain. They have been making large farms. An iron company has been formed, but they are evidently unacquainted with the working of magnetic ore. More coal has been discovered. Beaver Valley, No. 2, has been explored; it is 60 miles long, 15 wide; has the richest soil known in the mountains; is watered by Beaver river, 5 feet deep, 25 feet wide, with a rapid current, and can easily be made to

Great Salt Lake City, May 30th, 1852.

irrigate the whole valley, a great portion of which will not need irrigation. There is cedar and cotton wood, sufficient for fuel, on the mountains. Lumber must come from the upper kanyons. This Valley is about 200 miles from Salt Lake City, S.S.W. Sevier Lake is as salt as brine. Fillmore is improving rapidly. I have been instructed to locate myself, for the present, in Provo city, Utah county, and shall go there this week.

My best wishes and blessing to all the Travelling Elders, and a great share to yourself.

I remain as ever, your brother,

GEORGE A. SMITH.

### VARIETIES.

THE standing army of the United States amounts to 10,129 men, the militia to 2,180,486.—*Family Herald*.

AMERICAN FISHERIES DISPUTE.—The President of the United States is reported to have said, when talking of the fisheries dispute, "Oh! the time is gone by for Great Britain and America ever to think of settling their disputes by war."

THE East India Company have arranged for the connection of the greater part of India by electric telegraph, and have given orders which will require for their execution no less than 3,500 tons of galvanized iron wire.

A MR D. S. BROWN proposes to construct a vessel that shall go to America in forty-eight hours, and make the voyage to India and back in a fortnight. The construction will be on an entirely new principle, the bottom of the vessel consisting of two flat inclined planes.



THE KOH-I-NOOR.—The re-cutting of this gem, which is unique in its kind, was finished on Tuesday, (Sept. 7th) ; and the expectations of Mr. Fedder, the Jewish artist, who undertook this responsible task, have been fully realised ; and the misgivings of the scientific gentlemen, who questioned the final success, refuted. It is unsurpassed by any other diamond above ground in shape, lustre, and beauty. Her Majesty the Queen, inspected the two smaller diamonds before her departure for Balmoral, and graciously expressed the high satisfaction she felt at the brilliancy and beauty given them by the new process. We anticipate that her satisfaction will be heightened on beholding the “mountain of light,” which is to shed its lustre on the illustrious lady, who shines gloriously in rank and virtue. We are given to understand, that it will be set either in the crown, or form an ornament to adorn the Queen. This gem having left the hands of the artizans employed for the purpose, they have each received from the hands of their employer, Mr. Garrard, the Queen’s Jeweller, a piece of silver plate, with a model of the Koh-i-noor in the centre, and bearing the following inscription :—“Presented by Mr. Garrard to Mr. Fedder (Mr. Voorzanger) in commemoration of the cutting of the Koh-i-noor. Commenced the 16th July, and finished the 7th September, 1852.”—*Jewish Chronicle*.

A TALE OF A PROSELYTE ; OR, DIAMOND CUT DIAMOND.—A case, at which of course the profane smile, has just occurred in this neighbourhood, showing how good intentions and religious zeal may at times be imposed on by the worldly-minded. A gentleman who takes more than ordinary interest in the spiritual welfare of the Jewish race, fell in with one of the wanderers from Canaan, and, attracted by his sharp eye and black hair, began to angle for a convert, texts being thrown at him as tenderly as a fisherman flings his artificial fly before a rising trout. The son of Israel began to nibble, till at interview after interview he appeared to be fairly caught ; he listened with an attentive ear and solemn face, and at last the good man proposed that he should be formally received into the Christian church, preparatory to his producing him at the next anniversary meeting as a live Jew converted by his eloquence. This was agreed to ; but first he had some worldly gear that encumbered him—a little lot of jewellery, worth £60—that he must convert into cash, to seek a fresh mode of life after embracing his new faith ; and out of pure benevolence, and as some return for the interest taken in his welfare, he offered it to his patron at £40. At first there was some hesitation as to taking advantage of the warm feelings of the convert—his gratitude appeared to have overcome the proverbial discretion of his race ; but at length the work was completed, the £40 was paid, and the stumbling-block removed. The *denouement* may be easily divined. The jewellery looks delicious by candle-light, but its worth, at the utmost, is about £10 ; and the Jew has fled, unbaptized, either to Duke’s-place or the gold diggings.—*Chelmsford Chronicle*.

## LOOK UP.

(Selected.)

“Look up!” cried the seaman, with nerves like steel,  
As skyward his glance he cast,  
And beheld his own son grow giddy, and reel  
On the point of the tapering mast ;  
“Look up!” and the bold boy lifted his face,  
And banished his brief alarms,—  
Slid down at once from his perilous place,  
And leaped in his father’s arms.

“Look up!” we cry to the sorely-oppressed,  
Who seem from all comfort shut ;  
They had better look up to the mountain crest,  
Than down to the precipice foot ;—  
The one offers heights they may hope to gain,—  
Pure ether, and freedom, and room ;  
The other bewilders the aching brain  
With roughness, and danger, and gloom.



"Look up!" meek souls by affliction bent,  
Nor dally with dull despair;  
Look up, and in faith, to the firmament,  
For heaven and mercy are there.  
The frail flower droops in the stormy shower,  
And the shadows of needful night,  
But it looks to the sun in the after-hour,  
And takes full measure of light.

"Look up!" sad man, by adversities brought  
From high unto low estate;  
Play not with the bane of corrosive thought,  
Nor murmur at chance and fate;  
Renew thy hopes, look the world in the face,  
For it helps not those who repine,—  
Press on, and its voice will amend thy pace,—  
Succeed, and its homage is thine.

"Look up!" great crowd, who are foremost set  
In the changeful "Battle of Life,"  
Some days of calm may reward ye yet  
For years of allotted strife.  
Look up, and beyond, there's a guerdon there  
For the humble and pure of heart;  
Fruition of joys, unalloyed by care,  
Of peace that can never depart.

"Look up!" large spirit, by heaven inspired,  
Thou rare and expansive soul!  
Look up with endeavour and zeal untired,  
And strive for the loftiest goal.  
Look up, and encourage the kindred throng,  
Who toil up the slopes behind,  
To follow, and hail with triumphant song  
The holier regions of mind.

JOHN CRITCHLEY PRINCE.

## LIST OF MONIES RECEIVED FROM THE 16TH TO THE 23RD SEPTEMBER, 1852.

John Memmott .....	£10 0 0	Brought forward .....	£47 2 6
William Eddington.....	10 0 0	Richard Morris .....	28 0 0
David Roberts .....	0 2 6	John Kelly.....	2 0 0
David James.....	4 0 0	H. E. Bowring.....	3 0 0
Philip Sykes .....	1 0 0	William Parry .....	0 15 0
James Linforth .....	10 0 0	George Simpson .....	2 0 0
Charles Harman .....	2 0 0	John Copley .....	3 10 0
Thomas Hanson .....	10 0 0		
Carried forward.....	£47 2 6		£86 7 6

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THE WAYS OF GOD AND THE WAYS OF MEN.  
The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

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## THE WAYS OF GOD, AND THE WAYS OF MEN.

(*From the Deseret News.*)

One of the greatest desires of the Saints is, to live to do good, to help build up the kingdom of God. To those who live in obedience to all the requirements of heaven, death has no terrors; but as the quiet, peaceful sleep of the infant imparts renewed life and vigour, so does death open anew, life to the Saint, as his spirit enters the Paradise of increased happiness and glory among the spirits of the sanctified ones, where they are waiting for their bodies to arise and re-unite, that their souls may be immortalized in newness of life, and enter into the immediate presence of their Eternal Father.

Far different with the unbeliever; he desires to live that he may enjoy life, and escape the fearful looking-for of judgment, or a world unknown, for better or worse he knows not, but fears the worst; and therefore wishes to tarry as long as possible where he is. He fears to meet his last great enemy, death, lest the grim monster should introduce him to some region of despair, where he will find all his faint hopes of an immortal glory for ever blasted, and where the voice of mercy will no more sound its peaceful notes in his doubting ear.

He knows not the purpose for which he came into the world; he knows not the God who sent him here; he knows not the fate that awaits him at his departure; he has seen his fellows come and go, till he is assured that his turn must follow, like all others; and he is all his life long subject to bondage through fear

of that uncertain hereafter, concerning which no traveller returns to give him information; he lies down in misery, and awakes in torment, wishing that he knew what he is ignorant of, and forgetting that those who will not listen to the voice of God's Prophets, would not believe though one should return to them from the dead. Gold is his god; he worships it at morning and evening, at midday and midnight; and could he have his wish thus far, would seat his last remains, the skeleton of his wasted body, on his golden coffers, to protect the object of his worship from desecration when his spirit shall have taken its departure to the dark, unknown regions of futurity.

Not so with the Saints, who esteem the present only as a preparation for the future; who know and feel that earth is the Lord's and the fulness thereof, the world and they that dwell therein; that what they possess is a stewardship for the passing moment; that having nothing of their own, they can take nothing with them when they depart hence; and if they could take all their gold, and silver, and substance, in their coffins with them, it would do them no good; for all those things that perish with the using are of no value only as they are used for some valuable and useful purpose; and as there is no work, device, or knowledge in the grave, they have no desire to take with them that which they cannot use, and the want of which would deprive others, who remain, of the privilege of doing good, and thus far



destroy the end of the creation of those *good things, good* only for the *good* which may be done with them.

Loving others as they love themselves, and doing to their neighbours as they would be done unto, they want no means of doing good to be in their hands unimproved, but desire to put everything which God has put in their hands, to be applied in the most active and useful way to promote the best interest of the Redeemer's kingdom, and the greatest amount of happiness that mortals are capable of experiencing here, to prepare them for a more exalted degree of felicity hereafter.

Bad as the world is, and all things connected therewith, it is the privilege of the Saints to live as perfect in their sphere and calling, and according to their knowledge, here in this state of probation, as it will be in the world which is to come; if it were not so, why do they pray their heavenly Father that His will may be done on the earth as it is done in the heavens? And who will do the will of God on the earth as it is done in the heavens, if the Saints will not, do not, do it? Surely no one; for it is those, and those alone, that do the will of God, who are Saints.

In vain ye call me Lord, Lord, and do not the things which I say, says the Saviour. If ye love me, ye will keep my commandments: love is the fulfilling of the law. Men do that which they love to do; those who hate God, hate His law, and of course will not keep or abide it; and those who cannot abide the law of God on the earth, will not do His will on the earth; and consequently will not be prepared to abide the celestial law which governs God and all beings who dwell in His presence in the heavens.

As there is no space where there is no kingdom, there is no kingdom where there is no space. Where there is no law, there is no kingdom; and where there is no kingdom, there is no law; for all kingdoms are composed of intelligent existence or beings, and all beings are subjects of law more or less perfect in themselves, according to the intelligence and purity of the beings to whom the law is given, so far as God's laws are concerned. Where there is no law, there can be no transgression; and where intelligent beings cannot transgress or do wrong, there is no test of their good or evil properties, passions, propensities, or acts; no test by which they can be judged, praised or

blamed, punished or rewarded, for what they do.

A kingdom implies a king or lawgiver, laws, and subjects to be governed by those laws; and neither of the three can be without the others, and a perfect kingdom exist; even the kingdom of Satan has the three; the devil is his own king and lawgiver, so far as his power extends, and has his laws and subjects. A telestial being is not capable of keeping a terrestrial law, for want of knowledge; a terrestrial being is not capable of keeping a celestial law for want of knowledge; and he is not capable of receiving that knowledge for want of capacity; his soul is not sufficiently expanded, the terrestrial law fills him full, and he cannot retain more. When any measure is full, to add more is to waste; it will run over and be lost.

As with measures, so with intelligences; when a man is filled with the intelligence, the law pertaining to the kingdom which he inhabits, he can receive no more, he can retain no more; and if a law of higher order were given to him, he would have no room for it, no capacity to improve by it.

Before man sinned, he was perfect in the sphere in which he was placed; and his Creator and Lawgiver gave him but one law, one command or prohibition, and that as a test of his obedience; all things connected with the kingdom in which he lived, and on the earth committed to his charge, were at his disposal, and he was permitted to give free scope to all his desires, and do as he pleased, in his sphere, just as his God did in His, if he would only keep one simple, plain, and easy-to-be-understood law; but the moment he sinned he was under the curse of that broken law, and many privileges and blessings which he had before enjoyed were taken from him; his hitherto almost unlimited freedom and liberty were taken from him, by his lawgiver's giving him other laws more restricting in their nature, or more extensive in their operation, depriving him of blessings before enjoyed, as a punishment for the one he had broken.

This course God has pursued with his people in all dispensations. The law was changed to Adam to suit his acts and circumstances. The law to Israel, in the days of Moses, was changed to suit their acts and circumstances. God changes not; He does right all the time, and most peculiarly in this one thing He does not



vary, wherein He shows His disposition to do good unto, and to bless, His children, in that He always adapts His laws to their capacities and necessities. When Israel would not keep the law of the higher Priesthood, God took it from their midst, in mercy to them, lest they should utterly destroy themselves by sinning against it; and left the lesser Priesthood with them, and the law of carnal commandments, as a school-master, to preserve them a distinct nation, until they should repent, and be ready to receive, and then He was ready to restore, the higher Priesthood, which He did in the person of Christ.

Again, to save man from sinning so that he would be obliged to be destroyed from the earth before the earth had filled up the measure of its creation, He wisely received the Holy Priesthood up into heaven, and with it the opening door to a celestial law and celestial glory; and left man to wander on the earth for centuries in such darkness and ignorance, that he could not commit the unpardonable sin, and utterly and for ever destroy himself from the presence of his Maker; leaving yet a door of hope, through future preaching of the Gospel, to those ignorant beings in the prisons of their spirits; as Jesus did to similar spirits while his body was resting in the sepulchre.

The Eternal Father, having beheld the wickedness of man for many generations; that he had transgressed the laws, changed the ordinances, and broken the everlasting covenant—the only covenant by which he could hope for forgiveness here or hereafter; that the earth was hastening to its consummation, and fast filling up the measure of its creation; that the Sabbath of days, since the end of its creation, numbering with the seventh day, or Sabbath of days during its creation or formation, according to the measurement of time at the planet Kolob, the residence of the Creator; and knowing that without His interposition those living on the earth, those who would live on the earth, those who had lived on the earth, without the Gospel, and the earth itself, could not be prepared for celestial glory, sent forth His holy angels, and committed the greater and the lesser Priesthoods unto His servant Joseph Smith, who, by the virtue and power of that Priesthood, established the Church and kingdom of God on the earth; committed that same Priesthood

to many others; opened up the way of life and salvation to the presence of the Father, to the earth and all beings thereon who would receive the glad tidings; sealed his testimony with his blood; and fell asleep with all the martyred Prophets which had gone before him to celestial Paradise.

And what was the first great and all-important law given to the Saints through Joseph, for the establishing of the Church and kingdom of God on the earth in this dispensation? Would you say faith, repentance, baptism in water for the remission of sins, and the laying on of hands for the reception of the Holy Ghost? All this was required of sinners, that they might become Saints; always was, and always will be, required of the inhabitants of the earth that they may be Saints, and without all these things no one can be a Saint.

As every kingdom requires a space, and without a space there can be no kingdom, it was necessary there should be a space for the kingdom of God on earth. And God, foreseeing this, raised up wise men, long before the opening of this last dispensation, and revealed to them a Constitution and form of political government on this land, under which all men could worship God according to their own consciences, and no one should be molested in his worship according to the laws of the land. And knowing also that this government, the best of all governments, in common with all other governments, had assumed to itself the right to control the land which He had formed for the benefit of the creatures of His creation, commanded His Saints to gather up their money, and all their money, without regard to the amount, and send their wise men with it to purchase land, so that there might be a space on the earth where His Church and kingdom might be established, and no one could have it to say, that space, that land is mine, and the Saints have robbed me.

Did the Saints abide this great command? Some did, and some did not. There were some who sent all they could to purchase land for the establishment of Zion, and there were many who sent little or none, pretending they had none; that what they had was a wife's or children's dowry, and they must not dispose of it; and many excuses were invented by the Saints to keep their money, and compa-



ratively but little land was purchased; and what was the result? They were few in numbers, and their enemies came upon them, and overcame them, and scattered them, just as the Prophet Joseph told them they would, if they did not keep the commandment.

From that day almost to the present, the Saints have been driven from city to city, and from place to place; their lives have been wasted from the earth, till few who then were, are left to bear witness of their scourgings; and enough of their property has been wasted to have purchased a resting-place a thousand times; but no thanks to the wicked who have done this scourging, for God will require it at their hands in His own time; and although He uses the wicked as a rod to chastise His people when they transgress, and will not abide His law, they, the wicked, do it voluntarily, in the exercise of their agency; and they must be responsible for their acts, and sooner or later suffer the penalty due their crimes.

But to the Saints, in the opening of this last dispensation, as at the introduction of man on the earth, God gave the most perfect law He could give for the rapid furtherance of His kingdom, for the good of His people, and endeavoured to instil into their minds, that, as they had enlisted in the greatest and most glorious cause that could be instituted, they ought to consider all they possessed as a loan from their Creator and King, who owned all things; and they ought to use it all freely for the advancement of His kingdom, without querying or gainsaying; not counting themselves, or anything they possessed as their own, but that they had been bought with a price, which blood or treasure could never pay; and themselves and all their possessions were ever ready at the call of their master, to be used even when he would.

To whom was this law of consecration given? To the Saints, before they had proved themselves disobedient, and for the simple reason that they might receive the greatest blessings possible, through the rapid building up of the kingdom of God. Did they keep the law? No! they refused and were scattered. And what was the result? The law of tithing was given. To whom? To the Saints, after they had proved by their acts that they would not keep the law of consecration. Did the law of tithing abrogate or de-

stroy the law of consecration? By no means; it is just as good now as it was before the law of tithing was given.

When the more perfect law of consecration was rejected, the Lord gave the law of tithing. Why? Because God works by means. He formed the world out of the abundance of material that had existed from eternity, and in eternity, and used means to mould and fashion those materials in the form He desired, and uses means for the accomplishment of all His works. And in this thing He gives an example to His people, and requires them to use means in building up His kingdom, and without means He will not have it built. And as all means in creation were His own, He required all He had committed to His Saints, as His stewards, to be brought into use. And when He had proved that they would not do it, He gave them the least law He could give them, consistent with His purposes, and that was one tenth. And all who are not willing to do that much out of their stewardship, for the advancement of the cause they profess to love above all others, are not worthy to be called Saints, or disciples of Jesus.

And what has been the result? From the day the law of tithing was given, the Saints have been querying whether they understand it; whether they understand just how to divide a beef, as they have but one, and it is not clear in their minds how to arrange all the different parts, so as to select one-tenth of the value of the whole; or how many bushels of wheat they must tithe out of a thousand, when they have paid labour-tithing for every day in the year? Or whether labour-tithing is due at all, while engaged in gardening, or farming? Or if they have but eight pigs, whether they shall tithe them at all, seeing they cannot divide equally without killing one?

Truly may it be said of all Saints who have admitted such queries, and a thousand more of a similar nature, or any queries at all, into their minds about the law of tithing, that they have not understood the subject. They have been looking at the shadow, and neglecting the substance, having forgotten, or knowing not what manner of persons they ought to be, or what the law of the Priesthood requires.

What, children of the kingdom and Saints of the Most High God, who are looking for and anticipating thrones, and



dominions, and principalities, and powers, and exaltations in the eternal worlds, and joint heirship with their beloved Saviour to all the glories of his Father's kingdom, stooping to admit the temptations of Satan into their souls for one moment, so as to query how they shall divide one-tenth of their possessions and income with Him who has lent them all they have, (for they own nothing,) and that, too, in the very generation when their God and King had given them a great and glorious law; and they have failed to comply, and lost its benefits and blessings; and on account of the slothfulness, and covetousness, and ignorance, and idolatry that still entwine around them, a new law has been forced, as it were, from the courts of glory, the least law that could be given, and the same that was given to ancient Israel in their slothfulness and backwardness in duty; and that, too, that they might attain to salvation with the least faith and works possible! And yet stop to query?

How are you going to get salvation without the ordinances which produce it? And how will you get those ordinances without a place in which to administer? And what is a Temple of the Lord for, but for the Saints to receive of those ordinances which will secure their own salvation and exaltation, with their friends, living and dead? And will mortal immortals, beings destined to the glory you are hoping for and believing in, stoop to inquire about the division of a tenth of your possessions, the mere fruits of a broken but far more full and perfect law, which you ought to have kept, and had you kept which, no soul in Zion would ever have had occasion to say, I am poor, or lack for the comforts of life; for when God's people do His will, He pours them out blessings till they have not room to receive, and their enemies have no power over them.

Ask those few, who have been devoting all their time and talents and substance to the building up of the kingdom, if they regret their course. Ask many more, who have been handing over to the Lord's store-house without weight or measure for the last six months, if they would exchange the joy they feel at having laid aside their tithing queries, and risen in their feelings towards the fuller enjoyment of the higher law of consecration, by their acts, if they would exchange those good feelings for all the gold of California.

When the Saints have paid their tithe, or one-tenth of all to the last farthing, how much have they paid? Just one tenth of what the law of God requires of them, only as they have made void that law through their transgressions; and if the Saints should turn to the Lord with their whole heart and substance, and consecrate themselves and all the Lord has lent them to His service, even to the free-offering of their lives, if need be, without the Lord's inviting them to it, they would never hear the law of tithing mouthed to them again; they would soon feel that it was a law for a rebellious people, and not for them; that they lived above it, and had no use for it; and the joy of one year living in such obedience, would over-balance all the joys of their former lives, and the angels of heaven would be their companions by night and by day, and they could converse with them as with each other.

But what does the Lord want of so much tithing and consecration? To build Temples? No! he don't want any of your money. He is not coming down here to work and build houses; He has been here and done His work, and He wants you to use your own means and do your own building. Does He want a Temple wherein He can receive His endowment? No! He received His endowment a long time ago, and has entered into His rest, and He wants you to build a house unto His name, a holy place, where He can meet you, and see that you receive your endowments as He has His, that where He has gone you may go also, and dwell with Him for ever.

Of late, particularly, many of the brethren have done nobly, and God has poured out His Spirit more abundantly, and the Saints have rejoiced more than ever; and we write not to find fault with any, but to spread before you the simple truth, praying that your minds may be opened to its reception, that your souls may expand, and your faith increase, so that you may have power to do more and more, and help to roll on the kingdom of God faster and faster, that Zion may be built up, the Temple of the Lord be reared, salvation flow forth to the honest in heart of all nations, and the earth be purified and made ready, while the Saints shall stand in holy places, and watch the coming of the Son of Man in power and great glory.



## THE JEWS AND PALESTINE.

(Extracts from the "*Harbinger of good Tidings*," an Address to the Jewish Nation, on the propriety of organizing an association to promote the regaining of their fatherland. By RABBI JUDAH ELKALI.—London: S. Solomon.)

A VOICE RESOUNDS, CONGRATULATING!  
AND GREETING!

The Prophet Hosea says, in the second chapter, "And the children of Judah, and the children of Israel, shall be gathered together, and appoint themselves a head, and they shall come up out of the land, for great shall be the day of Izreel." This "Day of Izreel," our sages declare to be, that period when the house of Israel shall associate together, and unanimously appoint themselves a head, or chief; this chief shall govern our nation previous to the appearance of our expected Messiah.

This opinion is confirmed by Kimchi, and the great Abarbanel.

According to Medrash Pesikta, the gathering of the nation will take place under the auspice of this head, or chief; and the Rabbi Abkat Rochel, in his first book, second part, states that this chief shall build the Temple. The Rab. של"ה in his Maamar Beth David, twenty-fourth page, first column, says that the advent of the Messiah will follow the building of the Temple.

It is stated in the Talmud Jerusalmi, Maasher Sheni, fifth chapter, second canon, that Rabbi Aha inferred, (from the discussion therein related,) that the Temple would be built previous to the reign of the Messiah. It is to be remarked, that in the arrangement of our Daily Prayers, the supplication for the building of the Temple comes first in order, then follows the prayer for the flourish of the offspring of David, *vide* Talmud, Treatise Meguila, second book, order Berachot. In the same manner it is to be observed in Psalm cxxxii, 14, which says, "This is my rest for ever, here will I dwell, for I have desired it." And further on, the seventeenth verse continues, "Here will I make the Stem of David to bud."

Isaiah, in the sixty-first chapter, says, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." This figurative mode of expression implies, that

like the earth requires seeds to procreate therefrom, so must righteousness and praise be planted. The plant shall be the association, hinted by Hosea, in the second chapter, to come up out of the land; for great shall be the day of Izreel. The produce that will spring forth from it, is the bud, mentioned by Jeremiah, in the twenty-third chapter, "I will raise unto David a righteous Bud." This is the exposition of Rashi.

Ketuboth, page 111, first column, on Solomon's Song, second chapter, "I charge you, O ye daughters of Jerusalem, by the elks, or by the hinds of the field, if ye stir up, or awake, the love till he please." Our sages all agree, that by this love our restoration is implied, and they explain the motive that this verse is thrice repeated in the Book of Song; first, to charge the Jewish Nation not to return to the Holy Land in a body, or by force of arms. Secondly, to caution them against attempting the restoration by revolting against the government that kindly protected them. It must be done by petitioning for aid, to the sovereigns of the earth, who, in justice, will pave the way, and facilitate the mode of our return, as stated by Isaiah, eleventh chapter, "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah." And thirdly, a charge to the nations of the world, not to use the Jews too harshly, but to grant them emancipation from exile, as foretold by Isaiah, in the fourth chapter, "And the peoples shall take them, and bring them to their place." Also in the sixty-sixth chapter, "And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses and in chariots, to my holy mountain Jerusalem, saith the Lord."

The gathering of the dispersion is to be at two periods, part by the agency of the chief, or head, before building the temple, in the usual course of worldly events, and the other part by the Messiah, assisted by miracles, and with mighty hand; for since that is to happen after building of the Temple, our nation will be more worthy of



special marks of Divine aid, *vide* Zoar, the end of Parasha, Haye Sarah, and Rabenu Behaye, Parashat, Nisabim, page 46, third column.

The Prophet Hosea says, in the fourteenth chapter, "In the first place God spoke to Hosea." Now using the sentence, "In the first place," it should be expected that a second proposition would follow; in the absence of such, we are to look to the continuation of the prophecy, after concluding the subject of the first proposition, and endeavour to connect it together. We find that the first subject is immediately followed by the prophecy, that Israel shall associate together, and appoint unto themselves one head. This circumstance warrants us to conclude that the meaning of the prophecy is, that in the first place, the house of Israel shall form themselves into an united convention. Such unity will be the commencement of the reparation that Israel will make, to expiate the sin of those internal dissensions, that caused the ruin of the holy Temple and the nation. In the first instance, we must associate, and appoint unto ourselves a head, supported by permission of the sovereigns and chiefs of the nations of the earth. This head is to be particularized by the appellation of Ruler of the House of Joseph, because, in Hebrew, the word Joseph comes from the root *asaph*, to gather—a name befitting a Ruler who will acquire his authority from a gathering, or association of the nation.

By this association, or gathering, it cannot be supposed that it is expected to congregate together, in one spot, the whole Jewish nation. The intention is to accomplish this end by means of representation. Let every Jewish community on earth appoint a representative; let these representatives meet in London, the capital of the world; let them be united, for union is strength. A number of tender reeds, however feeble singly, will, when joined together, become of powerful strength. This association does not require the proximity of bodies, but the unity of hearts. And in perfect unison, we must solicit our God for our restoration; as it is written in Jeremiah, the fiftieth chapter, "In those days, and in that time, saith the Lord, the children of Israel, come they, and the children of Judah together; they shall go and seek the Lord their God, they shall ask the way to Zion, with their faces thitherward,

saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." The meaning of asking the way to Zion is the petitioning the courts of the world to clear for us the road that we may in safety reach Zion,—the land bestowed upon us by God himself, who said, "Unto thee will I give the land of Canaan, the lot of your inheritance."

The forty-seventh Psalm states that "The wealthy of the people are gathered together, the people of the God of Abraham;" intending to say, that, at the restoration, the wealthy men of Israel will associate together; for the last redemption will be celebrated for the amount of wealth that the nation will possess; as the judicious Abarbanel expounds, saying that there are three classes of grandeur,—talent, strength, and wealth. At the time of the first Temple, the Jews were distinguished for their talent; witness king Solomon. The period of the second Temple was celebrated by valour, courage, and strength, as exhibited by the Maccabees, and others, as related by Josephus. And the third and last Temple will be blessed by immense wealth, as the Prophet Haggai foretells, in the second chapter, "The silver is mine, and the gold is mine, saith the Lord of hosts: the glory of this latter house shall be greater than the former."

Isaiah, thirty-sixth chapter, "Israel shall be saved in the Lord with an everlasting salvation." Our sages explain this verse in the following manner;—the emancipation from Egypt took place by the agency of man, therefore it ended in exile. And so was that of Babylon. But the future restoration shall be brought about by the Lord, who liveth for ever, and therefore will be everlasting. It may appear contrary to the accepted belief, to say, that the emancipation from Egypt took place by the agency of man, since the first sentence in the decalogue is "I am the Lord thy God, which have brought thee out of the land of Egypt." Our sages' meaning is, that the Lord our God, our King, and our Saviour, used Moses our Master, as His agent, to achieve His pleasure; but in the future restoration He will not make use of any agent, but Himself will incline the hearts of the rulers of the earth, to deliver us from this lengthened exile.

It must not be supposed, that God will send a Prophet to deliver us from captivi-



ty, as He did Moses in Egypt; in our case we must, of our own accord, implore the help of God, and return; as directed by Jeremiah, thirty-first chapter; "Set thee up way marks of Tamarisks; set thine heart towards the highway; by the road which thou wentest, turn again, O virgin of Israel, turn again to these thy cities; how long will ye tarry, O daughter, before you return." Also, in the fifth chapter of Hosea, "I will go, and return to my place, till they acknowledge their culpability, and seek my face." And the third chapter says, "Afterwards shall the children of Israel return and seek the Lord their God, and David their king."

It is evident that two different modes of redemption are foretold by the Prophets, one honourable, and pleasant; Isaiah, forty-ninth, "Thus saith the Lord, Behold, I will lift mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in their arms." And in the sixtieth chapter, "Surely the Isles shall wait for me, and ships of Tarshish first, to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee." Also, the thirty-fifth chapter, "And the ransomed of the Lord shall return, and come to Zion, with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." The other mode is by means unpleasant and harsh; see the twentieth chapter of Ezekiel, "And I will bring you out from among the people, and I will gather you out from the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out, and I will bring you into the wilderness of the people, and there will I plead with you face to face; and I will cause you to pass under the rod, and I will purge out from among you the rebels. I will bring them out of the country where they sojourn, and they shall not enter into the land of Israel." And many other warnings too fearful to dwell upon. It is in the power of Israel to choose either of these modes. If they continue in their apparent apathy about their return to their lands, God will arouse them by force; but if they remember beloved Jerusalem, and set about obtaining it, as directed by Hosea, in the second chapter, gladness and joy shall accompany them, as it is spoken by Jeremiah, in the

thirty-first chapter, "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people,—the remnant of Israel. Turn again O daughter of Israel, turn again to these thy cities." The thirty-second chapter repeats, "Behold I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely."

The following prophecy of Jeremiah surpasses all others in clearness, regarding the symptoms of the restoration. The Prophet says "The fierce anger of the Lord shall not return until He have done it, and until He have performed the intents of His heart; *in the latter days ye shall consider it.*" On this last sentence the Rabbi Manasseh Ben Israel, in his work Mikve Israel, the seventieth section, writes thus, "When men will resolve to consider on the import of this prophecy, it will be the sign that its accomplishment is near at hand, and the latter days are approaching." Here is an answer to those who inquire how is it that the sages of past generations did not attempt to entertain the idea of returning to Jerusalem? The time had not arrived for people to consider on it. The holy Zoar points out the present time to be the period about which the Prophets spoke.

In the forty-fourth chapter of Jeremiah, "Thus saith the Lord thy Redeemer, that confirmeth the word of His servants, and performeth the counsel of His messengers; that saith to Jerusalem, thou shalt be inhabited, and to the cities of Judah, ye shall be built, and I will raise up the decayed places." The Rabbi Kely Phaz explains this as a duty on Israel, to begin the movement, and that our Almighty God will confirm, and affirm, the operation of His servants.

Medrash Rabbi Joshua Ben Levy states, that God said unto Israel, You have caused the destruction of my Temple, and the exile of my children; solicit then for the peace of Jerusalem, and I will forgive you. Therefore, O house of Israel, join together in one brotherly association, to perform the pleasure of our Father who dwells in heaven, and solicit the peace of Jerusalem.

Our sages say, Medrash Rabba Perek 98, "When once the house of Israel form themselves into an association, to achieve



the possession of their land, we may be well assured that the redemption is at hand. Upon such an association king Solomon says, "Many daughters have done virtuously, but thou excellest them all;" because this holy association will represent the whole Jewish nation. On the councils of this body, our God will pour spirits of wisdom and understanding, to guide them in the right path. When Israel associates together, as becomes the children of one man, and the servants of one God, that God will grant them His grace, and will perform the oath He made to our fathers.

And now, my dear brethren, before taking leave of you, permit me to recapitulate, in brief, the substance of my address. I have endeavoured to prove, by the sacred writings, that we are commanded to organize an association of the whole nation, to work out our return to the Holy Land. I have shown that this return, and the building of the Temple, is independent of the advent of the Messiah, and must take place before that event, so that our present duties are distinct from

that mighty event. I have pointed you that we must not attempt our return in a body, by force of arms, or revolt, but by fairly obtaining the aid of the just and generous nations, that have hitherto protected us. I have also tried to dispel the idea, that our return must be achieved by miraculous deeds. I have reminded you that internal dissensions caused our ruin; and unity, and brotherhood alone will atone for that fault. I have also demonstrated to you, that union is strength; that the movement must originate with us, and not to expect impulse out of the natural course. I have placed before you the two modes of emancipation, predicted by the inspired Prophets, and implore you to choose the happiest. You will observe the opinion of a great man that the decrees above depend on the doings below. You will remember that when the work is once begun you must not stop till He pleases to answer our suit. I have tried to impress upon your minds the duty devolved on us all, to solicit for the peace of Jerusalem.

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### **The Latter-day Saints' Millennial Star.**

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SATURDAY, OCTOBER 16, 1852.

NEWS FROM GREAT SALT LAKE VALLEY.—We have received the *Deseret News* to the 24th of July, from which we glean the following items:—

The anniversary of the fourth of July, falling on a Sunday, was observed on Monday the 5th, with considerable spirit; processions, music, songs, toasts, orations, the roar of cannon, &c., being the order of the day. Particulars in our next.

Presidents Young and Kimball, and others, left Salt Lake City on Thursday, the 15th of July, for the purpose of attending a general meeting of the Saints of Utah county, at Provo. They returned on the 20th of the same month.

Deseret Pottery was improving. A fine lot of crockery was expected in a few days from our last dates. A great emigration was passing through the Valley for California, which as far as known, was generally healthy, prosperous, and peaceful, and was troubling the Utah courts much less than former emigrations.

On the 6th of July, a storm of rain and hail broke over the Valley, damage from which was being continually reported. Another hailstorm occurred on the 13th; the hail fell in much larger quantity than on the 6th, cutting vines and leaves considerably. Hundreds, and perhaps thousands of acres of grain were so far injured as not to be worth harvesting. Thunder showers were becoming quite common.

The California Mail, having been lost many days in the snows, in the Sierra Nevada mountains, arrived at Great Salt Lake City on the 8th of July, with letters from the Elders in the Sandwich Islands, and from England.

Elders P. P. Pratt and Rufus Allen, sailed from San Francisco, September 5th,



1851, and arrived in Chili November 8th, where they remained, sometimes in the interior of the country, but mostly at Valparaiso, studying the language, and forming acquaintance as opportunity presented; war, and the internal commotions of the country, preventing general travel, acquaintance, or preaching. On the 2nd of March, they embarked on board the ship *Dracut*, for San Francisco, where they arrived on the 20th of May. The *News* says:—"Although circumstances prevent a general preaching or introduction of the Gospel among the Chilians, or Auricanians, yet the mission will eventually prove of immense worth to the cause of truth, as a means of future operations. We understand that brother Pratt is about to translate, or is translating, the Book of Mormon into Spanish. It is anticipated that the Saints in the Valley will have the pleasure of seeing him before many months, with all others of his quorum, and hear something from their lips more interesting than can be written."

A letter in the *News*, from Manti City, San Pete County, dated June 27th, states that Manti is at length blessed with a strong, well-built stone fort. It has a gate on the west side in the centre of the wall, and round bastions at the north-west and south-east corners. The wall is eight feet high, and two thick, and is set upon a foundation of stone three feet wide. Sylvester Hulet, keeper. The fort cost six hundred and ten day's labour for men and boys over sixteen years of age; eighty-five days for boys under sixteen, and a hundred and twenty-five days' team work. It was intended to build the tithing store-house in the centre of the fort. Another letter, dated July 3rd, states that at a meeting of the citizens of San Pete county, in the fort of Manti city—John Lowry, Chairman; R. Wilson Glun, Secretary—the following persons were nominated to fill the various offices in said county:—Representative, Levi W. Hancock; Sheriff, Major Nelson Higgins; County Recorder, Andrew L. Siler, Esq.; County Surveyor, Albert Petty; Selectmen, P. W. Cook, G. Snow, and Joseph Richey; Assessor and Collector, John Lowry, jun.; County Treasurer, George Pectal; Referees or Selectmen, Titus Billings, Edwin Whiting, W. Chapman, A. Millet, James Case, Stephen Taylor, Orvil S. Cox, W. W. Potter, John Lawson, Albert Smith, Isaac Behunnin, and William Luke. Precinct Officers:—E. Averett, J.P.; D. B. Funk, L.C.; J. C. Sly, Pound keeper; J. S. Allen, A. N. Billings, and A. Wilkinson, Fence viewers.

A letter, dated Cedar City, Iron County, June 27th, states, that the month previous, considerable work had been accomplished in preparing to make iron. The fire-brick of the furnace was ready for laying up, and proved to be of the best quality. The timber for the framing of the machinery was hauled from a kanyon five miles south of Coal Creek, where there is abundance of beautiful pine timber, and any quantity of poles for fencing. A good, extensive blacksmith's shop was erected. The iron works for the machinery were progressing rapidly, being produced from the tire of wagons. It was expected that iron would be manufactured in a few weeks. A number of the brethren had been working out their taxes, in making a road up Coal Creek kanyon. The road was made to within one mile of the coal. The distance from the iron works to the coal is supposed to be about eight miles. The crops were looking first-rate. A good spirit prevailed; no sickness; and peace with the Indians.

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THE JEWS.—The extracts from the *Harbinger of Good Tidings*, which appear in this Number, will be read with much interest by those who pray for the welfare of Jerusalem, and whose hearts desire to see Judah restored to their own land never more to be dispersed.



The awful, fearful, withering blight, which for the last seventeen centuries has inflicted so severe a chastisement and scourging upon the tribe of Judah, was brought upon them by their own actions in rejecting the Prince and Saviour of men, and refusing to have God to reign over them, and even in fulfilment of their own express desire, "His blood be upon us, and upon our children!"

It is a fearful thing to fall into the hands of the living God, and incur His displeasure. The destruction of Jerusalem and the Temple of the Lord, where His holy name was wont to be praised, where He deigned to reveal the wisdom and intelligence of the Heavens, and manifest His own high glory—the dispersion, and the deep persecutions and sufferings endured by His chosen people at the hands of the Gentiles—ought to prove an everlasting warning to future generations, and deter them from falling into corruption and wickedness.

But, thanks be to God, although the Jews have been scattered, and cursed, and peeled; although they have been denied the common privileges of citizenship among the nations of the earth; although they have been a bye-word among all kindreds and people, and have been accounted the filth and off-scouring of the whole earth—they have not been cast off for ever. They have preserved their identity as a peculiar people, though scattered among all people, and subject to the most extraordinary vicissitudes. They shall yet be gathered again to their own land, and shall re-build Jerusalem, with its Temple, to the name of the Lord of Hosts; the Holy Priesthoods of Melchisedec and of Aaron shall be again restored to them, and the ordinances of salvation and eternal life shall be placed in their hands; their souls shall be made glad by the favour of the Lord; their old men shall see the peace of Jerusalem, and their young men and maidens shall rejoice together in the song and in the dance, as in the ancient days ere the glory had departed from Israel; and they shall no more be forsaken of the God of their fathers.

Without subscribing to every sentiment contained in the extracts, we will say that it affords much interest, and gives many pleasing thoughts to us, to see that the spirit of gathering—the true Spirit of God, is influencing the minds of the Jewish people with a desire to fulfil the prophecies, by returning to their own land, and is another welcome indication that "the work of the Father" is commencing with His "children of Judah."

ARRIVALS.—On the 26th of September, Elders Thomas Margetts, and J. C. Armstrong arrived in our midst from the Salt Lake Valley, the former on a mission to Italy, the latter to this land. Both well.

## HISTORY OF JOSEPH SMITH.

(Continued from page 520.)

At this time the evil and designing circulated a report, that *Zion* was to be *extended* as far east as *Ohio*, which in some degree tended to distract the minds of the Saints, and produced a momentary indecision about removing thither, according to the commandments; but the report was soon corrected, and the brethren continued to remove to *Zion* and *Kirtland*.

On the 11th, we left *Westfield*, and continuing our journey, staid that night

with a man named *Nash*, an infidel, with whom we reasoned, but to no good; and on the 12th, arrived at *Father Nickerson's*, when I received the following:—

*Revelation, given October, 1833.*

Verily, thus saith the Lord unto you, my friends, *Sidney* and *Joseph*, your families are well, they are in mine hands, and I will do with them as seemeth me good; for in me there is all power; therefore, follow me, and listen to the counsel which I shall



give unto you: Behold, and lo, I have much people in this place, in the regions round about, and an effectual door shall be opened in the regions round about in this eastern land; therefore, I, the Lord, have suffered you to come unto this place, for thus it was expedient in me for the salvation of souls; therefore, verily I say unto you, lift up your voices unto this people, speak the thoughts that I shall put into your hearts, and ye shall not be confounded before men, for it shall be given you in the very hour, yea, in the very moment, what ye shall say.

But a commandment I give unto you, that ye shall declare whatsoever things ye declare in my name, in solemnity of heart, in the spirit of meekness, in all things. And I give unto you this promise, that inasmuch as ye do this, the Holy Ghost shall be shed forth, in bearing record unto all things whatsoever ye shall say.

And it is expedient in me that you, my servant Sidney, should be a spokesman unto this people; yea, verily, I will ordain you unto this calling, even to be a spokesman unto my servant Joseph; and I will give unto him power to be mighty in testimony; and I will give unto thee power to be mighty in expounding all Scriptures, that thou mayest be a spokesman unto him, and he shall be a revelator unto thee, that thou mayest know the certainty of all things pertaining to the things of my kingdom on the earth. Therefore, continue your journey, and let your hearts rejoice; for, behold, and lo, I am with you, even unto the end.

And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season. Thy brethren, my servants, Orson Hyde, and John Gould, are in my hands; and inasmuch as they keep my commandments, they shall be saved. Therefore, let your hearts be comforted, for all things shall work together for good to them that walk uprightly, and to the sanctification of the Church; for I will raise up unto myself a pure people, that will serve me in righteousness; and all that call on the name of the Lord, and keep His commandments, shall be saved. Even so. Amen.

On the day following, Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record while the Lord gave us His Spirit in a remarkable manner.

Monday, 14th. Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small assembly, and made an appointment for Tuesday, the 13th, at ten o'clock, A.M., to be in the Presbyterian meeting-house. When the hour arrived, the keeper of the house refused

to open the doors, and the meeting was then prevented. We came immediately away, leaving the people in great confusion, and continued our journey till Friday, the 17th, when we arrived at the house of Freeman A. Nickerson, in Upper Canada, having passed through a fine and well-cultivated country, after entering the province, and having had many peculiar feelings in relation to both the country and people. We were kindly received at Freeman A. Nickerson's.

Sunday morning, the 19th, at ten o'clock, we met an attentive congregation at Brantford; and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

Tuesday, 21st. We went to the village of Colburn; and although it snowed severely, we held a meeting by candle-light on Wednesday evening, and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of reason, knowledge, and wisdom, and gave us no opportunity to reply.

23rd. At the house of Mr. Beman, in Colburn, where we left on the 24th for Waterford, where we spoke to a small congregation, occasioned by the rain; thence to Mount Pleasant, and preached to a large congregation the same evening, when Freeman Nickerson and his wife declared their belief in the work, and offered themselves for baptism. Great excitement prevailed in every place we visited.

25th. Preached at Mount Pleasant; the people were very tender and inquiring.

Sunday 26th. Preached to a large congregation at Mount Pleasant, after which I baptized twelve, and others were deeply impressed, and desired another meeting, which I appointed for the day following.

27th. In the evening, we broke bread, and laid on hands for the Gift of the Holy Ghost, and for confirmation, having baptized two more. The Spirit was given in great power to some, and peace to others.

28th. After preaching at 10 o'clock, A.M. I baptized two, and confirmed them at the water's side. Last evening we ordained E. F. Nickerson an Elder; and one of the sisters received the gift of tongues, which made the Saints rejoice exceedingly.

(To be continued.)



## THE WORK IN HINDOSTAN.

EXTRACTS OF LETTERS FROM ELDERS WILLIAM WILLES, AND JOSEPH RICHARDS.

2, Jaun Bazaar Street, Calcutta, August 3, 1852.

Beloved Brother,—It affords me infinite pleasure to be enabled to furnish you with some items in connection with the progress and prospects of this highly interesting mission.

Several individuals, who are regularly attending our meetings, and are not yet baptized, have been favoured with dreams, showing them that this is the only way of salvation; and we are in hopes that the time of their deliverance is at hand.

Several have been added during the past month, and new places opened for dispensing the Word of Life. The gift of healing, &c., is being manifested to the joy of the Saints, and the astonishment of inquirers; but the press and the pulpit are proportionally active; and our meetings have been disturbed several times, which I simply reported to the police superintendent, asking for his advice, and he sent as a reply, an assistant superintendent and four constables, or as they call them here, "*Chokeedars*;" and as the disturbers were present and saw them, they had not the courage to repeat their folly, and endanger their liberty, but sent a snarling letter to the Calcutta papers, which met with immediate insertion. As a counterblast, a gentleman here has obtained the insertion in the same papers of a friendly letter. We expect him to join the Church very soon.

A few days since I went to Serampore, a town about twenty miles from Calcutta, the scene of the active labours of the late Drs. Carey, Ward, and Marshman; obtained an introduction and an invitation to the house of a widow lady, who heard the truth gladly, and believed my testimony, not only in regard to the sayings and writings of enemies and apostates, but also regarding the plan of salvation.

Elder Joseph Richards, late of the London Conference, arrived here on the 20th of last month. He left London in January, on board the *Elizabeth*, a barque, which staid at the Cape of Good Hope a month, during which time he distributed some tracts on shore, conversed with many persons, and re-shipped on board the *Elizabeth* for Madras, where he arrived

in time for the sailing of the *Lucknow*, having had only one day to wait, working his passage the whole of the voyage. He is, I am happy to say, in the best of health and spirits. He is under counsel from President Snow to assist me here, which I have realized to a most pleasing extent already, and have every hope that we shall, by the help of the Lord, pull well together. His presence and counsel have inspired me and the brethren here with fresh courage and hopes.

On the 25th of last month, Elder McCune delivered his farewell address, before leaving for Burmah, to fight the battles of the Lord, and to officiate in his military capacity of a staff sergeant, in the Company's Bengal Artillery. And we feel to ask an interest on his behalf in the prayers of the Saints at home. His name and conduct have left a first-rate influence behind, as the enemies of truth, not being able to accuse him in any way, attribute his being so firm, to delusion, &c., &c.

Last Saturday, Elder Richards led Mr. William Sheppard into the beautiful limpid tank at Acra Farm, and baptized him for the remission of his sins, in the presence of many of the Saints. His son also obeyed, and a young Native of the Doctor caste, named Unnoda Persad Sen Goop-toy, who is very fluent in Bengalee and Hindustani, and is to be ordained a Priest, and take charge of the Native Churches, in the South villages, in about a week's time. He is a young man of great promise and mildness, and is the very one I was praying for nearly three months ago, before I saw him in the flesh. When he first came he was accompanied by another young man of the Writer caste, asking for the loan of tracts, having attended our meeting about a week previously; the other, who is not yet baptized, is acquainted with Arabic and Persian, besides Bengalee and Hindustani; and having nothing to do, he has very kindly offered to teach me and Brother Richards gratuitously, which we have of course accepted, and hope soon to manifest results.



We have lately received, by letter signed by Elder Anderson, a brother named Charles Gale, from Australia, late of the Edinburgh Conference. Although he has been there several years, the people have, it appears, proved invulnerable; but we are happy to hear of President P. P. Pratt having taken Australia in hand, and earnestly pray for the prosperity of the same.

Elder Meik received by this Mail a letter and bill of lading from Elder Armstrong, notifying the sending of a parcel of books, per *Ellenborough*, which sailed in May from London.

We are completely a-ground for books and tracts; and you may safely send us three pounds worth every two months, to keep up a constant supply; and as fast as we get them you shall have the cash.

Our numerous friends will please receive this as our only present mode of communicating with them, and accept our prayers in their behalf.

With affectionate regards to all the Saints.

WILLIAM WILLES.

To President S. W. Richards.

Calcutta, August 4th, 1852.

Dear Brother, — Knowing your care for the welfare of the Kingdom of God I take my pen to inform you that my passage here was rather a long one, but we had fine weather the whole of the time. I sailed from London to the Cape of Good Hope in the barque *Elizabeth*. Nothing particular happened on the voyage; but the steward was convinced of the truth of our doctrine; he left the ship at the Cape; he is intend-

ing to come to England to be baptized into our faith; he is a Swede, by the name of William Simson.

I stopped at the Cape one month, and distributed some pamphlets, and talked with a number of the people, who were glad to hear the truth. It would be a good place for a mission; there is one third Romans, one-third Mahometans, and the rest all sorts. I re-shipped on board of the *Elizabeth* for one shilling per month, to go to Madras, as there was no other way to proceed on to Calcutta. On our passage the mate was convinced of the truth, but on account of the newspaper stories, he waits to go home before he becomes a member.

We were seven weeks on our passage to Madras. I stopped one day at that port, and gave some pamphlets to them there. I worked my passage to Calcutta, 10 days, in the ship *Lucknow*. On my arrival, brother Willes was not in town, so that I did not see him until the 3rd day after my arrival, but I was received by the brethren with raptures of joy. Brother Willes has laboured here with much satisfaction to all. We have a great many enemies to the truth; but it is not put down by them.

By letter, dated Dugshie, July 17th, from Mr. E. Jones, corporal in the 98th regiment of foot, we are informed that Thomas Metcalfe, late private in the same regiment, died November, 1850, of the fever and ague, at Peshawr. He was a firm believer in the doctrine of the Latter-day Saints.

From your brother in the Everlasting Gospel.

JOSEPH RICHARDS.

## VARIETIES.

THE total number of lighthouses in the United States is two hundred and sixty six.—*Deseret News*.

FISH IN UTAH.—A short time since, brother Mulford, of Utah, drew an eight rod seine, with 896 suckers, including eight trout and one herring.—*Ibid*.

THERE are twelve thousand marriageable girls in the city of Lowell, Massachusetts. Six hundred were married there last year.—*Ibid*.

CLEANING KNIVES.—Ground charcoal is said to be the best thing for cleaning knives. It will not wear the knives away like brickdust, which is so often used.

"MA," said a little girl to her mother, "do men want to get married as much as the women do?" "Psha! what are you talking about?" "Why, ma, the women who come here are always talking about getting married; the men don't do so."

ALL THE DIFFERENCE.—*Mr. Pollock*—Speak up, sir. *Witness*—Oi thinks oi speaks up enough. *Baron Alderson*—You don't speak so loud as the learned counsel. *Witness*—Noa, its not loikely; oi's not used to it; it's his trade. (Laughter.)



To be really and truly independent is to support ourselves by our own exertions.

THE excess of females over males in England is 400,000; in Scotland, 150,000; and in Ireland, 150,000. —*Family Herald*.

FROM a field of oats in the parish of Dundonald, Scotland, two stalks were found to measure in height, the one 6 feet 10 inches, the other 7 feet. The grains of one ear were accurately counted and found to amount to 448. —*Ibid*.

FOOD FOR THE SILKWORM. — On a recent visit of the Duke and Duchess of Montpensier to Venice, the Royal and Imperial Commissioner of Agriculture presented to them Teresa Tamor, who had produced silk from silkworms in sixteen days by feeding them with the leaves of the centinode, which is identical with the common *Poly-gonum aviculare*, called in England knot-grass. These leaves are stated to be preferred by silkworms to those of the mulberry. —*Ibid*.

BRITISH AND FOREIGN HOSPITALS. — Paris, with a population of 1,000,000, has upwards of 10,000 beds in its hospitals; whereas London, with a population of 2,000,000, and an annual mortality of 45,000, has only 5,000 beds; St. Petersburg, with a population of 476,000, and an annual mortality of 10,000 to 11,000, has 6,000 beds; Vienna, with a population of about 400,000, and an annual mortality of 16,000 to 17,000, has 3,700 beds; Berlin, with a population of 365,000, and an annual mortality of 8,000 to 9,000, has 3,000 beds; Warsaw, with a population of 150,000, has 4,000 beds; and Manchester, with a population of 360,000, has 193 beds. The above statement does not include the wards for the sick in the poor houses of the continental towns, or in the workhouses of London. —*Ibid*.

THE MORMONS. — H. Clay Lee, writes from Salt Lake to the *Milwaukee Wisconsin* as follows, in relation to the "Latter-day Saints:" — "Though we did not expect to come to this city when we left Milwaukee, yet finding that we should get better food for our horses, and avoid a desert, by coming this way, we concluded to do so. The city itself contains about 7000 inhabitants, but besides this, the valley of the Great Salt Lake, for from 300 to 500 miles, is thickly settled with farms and smaller cities. The way these Mormons have been "lied about" is a sin. I never saw a more peaceful, sober, industrious, and thriving people in my life. Their city is a perfect pattern of neatness, and everybody in it seems to be active and busy. They are just about establishing a tannery, and a large boot and shoe manufactory. Any person coming here to live, can get a farm for the mere cost of surveying, about 6 dollars for 160 acres, and land too that will produce from fifty to sixty bushels of wheat to the acre. Wheat is worth here one dollar per bushel." — *St. Louis Union*.

### TO THE SAINTS IN EUROPE.

BY MISS E. R. SNOW.

Ye Saints! who are dwelling in Europe,  
Wherever you're scattered abroad!  
Grace and mercy be multiplied to you,  
Through the favor and knowledge of God.

*Chorus.*

Come, come to the chambers of Israel—  
Come, come to your home in the west—  
Come, come to the vallies of Ephraim—  
Come, come to the land of the blest.

Lo! Zion her cords is extending—  
Her curtains are spreading afar:  
Her stakes are beginning to strengthen,  
Where Gentiles her peace cannot mar.

Come, come, &c.

Here th' earth yields a plentiful harvest  
Of finest of wheat for our bread;

Great Salt Lake City, April 20th, 1852.

The store-house is full to o'erflowing;  
The poor are abundantly fed.

Come, come, &c.

When we have erected a Temple  
In holiness here to the Lord,  
The blessings and powers of the Priesthood  
Our efforts will amply reward.

Come, come, &c.

And then let us prove ourselves faithful,  
In doing a work for the dead,  
That the joys of a blest resurrection,  
Through all generations may spread.

*Chorus.*

Come, come to the chambers of Israel—  
Come, come to your home in the west—  
Come, come, to the vallies of Ephraim—  
Come, come to the land of the blest.



## 544 QUARTERLY LIST OF DEBTS.—LIST OF MONIES RECEIVED.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES  
AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30TH, 1852.

CONFERENCE.	AGENT.	Dr.	CONFERENCE.	AGENT.	Dr.
London.....	T. C. Armstrong.	£587 15 2½	Brought forward.....		£3054 10 1½
Birmingham.....	John Godsall .....	214 17 0½	Dorsetshire.....	Edward Frost ...	34 0 2½
South.....	John Alexander ...	179 5 9	Land's End .....	W. G. Mills .....	32 3 1½
Bradford .....	Thomas Hanson ..	159 14 2	Late Herefordshire ..	John Preece.....	24 17 9
Glasgow .....	Thomas Kirkwood	158 0 11½	Shropshire .....	David James ...	21 2 8
Sheffield.....	John Memmott ...	127 9 3½	Carlisle .....	Thomas Taylor.	20 1 4½
Warwickshire .....	Richard Tilt .....	102 17 3	Belfast .....	Gilbert Clements	20 0 7½
Manchester .....	James Walker ...	96 13 8½	Brecknockshire .....	Wm. Williams..	14 6 4½
Eastern Glamorgan..	Richard Morris ...	94 16 7½	Isle of Man .....	John Kelly .....	11 8 1
Norwich.....	Samuel Cornaby..	93 8 5½	Denbighshire .....	Griffith Roberts	8 17 9
Preston .....	John Halsall .....	82 13 9	Carmarthenshire.....	Isaac Jones .....	8 4 2
Nottinghamshire .....	John Wigley .....	87 17 0	Pembrokeshire.....	John Price .....	7 15 0
Herefordshire .....	George Picton ...	71 12 5½	Flintshire.....	William Parry...	4 3 10
Staffordshire .....	George Simpson..	71 6 5½	Anglesea .....	William Simms.	2 11 7½
Bedfordshire.....	J. W. Pembroke.	70 3 9½	Pembrokeshire North..	Philip Sykes ...	1 17 5½
Lincolnshire .....	Edward Weaver..	69 3 3½			
Cheltenham .....	Thomas Clarke...	68 2 0½	BRANCH.	AGENT.	
Edinburgh.....	John McComie ...	66 7 2½	Dublin .....	H. E. Bowring.	10 10 4½
Western Glamorgan..	William Richards	66 1 4½	Derry .....	R. G. Frazer ...	5 18 2½
Reading .....	Jonathan Brown.	64 6 0	Tedbury.....	J. Walker .....	5 0 10
Newcastle-on-Tyne..	William Soulsby.	60 7 1	Jersey .....	William Ballan.	2 5 2
Southampton.....	Wm. Eddington.	58 17 11½			
Derbyshire... ..	Wm. Cartwright	58 1 1	Australia (Murdock and Wandell) .....		35 6 7½
Leicestershire .....	T. Chamberlain.	51 11 3	Malta (Thomas Obray) .....		7 2 0
Monmouthshire.....	G. W. Davies ...	47 6 0½	William Gibson (St. Louis, U.S.A.).....		14 18 7
Cambridgeshire.....	J. W. Boud .....	46 8 6	Matthew Hicks (New York) .....		6 0 2½
Hull .....	W. L. N. Allen.	44 3 5½	Thomas Braidwood .....		2 13 0
Liverpool .....	James Linforth.	41 15 7	W. A. Smith (late of Halifax, N.S.).....		1 3 1
Dundee .....	John Copley ...	40 1 11½	F. Merryweather (Cin., Ohio, U.S.A.)..		1 4 7½
Worcestershire .....	Charles Peat ...	37 14 8½	J. W. McLellin .....		0 17 9
Channel Islands .....	Francis Kirby ...	35 10 8	P. O. Hanson (Copenhagen) .....		0 17 6
Carried forward.....		£3054 10 1½	(Errors excepted)		£3359 18 1½

## LIST OF MONIES RECEIVED FROM THE 23RD TO THE 30TH SEPTEMBER, 1852.

J. W. Pembroke .....	£7 0 0	Brought forward .....	£90 7 0
J. W. Pembroke, (per Job Smith) .....	25 0 0	John McComie.....	9 10 0
Richard Tilt.....	1 17 0	Thomas Kirkwood .....	34 0 0
Gilbert Clements.....	2 0 0	James Walker .....	25 0 0
John Alexander .....	5 0 0	John Godsall.....	30 0 0
Edward Frost .....	5 0 0	Thomas Chamberlain .....	9 3 0
Samuel Cornaby .....	7 10 0	James Linforth .....	9 1 10
William Soulsby .....	2 0 0	W. L. N. Allen .....	5 0 0
T. C. Armstrong .....	32 0 0	W. G. Mills .....	3 0 0
Joseph Richards (Calcutta).....	3 0 0	Edward Weaver .....	3 18 0
Carried forward.....	£90 7 0		£218 19 10

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## LIVERPOOL:

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 35.—Vol. XIV.

Saturday, October 23, 1852.

Price One Penny.

## CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

(*From the Deseret News.*)

(MONDAY, JULY 5TH.)

As the first beams of the dawn of day appeared, the slumber of the citizens was broken by the cannon's roaring out a Federal salute, followed by the sweetest strains of music which could emanate from any instruments, saluting the delighted ears of the thousands dwelling in the city, and to the great gratification of those weary pilgrims who were wending their way westward to the shrine of their golden god. The aged veterans gathered at the State House; the Mormon Battalion hailed the reveille by gathering on the Temple block, to prepare for the duties of the day; while the splendid bands were driven in carriages through the city, diffusing joy and happiness in each bosom, as they were saluted by the Heaven-inspired music.

The escort was formed at the Tabernacle at 8½ a. m., by the thirty-one Silver Grey Veterans, representing the thirty-one different states, taking the front, followed by the Mormon Battalion, and a company of the mounted guard, each preceded by a band, to the house of His Excellency the Governor; where his suite were in waiting, in the following order:—H. C. Kimball, W. Richards, O. Pratt, G. A. Smith, W. Woodruff, C. C. Rich, D. H. Wells, E. Hunter, W. I. Appleby, T. Bullock, H. Stout, D. Spencer, O. Spencer, W. W. Phelps, D. Fullmer, R. Cahoon, S. M. Blair, Z. Snow, J. L. Heywood, L. Young, and R. Campbell, who were re-

ceived into rank between the aged Veterans and the Battalion, when the National Flag was unfurled on the flag staff, receiving a National salute from the cannon's mouth, followed by a Territorial salute. During the march to the Tabernacle, the air was filled with the music from the several bands and the continued roaring of the cannon, to the joy of not only the citizens, but also the strangers who were in our midst, who confessed they were not prepared for such a reception, from their preconceived opinions formed from the reports of the absconding officers.

After the escorted party were seated on the stand, the escort entered by the south doors, while the "Star Spangled Banner" was played by the band: when the whole of the escort were seated, all the doors were simultaneously thrown open, when the anxious crowd rushed in, and soon filled the spacious hall.

The people were called to order by Brig. Gen. H. S. Eldredge, the Marshal of the day; when the following song was sung by Messrs. Kay, Hutchinson, and Dunn:—

### ODE FOR THE FOURTH OF JULY.

BY MISS E. R. SNOW.

Shall we commemorate the day  
Whose genial influence has pass'd o'er?  
Shall we our hearts' best tribute pay  
Where heart and feeling are no more?



Shall we commemorate the day,  
 With freedom's ensigns waving high,  
 Whose blood-stain'd banner's furl'd away—  
 Whose rights and freedom have gone by?  
 Should we, when gasping 'neath its wave,  
 Extol the beauties of the sea?  
 Or, lashed upon fair freedom's grave,  
 Proclaim the strength of liberty.

It is heart-rending mockery!  
 I'd sooner laugh 'midst writhing pain,  
 Than chant the songs of liberty  
 Beneath oppression's galling chain!

Columbia's glory is a theme  
 That with our life's warm pulses grew;  
 But ah! she's flown—and, like a dream,  
 Her ghost is flutt'ring in our view!  
 Her dying groans—her fun'ral knell  
 We've heard, for oh! we've had to fly!  
 And now, alas! we know too well,  
 The days of freedom have gone by.

PROTECTION faints, and JUSTICE cowers—  
 REDRESS is slumbering on the heath;  
 And 'tis in vain to lavish flow'rs  
 Upon our country's fading wreath!

Better implore His aid divine,  
 Whose *arm* can make His people free,  
 Than decorate the hollow shrine  
 Of *our departed liberty*!

Prayer was made by Elder N. H. Felt,  
 when "the Declaration of Independence"  
 was read by Mr. H. Stout.

Capt. Ballo's band played "Hail Colum-  
 bia;" after which an appropriate speech  
 was made by Mr. H. G. Sherwood, in  
 behalf of the 31 aged Veterans; and a  
 tune played by Capt. Pitt's band.

The following song was then sung by  
 Messrs. Kay, Hutchinson, and Dunn:—

#### INDEPENDENCE.

BY JAMES BOND.

The glorious day has dawned once more,  
 Our nation's anniversary;  
 Her light has spread from shore to shore—  
 Her fame extends from sea to sea.  
 Then let the earth her birth-day sing,  
 And make the air with anthems ring.

#### Chorus.

And let the "MORMONS" swell the sound,  
 The chorus of the free;  
 For Heaven and earth shall all resound  
 With songs of LIBERTY.

O! happy, patriotic thought!  
 What bliss do we participate!  
 The freedom which our fathers bought,  
 Is known in this, our mountain State.  
 Let others soil it as they may,  
 The boon is pure with us to-day.

Though other nations still are chained  
 In superstition's tyranny;  
 Soon may they see what we have gained,  
 And break their fetters, and be free.  
 The stars and stripes are now unfurled,  
 The broadest banner in the world.

Our glorious institutions rise,  
 While kings, and thrones, and empires fall;  
 Our shouts of freedom rend the skies,  
 While for our aid th'oppressed still call.  
 Republics rise from struggles won,  
 Like this our glorious UNION.

Though sister States discordant jar,  
 And quarrel over slavery;  
 Though NORTH and SOUTH should go to war,  
 Utah at peace will ever be.  
 Though demagogues our fall may seek,  
 Zion is strong—her foes are weak.

Though fell *disunion* gain the sway,  
 Where vile sedition now is rife,  
 And fright the Eagle bird away  
 To distant states devoid of strife;  
 Here may he wend his weary flight,  
 And soar amid our mountains' height.

And there may hood-winked justice stand,  
 While anarchy or strife prevails;  
 And in her palsied, feeble hand,  
 Hold out in vain her broken scales.  
 But DESERET in Heaven has might;  
 We flourish by the rule of right.

Let freedom's glorious light shine forth;  
 Its golden blaze shall never fail;  
 And peace shall reign o'er all the earth,  
 And "Truth and Liberty" prevail.  
 That happy day we soon shall see;  
 This little earth shall yet be free.

Mr. Thomas Bullock then delivered the  
 following

#### ORATION.

Friends and fellow-citizens,—I now  
 present myself before you, on the celebra-  
 tion of the anniversary of the day, when  
 our glorious forefathers signalized them-  
 selves by signing the celebrated Declara-  
 tion of their Independence from the parent  
 government—taking upon themselves the  
 responsible duty of governing themselves  
 as an united nation, and stepping forth  
 into the arena of the world as a free and  
 independent Republic.

This being my first appearance on the  
 platform, where the most learned, exalted,  
 and distinguished men that the world ever  
 saw, have often stood before me, in order  
 to celebrate the praise and glory of our  
 forefathers, and the actual sires, causes  
 me to feel a diffidence, which none other  
 but those who have passed the Rubicon,  
 ever experienced. Those who have



passed through the ordeal in safety, and have earned the laurels of renown—it is to you I now look for those sympathizing feelings, in order that I may be buoyed up on the waves of public opinion, and tossed safely into the haven of peace. And you, friends and fellow-citizens, who have not as yet advanced so far in the public gaze and attention, and who are at this time building as it were, unseen by the course and rude gaze of a corrupt world, I ask your aid and sympathies while this bud is now bursting forth in its pristine beauty, and which is generally called in the world, as delivering my maiden speech.

Friends! and in this word I breathe a sentence full of warmth and feeling—and no greater word is written in the catalogue of expression; it is a privilege of which I feel justly proud, and I will endeavour to merit your continued good will.

Fellow-citizens, I now truly can call you, as being a citizen of these United States, and therefore I have a right to stand before you in eulogistic praise of those who have lived on the busy stage and scene of action, but the wheels of time have so rolled on, that now they are numbered with the dead. With the dead, did I say? Yes, with the most illustrious of those who have lived in the 18th century. And who are the persons who stepped forth on the memorable 4th of July, 1776? is a question which has been answered by men of every grade of political and religious opinion, to suit their own feelings, tastes, or whims,—and in as great a variety of ways, as there is expression in the minds of men; but how do *we* as a people, look upon those men? is a question asked by some portions of American citizens, who are unacquainted with our feelings, and know not the depth of sentiment which is implanted in the bosoms of you, my hearers; and can I, a mere stripling,—dare I, set forth an infinitesimal portion of the feelings of this people, in regard to the remembrance of those men? Yes! for that purpose have I stepped forth in weakness; and bear with me, I pray you, a few moments, while I breathe forth a few sentences on that subject.

When my thoughts flow back to the remembrance of the signers of the Declaration of Independence, and in my mind I can picture John Hancock stepping forth in all the dignity of man, and with a boldness of expression and steadiness of purpose, he wrote “John Hancock” in a style,

of which he may justly be envied—or whether I reflect on a Benjamin Franklin, a Jefferson, an Adams, a Hooper, or even the aged Stephen Hopkins, whose trembling hand indicates that he was nigh three score years and ten, and was verging on the brink of the grave;—I am carried back still further into the vista of time, and realize that it was not a company of men simply gathered from 13 different colonies upon a pleasure excursion; or that they had met even upon a mere business transaction; but they had met upon a more solemn occasion, and that was, to throw off the heavy burdens that had been placed upon them by the parent government.

No! friends and fellow-citizens, those men were moved upon by an invisible hand; the eye of Almighty Jehovah had been upon them from their birth, and it was HE who was the grand cause of their being gathered together into one room; it was HE who had moved upon their minds, spirits, and better feelings, and had, unknown to them, brought them together in order that they might lay the foundation for a Free and Independent Government, in which His people should be guaranteed the privilege of worshipping God according to the dictates of their own consciences.

How did those veterans launch forth in language which must ever command the admiration of all mankind? Almost the first words which they uttered, were, “all men are created equal; they are endowed by their Creator with certain inalienable rights; that amongst these, are life, liberty, and the pursuit of happiness;” and after reviewing the grievances under which they were labouring, they solemnly appealed to the Supreme Judge of the world, for the rectitude of their intention; and declared that these colonies, of right, ought to be free and independent States.

Here, then, is the foundation laid for the most glorious confederacy that this earth then had upon it, for God in His infinite mercy intended that this land should be an asylum for the oppressed of every nation under the face of the heavens. But even this could not be accomplished without the shedding of blood; and many were the gallant souls who breathed their last, struggling for liberty; that boon which was to be handed down to the latest generations, and that blessing which ought to be perpetuated upon the face of the whole earth.

After a sanguinary struggle of seven



years, the thirteen colonies triumphed; and on the 17th Sept., 1787, was ushered to the world, a Constitution, which shines as one of the brightest meteors in the firmament, and which guaranteed everything that could be considered dear to the most humble individual dwelling on the face of this vast continent. Some persons may be led to enquire, and what was that?

By reading the first article of amendments, I find, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press." What can be a stronger guarantee and pledge than this—that every man shall have the privilege of worshipping Almighty God according to the dictates of his own conscience, and no person allowed to put him in fear while in his religious worship, or to hurt him for his religious belief? Is there any sect on the face of the earth excluded from the benefits of the above enactment, in the Constitution of the United States? There is not! The Catholic has the free toleration of carrying his cross emblazoned, on his back through the streets, and no one ought to ridicule him. The Church of England, and every one of the different sects springing therefrom, are guaranteed safety in their several religious beliefs, no matter how contradictory, or inconsistent, or foolish, they may appear in the eyes of those who do not believe like them.

The Mahomedan has the perfect right to raise the gilded crescent high up in the air, and pointing to the heavens, cry aloud, Allah il, Allah! and Mahomet is his Prophet; having his wives contentedly hidden up in his own dwelling-place, excluded from the rude gaze, as he says, of "every Christian dog;" and no one would have the right to invade his domestic domicile. The Egyptian is guaranteed the privilege of worshipping the Ichneumon, or the Basilisk, or feeding his Alligator with the sacred bread of worship, in order, as he believes, to appease his wrath. The Peruvian has the right to erect on yonder Ensign Peak, or any of those high towering mountains, an altar to the sun, whereon to place a fire, in order that sweet incense may arise therefrom in all its fragrance, and have a number of virgins paraded in sacerdotal robes of purity, to sing the evening requiem, as the Lord of Day reposes his head on the broad bosom of the horizon. The heathen in his blind-

ness, is not to be molested, while bowing down to his gods of wood or stone, which he knows to be the workmanship of his own hands.

These different classes, or varieties of the human race, have the right to worship their different gods, in these vallies of the mountains, in all their varied forms; it is guaranteed to them, by the Constitution of the United States; and here in these vallies, if no where else on this vast Continent, they can worship, and be protected in the free exercise thereof.

Then rejoice, you my hearers; you who believe that Almighty God has again spoken from the heavens, restored the Priesthood to the earth, and has again organized His Church according to His own will; you, by the same Constitution are guaranteed "the free exercise thereof," for it is expressly written in Article 1st, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and know ye this, that if any man revile you on account of your religion, he is not an American citizen in heart—is not subject to the glorious Constitution of the United States; but he is a tyrant, a mobocrat; would trample all the rights of any other man under foot, for not believing as he does; and further, would destroy every vestige of the Holy Bible, and everything that emanates from God, in order that he may reign as one of the princes of darkness in hell, forever.

The freedom of speech is not abridged; therefore, friends and fellow citizens, I stand before you in boldness, knowing that the Constitution was written by men while under the inspiration of Almighty God; they were constrained to make it so firm, that evil disposed men should not have the power to revoke or nullify it; and although the time may come, that aspiring demagogues may endeavour to nullify the Constitution, and want to exercise a tyrannical power over those who do not believe in tyranny, like unto themselves; yet I have the firm conviction, that you, fellow citizens, who are now dwelling in the highest altitude in the United States, will yet be the ones to unfold the broad folds of the Constitution to the breeze; and those who wish to continue to revere that time-honoured instrument, will be glad to have the privilege of flocking to the standard. Fellow-citizens, this is a broad assertion; but look at the secession doc-



trines that are continually hurled forth from South Carolina; hark the preparations for war, the clangour of swords, the rattling of musketry, the active preparations that are making in that unsettled portion of the United States; and well may we fear the attempts that are being made to subvert the foundation of the most glorious Union that ever emblazoned the canopy of earth.

What ought to be done, then, when those discordant sounds salute our ears? Rally round the broad folds of the Constitution; let Union and Liberty be the watch-cry; let the glorious Constitution be preserved in its immaculate purity; let the Union which commenced with thirteen united colonies, be more firmly united in the confederacy of the thirty-one present States; let there be a greater principle of union carried out by those who are placed in the halls of Congress; let the laws be more uniform in their nature, and the officers more united in carrying out the principles of '76 than they have been for the last several years; let them consider they are but the servants of the people, and are therefore bound to be faithful to them, or they are liable to be turned out of office; and then our ears would not be saluted by such discordant sounds as now come booming over the mountains, of Senators fighting in the Senate chamber, where peace and union ought to prevail, but which is now converted into a pugilistic arena, where the lowest words and epithets in the vocabulary of language, salute the ear. No, fellow-citizens, these things ought not to be; the Sovereign People look for, and expect different scenes enacted therein, and they ought not to be disappointed in their servants.

Friends, pardon me for a few moments, while I allude to scenes that have been enacted in a portion of the United States, wherein your humble servant was unfortunately a sad witness. In the State of Illinois, when Thomas Ford was the pseudo Governor, I was a witness to the desecration of the flag, which had hitherto been spread before the winds as a shield and a defence to every person who would claim its protection; yes, fellow-citizens, that flag was used in 1846, in a disgraceful transaction;—it was pretended that the United States had sent their regularly organized troops in order to drive a peaceably disposed class of her citizens

from their homes, their firesides, and their Temple; which is contrary to the 5th article of the Amendments to said Constitution; wherein it is written, that no person shall "be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation." I am a witness that the U. S. flag was prostituted by a set of men, who said they were U. S. troops, and were authorized, by the same miserable excuse for an Executive, to drive every man, woman, and child out of Nauvoo. Although they could not find a shadow of a crime against your speaker, he was roughly driven by the points of bayonets, and the sword, which were pointed to within a few inches of his naked breast, at a time when he and all his family, with a blind mother, were suffering from the daily attacks of the merciless ague, and the burning fever; and in this pitiable condition were ruthlessly driven from his comfortable home and property, without a pound of bread, potatoes, or any kind of vegetables, across the Mississippi river, to dwell as best he could, on the banks of the Slough, as the 5th article reads, "*without just compensation.*"

Although we were thus mercilessly driven by our fellow mortals, from our homes; sick and afflicted to that extent that even one of the mob cried out to another, "Hallo, Jack, come here; here is a skeleton going to bid death, good bye," alluding to the emaciated frame of your speaker, as he was then giving the parting hand to the sick and the blind; every hair was shaved from his head; but when Friday, 9th of October arrived, the God of Abraham, Isaac, and Jacob, mercifully bestowed a manifestation that His all-seeing eye was upon us, as much as it was on the children of Israel, as they were traveling through the wilderness from the land of bondage to the promised land; for our eyes beheld the quails flying in our midst; they fell on our beds, in our wagons, on them, and under them. The hand of charity having bestowed a portion of food for our breakfast, as we sat round our humble table on a wash tub, a quail flew inside our circle, fell on the tea-board, hit the tin cups with its wings, then flew under the wagon, and was caught by a little boy about ten years old, with his own hands. Gentlemen and ladies, while shaking under the attack of ague for that



day, one of these hands held two dead birds, and the other two living ones; I was told to kill and eat them, but handling with my naked hands the manifestation that God was the same then, as he was in the days of Moses, my eyes shed tears of gladness; I could not kill the innocent birds as they fluttered in my grasp. There were sufficient killed, so that all 'the sick camp' ate of them for their dinner, and every person began to receive strength from that very hour, and we went on our way rejoicing, and praising the Lord. A steamboat was passing down the Mississippi river to Montrose, and many were the persons who beheld the manifestation.

Now let me crave your attention for a few moments while I turn the current of your thoughts to a more noble Governor; to one who is in every way fitted for his post; a man who has the confidence of more people in his district, than any Governor of any other State or Territory in the Union; I mean our esteemed Governor, Brigham Young. I will in the first place ask you, do you *know* of any person who has been in trouble, and has applied to him in his gubernatorial capacity in vain? Do you *know* of any person who has felt that he has had even supposed grievances, who has not found a friend in him? To the people who do not believe in the same religion as he does, but who have been, or are now living in this Territory; where is there a fault you can find in him? Have you been trammelled in the pursuit of your business, in your mercantile transactions, or in any laudable undertaking? No! verily no! and for the benefit of President Fillmore, the Senate and House of Representatives of the United States, all the governors of the different States and Territories, and "the rest of mankind," I will say, that the people living in Utah Territory, at this time, have the man of their choice for their Governor, and in whom they are well pleased; and for one, I firmly hope and pray, that our worthy President, Millard Fillmore, will have the light of his countenance, and the vision of futurity opened to his view, that he may continue to be prompted by good, and noble, and patriotic feelings; and that he may be constrained to appoint us such men for the other offices, who will feel it a pleasure to do good, and magnify their callings in their several offices, when they arrive in

this Territory; and the prayers of a loyal and faithful people will continue to ascend to the ears of the Lord God of Sabaoth, that Millard Fillmore may live until his head becomes a halo of silvery whiteness, and then go down to the silent recesses of the grave, like a shock of wheat fully ripe for the harvest, and bearing with him the well wishes of all the *good* people on the North American Continent.

A word to you, strangers. No doubt many reports have saluted your ears, in regard to the people dwelling in these vallies, which are surrounded by yon everlasting snow-cap mountains, in regard to their loyalty to the Constitution of the United States, obedience to the laws, domestic circles, &c. As an individual, who was one of the first to drive a team through yonder kanyon, and become one of the "old settlers" in this valley, I wish to say to you, I care not what you may have heard; but rest assured of this thing—whatever has been told you which is truth, is all right; and if ye believe and practice it, blessed are ye; and whatever has been told you which is false, remember there is a God who knows that too, and he will apportion the inheritance of liars and unbelievers in that place where the worm never dieth, and where they will weep and wail, and gnash their teeth in anguish of soul, knowing at the same time that they chose lies on the earth, and refused the truth; and verily, verily they will then receive their reward.

Fellow citizens, I this day declare, there is not a more loyal people on the face of the land owned by the United States, that can be found in any equal number of the twenty millions of free inhabitants, in any other portion of the Union, than are now dwelling within the bounds of these everlasting mountains wherein the snows never disappear; and why? Because, as I said before, we firmly believe, that the Great Jehovah by His Spirit, moved upon those men, who in the year 1776, had the boldness and manliness to draw out a catalogue of their country's wrongs—and when they had calmly meditated upon them, resolved to assert their independence, which they obtained, and we this day celebrate.

And may that firmness which rested upon the minds of those fifty-six signers of the Declaration of Independence, ever be treasured within the bosoms of you, my attentive hearers; and whenever the time



may come for you to defend that Constitution from the grasp of the ruthless destroyer, may you be as valiant and bold in the defence thereof as Generals George Washington, Putnam, Greene, or Lafayette.

And you my fair hearers, may you imitate the virtues of those good sisters who laboured night and day to clothe the soldiers as they lay in their winter camp in Valley Forge. But rather would I pray that the sound of secession would never again be heard in the length or breadth of the land; and may the Union be continued on the same strength which it commenced, with this exception, that as the thirteen have reversed their numbers and become thirty-one, may the increase of Union be in like ratio.

As no eye hath seen, nor ear heard what I have now presented unto you, if there are errors therein, impute it to the weakness of giddy youth; and whatever good there is herein contained, may you profit thereby, is the prayer of your servant,

THOMAS BULLOCK.

A tune was then played by Capt. Ballo's band, when the following song composed by Miss E. R. Snow was sung by Mr. Kay, to the tune of "Old Dan Tucker."

All hail the day Columbia first  
The iron chains of bondage burst;  
Lo! Utah vallies now resound  
With freedom's tread on western ground.

*Chorus.*

Tho' Brocchus, Day, and Brandebury,  
And Harris too, the Secretary,  
Have gone!—they went—but when they  
left us,  
They only of themselves bereft us.

(To be continued.)

Here is a people brave and free,  
Bold advocates for liberty;  
The champions of our country's cause,  
And firm supporters of her laws.

Tho' Brocchus, &c.

The banner which our fathers won—  
The legacy of Washington,  
Is now in Utah wide unfurled,  
And proffers peace to all the world.

Tho' Brocchus, &c.

We'll here revive our country's fame—  
The glory of Columbia's name:  
Her Constitution's gem will be,  
The basis of our liberty.

Tho' Brocchus, &c.

With hearts of valour firm and true—  
With patriotic ardour too,  
We now commemorate the day  
Where freedom chants her sweetest lay.

Tho' Brocchus, &c.

Long as the everlasting snows  
Upon these mountain tops repose;  
Those rights our vet'ran fathers gained,  
Shall in these vallies be sustained.

Tho' Brocchus, &c.

This Territory shall not rate  
Inferior to our sister States  
For justice, order, harmony,  
Peace, virtue, and integrity.

Tho' Brocchus, &c.

Our motto "Truth and Liberty,"  
As heretofore will ever be;  
And Heav'n's strong pillars sooner shake  
Than we our standard will forsake.

*Chorus.*

Tho' Brocchus, Day, and Brandebury,  
And Harris too, the Secretary,  
Have gone!—they went—but when they  
left us,  
They only of themselves bereft us.

## HISTORY OF JOSEPH SMITH.

(Continued from page 540.)

About this date the brethren in Zion received the following communication from Governor Dunklin, in reply to their petition of September 28th:—

*City of Jefferson, Executive }  
Department, Oct. 19, 1833. }*

To Edward Partridge, W. W. Phelps,  
Isaac Morley, John Correll, A. S. Gilbert,  
John Whitmer, and others:—

Your memorial, soliciting my interposition against violence threatened you, and redress

for injuries received by a portion of the citizens of Jackson county, has been received, and its contents duly considered. I should think myself unworthy the confidence with which I have been honoured by my fellow citizens, did I not promptly employ all the means which the constitution and laws have placed at my disposal, to avert the calamities with which you are threatened.

Ours is a government of laws; to them we all owe obedience; and their faithful administration is the best guarantee for the enjoyment of our rights.



No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or *imaginary*, into their own hands. Such conduct strikes at the very existence of society, and subverts the foundation on which it is based. Not being willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of *force*, in order to ensure a respect for them.

After advising with the Attorney-General, and exercising my best judgment, I would advise you to make a trial of the efficacy of the laws. The judge of your circuit is a conservator of the peace: if an affidavit is made before him by any of you, that your lives are threatened, and you believe them in danger, it would be his duty to have the offenders apprehended, and bind them to keep the peace. Justices of the peace in their respective counties, have the same authority, and it is made their duty to exercise it. Take, then, this course;—obtain a warrant, let it be placed in the hands of the proper officer, and the experiment will be tested, whether the laws can be peaceably executed or not. In the event they cannot be, and that fact is officially notified to me, my duty will require me to take such steps as will enforce a faithful execution of them.

With regard to the injuries you have sustained by destruction of property, &c., the law is open to redress; I cannot permit myself to doubt that the courts will be open to you, nor that you will find difficulty in procuring legal advocates to sue for damages therein.

Respectfully,

Your obedient servant,

DANIEL DUNKLIN.

W. W. Phelps, Esq., Independence, Mo.

Immediately on receipt of the Governor's letter, the members of the Church generally, (though they had lain idle since the outrage in July,) began to labour as usual, and build, and set in order their houses, gardens, &c.

Tuesday the 29th of October, we took our departure from Mount Pleasant, on our return to Kirtland, and arrived at Buffalo, New York, on the 31st.

While we were thus pursuing our journey, the brethren in Zion were busily engaged in devising means of redress for their grievances; and having consulted with four lawyers from Clay county, then attending court in Independence, they received from them the following letter on the day written; which I will copy entire, that the principle by which the lawyers of this generation are actuated may be recor-

ded, as well as the difficulties the Saints had to encounter, in executing the Governor's letter:—

Independence, Oct. 30th, 1833.

Gentlemen—The first thing necessary to be done, under circumstances like ours, is to ascertain and fix upon the amount of fee to be paid, and to secure the payment thereof by the necessary papers; and then the responsibility of advising rests upon us. We are now labouring under all the disadvantages of an engagement, without any of its advantages; it therefore becomes us to know whether we can agree as to the fee or not; and that we should be paid, too, according to the situation in which we place ourselves. We have been doing a practice here among these people, to a considerable extent, and by the engagement, we must expect to lose the greatest part of it, which will be to all of us a considerable loss; besides that, the amount involved must be very considerable, and the amount involved must be generally the criterion of the fee. Taking all these matters into consideration, we propose to you to bring all the suits you may want brought, and attend to them jointly throughout, for the sum of two hundred and fifty dollars each, making for all four of us, the sum of one thousand dollars.

This may seem to be a large sum for a fee for lawyers in this country, but the circumstances here involved make it necessary. This matter must be attended to in the first place, and then such advice, for the present, as may seem to be dictated by wisdom, and be necessary, we will give you; and in the proper time we will bring the suits. If this proposal suits, you will please execute notes, and send them to us; and if not agreed to, apprise us by letter immediately, for we can be engaged on the opposite side in all probability. We prefer to bring your suits, as we have been threatened by the *mob*, we wish to show them we disregard their empty bravadoes.

(Signed) WOOD,  
REESE,  
DONIPHAN, and  
ATCHISON.

As a *dernier* resort, the brethren accepted the foregoing proposition, and brothers Phelps and Partridge gave their note of one thousand dollars, endorsed by Gilbert and Whitney. No sooner had the news spread among the mob, than they began to congregate and prepare for battle.

Friday, November 1st, 1833, I left Buffalo, New York, at eight o'clock A. M., and arrived at my house in Kirtland on Monday the 4th, ten A. M., and found my



family well, according to the promise of | for which I felt to thank my heavenly  
the Lord in the revelation of Oct. 12th, | Father.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, OCTOBER 23, 1852.

**BOOK DEBTS.**—The financial interests of the Church in the British Isles, at the present time, seem to demand our notice, and also the attention of the Saints generally. The "Quarterly List of Debts," published in our last, shows an increase of debt to a considerable amount during the last quarter. The changes and prospects which are immediately before the Saints, are of such a character as to render an united effort to liquidate these debts, of the utmost importance to the well-being of the work.

Many Presidents of Conferences, and very many Saints who have means, will, no doubt, emigrate in the coming season, which will render the present quarter one of the most suited to the accomplishment of this object; while the assistance of Presidents who are familiar with their Conferences, and men who have means to aid, can be called into requisition.

We scarcely need remind those who have means to emigrate, of their duty in this matter. To go and leave a heavy burden of debt upon the poor who remain, would be neither brotherly nor just, inasmuch as those who go are equally responsible with those who remain, for a debt contracted during the time of their membership in the Conference.

We are aware that the Conference Agents generally have stock on hand, including Branch debts, equal to the amount of debt which the Conferences owe; but we are aware also that a portion of that stock is unsaleable, such as incomplete Volumes of the STAR, which have been accumulating for a long time past, also other works which may have been soiled or otherwise injured. This is not only the case with Conference Agents, but with many of the Branch Agents, and it is this portion of the stock which is increasing the debt with our office; and while it is lying in the hands of the Agents, our office does not get pay for it.

We would therefore call upon the Presidents of Conferences and Branches to see that this portion of stock is paid for, if possible, before the close of the year, that our office may not be embarrassed.

When this portion of the stock is paid for, it should be removed from the hands of the Agents, as it becomes the property of the Conferences and Branches in which the Agents reside, and subject to their disposal. It should no more be reckoned as stock in hand to balance accounts with this office.

Many of the Conferences could no doubt conveniently advance the money to pay for the unbound works, in the hands of their Agents, which are saleable, such as tracts, full Volumes of the STAR, &c.; if so, it would be an immediate assistance to the interests of the work, and could be refunded to the Conference by the Agent, as fast as such unbound works were sold. Those who are able to take a few Volumes of the STAR with them to the Valley, would find them most valuable property.

We would also remind the Presidents of Conferences, that a "List of Monies Received," is given in each Number of the STAR, from which they can learn at any time whether their Agents attend to the instructions which have been given hereto-



fore, in relation to monthly and semi-monthly remittances being made to us. We regret that some have altogether failed to carry out these instructions, which are quite necessary to be attended to, that punctuality and order may be observed in business.

The great lesson of life is, for each one to learn the duties which belong to them, and faithfully perform them. This renders every one acceptable in the sight of God and of His people; maintains order in the administration of government, and harmony in society.

OFFICERS FOR UTAH.—By the politeness of Dr. J. M. Bernhisel, Utah Delegate to the Congress of the United States, we learn that the following are the newly-appointed officers for the Territory of Utah:—Lazarus Read, of Bath, Steuben County, New York, *Chief Justice, vice* Samuel Stokely resigned; Leonidas Shaver, of Missouri, *Associate Justice, vice* Perry E. Brocchus removed; Benjamin G. Fenis, of Ithaca, New York, *Secretary, vice* B. D. Harris resigned.

#### INTELLIGENCE FROM THE SANDWICH ISLANDS.

EXTRACTS OF LETTERS FROM ELDERS GEORGE Q. CANNON, F. A. HAMMOND, AND  
W. J. PERKINS.

(From the *Deseret News*.)

Wailuku, Maui, S. I., March 1, 1852.

Dear Aunt,—My health has been good, and I have had no cause to complain; but on the contrary, every cause to be thankful. I have been blessed in all my attempts to disseminate truth, and have had joy in the fruit of my labours. The Lord's promise that "according to thy day, thy strength shall be," has been fully verified to me.

Our numbers at present, speaking moderately, are between four and five hundred upon this island, I cannot at present give the exact amount; and there is considerable inquiry, both among whites and natives.

Wailuku, where I at present reside, is the first place I stayed at, after going among the natives, and met with much opposition from the missionary, who told everything likely to be injurious to the truth. At that time I was ignorant of the language, to a great extent, and went up to the Potatoe region for the purpose (having a good opportunity) of perfecting myself in the language, but with the expectation of returning when the way opened. We now number upwards of one hundred and fifty here in Wailuku, and are upon the increase.

There are several quite influential men joined, and are strong in the faith. I have quite strong hopes of many of this

people, as they take hold of truth with avidity, and seem to profit thereby; but with the majority, it requires all the faith and patience that the Spirit of God affords us, to do our duty, and to have the forbearance necessary, as they are slow, very slow, to understand, and to live up to the principles of the Gospel.

I have heard the remark frequently made by Elders, that they were not fit to go among an enlightened people, but the islands of the Pacific, or among the Indians, was the sphere proper to them. This, I at present think, is a very wrong idea; for I think it requires smart men among this people, and particularly men of great wisdom and patience, to the extent not needed among an enlightened people. In regard to these qualifications, I have felt my own destitution, and have realized that nothing but the power of the Almighty can sustain and bear me up.

We have baptized several whites, and have organized a small Branch, at a place called Makawao, upon this island. They are all apparently strong in the faith, and I think that one or two of them will be able to afford us some assistance after a while in preaching native.

There is but a spare population of whites upon the islands, and scattered at intervals of several miles. There are some



desirous of investigating, while others do not manifest the least interest in the matter, except for the purpose of slandering us. The missionaries, both Catholic and Protestant, are zealously engaged in endeavouring to retard the progress of truth by all the means in their power; but despite their opposition, it does and will continue to roll. I have had interviews with both Catholic and Protestant. With the Catholics, (Frenchmen), the native is our only mode of communication; and have found truth has lost none of its original potency, when brought in contact with error.

The brethren are sedulously engaged in endeavouring to perfect themselves in the language. The brethren who are upon this island, are all able to speak and teach in the language; not, it is true, with the fluency that they are likely to acquire by a longer residence, but still with a good degree of plainness, the simple principles necessary for them to observe. There are, at present, four of us upon this island,—brothers Hammond, Hawkins, Keeler, and myself. Brother Hawkins arrived here from the island of Hawaii a short time ago, and is at present living at my old place of residence at Kula; he feels well. Brother and sister Hammond are living at a place about two miles from here, called Waiehu; they are situated tolerably well, considering the country and circumstances; their society has been a solace to me, as also to the rest of the brethren; and sister Hammond will not, I think, be soon forgotten by us, for she has been truly sisterly, as brother Hammond has been brotherly. Brother Hammond had acquired some knowledge of the language during a former residence here; but this has not been of as much benefit to him as he anticipated it would be, being only obtained by the ear, and having paid but little attention to the grammatical construction of the language, he has had to unlearn and learn again a great deal. I have lived principally with them since sister Hammond came down here, about four weeks ago. Brother Keeler is well, and has been residing principally upon the other side of the island.

The work here would have spread with greater rapidity, had all been able to take an active part in the field: as yet, this has not been the case; none of the brethren having had the language (with the exception of myself) to break up, so that,

consequently, my time has necessarily been spent in travelling and visiting the Branches, and opening fresh places as opportunity afforded: henceforth I am in hopes that I will be able to devote a little more time to the translation of the Book of Mormon, which I have commenced.

When I reflect upon our feelings and prospects when we landed upon the islands, and afterwards, my heart swells with adoration and gratitude to the Giver of all good, for His beneficence manifested towards us. A little rising of fourteen months ago, we landed upon these shores, complete strangers, totally ignorant of the language, customs, and prejudices of the people among whom we landed, with a strong influence to contend against, and that wielded by those well acquainted with what we were ignorant of: ours seemed a hard lot, unless we could be aided by some power superior to that possessed by mortal. That we have been aided in this manner, I, for one, cannot doubt; and I think it must be apparent to every unprejudiced man. I have been almost constantly, nay, I think I may say constantly, buoyed up with the thought that I am not forgotten in prayer by you all.

This people are decreasing, and I will like to see a remnant of them saved for the Father's sake, and hence I feel very much interested in their welfare. The missionaries have been here thirty-one years; but notwithstanding all their efforts, they have not been able to extirpate idolatry, (how can it be expected though, as the system they teach is but idolatry); it is still prevalent, though done slyly, as it is breaking the law; and we have baptized several who have told us they have done it. The most common is the worship of the spirits of departed friends; but they also worship hogs, dogs, and cocks; and they say that their old priesthood had power, but this of the missionaries is powerless; and therefore their adherence to their old system.

Apropos, I had almost forgotten to say anything in regard to the Elders upon the other islands. Brother S. B. Lewis and lady, together with brothers Bigler and Farrer, are upon the island of Oahu. Brother Farrer has begun to preach, and has baptized upwards of one hundred. Brothers Lewis and Bigler are backward; in fact the progress of brother Lewis, I do not know with any certainty; but comparing him with the rest, and from the



reports I have heard, I judge so. Brother Woodbury and lady are upon Hawaii: of his progress I am at present uninformed; he was slowly progressing the last report. Brother Perkins is upon Molokai, having come down from the coast last December: sister Perkins is living at Lahaina, upon this island, staying with a white brother named Kipp.

GEORGE Q. CANNON.

Waiehu, Maui, S. I., March 1, 1852.

Dear Levi,—We are living, for the present, with brother Rice, one of our brethren on the island; he is a good man, and has been very kind to us. We are having a small house built by the natives, about the size of the one I left on the Cottonwood; the natives are now engaged in getting grass to thatch it. Brother Rice has about fifteen milk cows, which keeps Mrs. Hammond rather busy about the butter, &c., &c. We are all well at present, and in good spirits; have not had a sick day since we left home, excepting while crossing the ocean; Mrs. Hammond was sick then four days; after that she enjoyed the passage very well. Little Fanky is well; can talk some native and English; has been weaned about three months. I have been able to be with my family most of the time.

When first we landed, not having much money left out of seven hundred dollars, I went to shoemaking for a little time, only about a month, then we found a home with an old acquaintance of mine, who was honest enough to receive the truth, and obey the same; since then Mrs. Hammond and Fanky have found a good home with the white brethren. I have had my way opened before me continually; I have not been left to want for any thing, but been greatly blest in my mission thus far. When I landed upon this island last August, there were two Elders here, brother George Cannon and brother James Keeler; they had been here about seven months; brother Cannon had been preaching since June, having got the language in about three months, the shortest time of any foreigner ever getting it on the islands.

Brother Keeler has not got along so fast, but has a good knowledge of the language now, but is not able to preach much yet, but I think he will soon. Brother Cannon has done the most of the preach-

ing as yet; they had baptized about two hundred and nineteen when we came; soon after that, the Church on this island had quite a drawback; they had not come in with the expectation of any persecution, but they found this was not the case, for when the Missionaries began to publish their lies, the natives not being very independent, they began to drop off and return to their old habits again; but after the first blast of the missionary indignation was over, the cause began to flourish, and has been prospering ever since. The missionaries succeeded at first in putting a stop to our labours, until we sent to the heads of the Government, to know whether we should have the same privileges as other sects upon the islands.

The Government gave their full consent to our labouring here. The United States Consul took an active part in getting granted to us the same rights as the other denominations. Since that time the work has been increasing rapidly: we now number about six hundred members upon all the islands; about four hundred and fifty of that number is upon this island. We baptized about two hundred and fifty since Christmas, and the work still going a-head. The missionaries are rather still about it at present; they have done all that they could to oppose the work, but the Lord is stronger than them, and He has said that no weapon formed against the truth should stand, but fall upon their own heads, which has been verified upon these islands, in the case of brother Cannon. About last March, while on his way to Kula, he stopped over night with a native, who proved to be a member of the Rev. Mr. Green's church; while there, it came on to rain, when Mr. Green came along, and seeing brother Cannon, he rode up, and ordered the native to turn him out of doors. Brother Cannon asked him if that was Christian-like conduct, when he, Green, got mad, and they had quite a talk. Green asked brother Cannon what he came here for; brother Cannon replied, he had come to preach the Gospel; when Green asked him if he did not think the Gospel had been preached here; brother Cannon told him no. This made him very angry, and as he rode away, he prayed the Lord to curse brother Cannon. Green has been in difficulty more or less ever since, both temporally and spiritually, and his influence has been decreasing from that day



to this. But the cause of truth has been gaining ground all the time.

We have a Branch of whites organized at Makawoo, they are all well and doing well at present. We number some fifteen white members upon this island.

The other missionaries have baptized but two white men since they came upon the island, (thirty years). They say that the Devil has showed himself twice, once in the shape of a Circus, and now "Mormonism."

There is some talk of annexation of the islands to the United States; they are in a very low state at present, very much in debt, no business going on to help them get out of their troubles, except the sugar plantation and the whale ships. The general appearance on the islands is very much altered since I left here in 1847.

I have just heard that the "Mormons" at Salt Lake had all rebelled against the government of the United States, and that an army of sixty thousand was on their way to the Lake to quell the insurrection of the rebels; it is creating quite an excitement here. We also heard that Governor Young had appropriated eighty thousand dollars of the United States money to his own use, and that there was a United States officer there who was like to be killed by the people; and that Governor Young had hard work to keep the people from doing it; please write and let me know about that *horrible affair*! We have not received any letters

yet since we left home; we are very much put to it here for news, not having any correspondence except from the east, and that not very often. About a week ago, we received a letter from brothers Lyman and Rich.

I have seen the hand of the Lord in many ways since we left home, and felt more of His spirit than ever I did before. My knowledge of the language, that I had before, did not avail me much, having not learned it properly, therefore I had it to learn over again, but I have got it so that I can preach a little, and am trying to do what I can.

F. A. HAMMOND.

Lahaina, Maui, April 8, 1852.

Dear Father and Mother,—I have just returned from Conference. We had a good time there. The natives and whites felt first rate. I am going to Malchi tomorrow, and Patty is going with me. I expect to make it my home as long as I stop on these islands. I have been on that island and baptized some; they treated me very well; I lived on sweet potatoes and tano. We have baptized several hundred; the work is progressing finely; the missionaries are doing all they can to stop the work, but the more they try to stop it, the more it grows; and we intend it to, by the help of God our heavenly Father. The brethren here are all well, and doing well.

WILLIAM J. PERKINS.

## INTELLIGENCE FROM DENMARK, NORWAY, AND SWEDEN.

EXTRACT OF A LETTER FROM ELDER W. SNOW.

Copenhagen, September 24, 1852.

Dear brother S. W. Richards,—You will recollect that my last letter left Elder Johnson under arrest in Sweden, for baptizing some persons in the vicinity of Jefla. He was taken to Stockholm, where he demanded a trial; but after the usual preliminaries in such cases, he was told by the police that his papers from Jefla were sufficient to send him on. He was therefore transported in chains, part of the way between two thieves, a distance of about six hundred miles overland, to Malmö. Here, hungry and weak, having suffered exposure and insult, and

lived for about a month on some two cents worth of coarse bread a-day, he was thrust into an old prison, or castle, which appears to have been built for the confinement of prisoners in time of war. After remaining there some time he was visited by a Lutheran priest, who, to help him out of his difficulties, invited him into a more comfortable apartment, and proposed to help him to a school, as he found he had some education, provided he would associate with the Lutherans, and renounce "Mormonism," and cease to preach that doctrine. Brother Johnson answered,—



that he made him think of the gentleman who was with Jesus on the mountain, when he was an hungered. "What," said the astonished divine, "do you liken yourself to Jesus, and me to the devil. You shall go out of the country." The police therefore brought him over, and delivered him on the 9th of September to the police in Copenhagen, though Elder Johnson is a native-born subject of Sweden, and has neither been tried nor condemned by any judicial court, according to the laws of the land, any more than Elder Forssgren was. The accusation is, that he baptized several respectable citizens at their own request.

Brother Forssgren's brother and sister, and one of the persons that brother Johnson baptized in Sweden, arrived here about the same time.

Near that time we received a letter from Elder Ominsen, from Norway, informing us, that himself and Elder Fulkman had been arrested and put in prison at Brevig. It appears that a priest there, finding that many were disposed to listen to the Elders' preaching, and a considerable number had been baptized, called a public meeting, and harangued the people, stirring them up in anger against the Saints, as usual, by false and slanderous reports, which appeared in the prints, such as the following:—That a man, in England, under pretence of baptizing, had drowned a person; that a "Mormon," who had been baptized somewhere in Denmark, had killed his wife; the old

Spaulding story; spiritual wifeism; and the same kind of yarn that a hireling priest always spins out; making the horizon rather stormy round the heads of the Saints for a little season. But President Larson, with some brethren, arrived there on the 12th to their assistance, and Elders Ominsen and Fulkman were liberated. A Council was then called, and the Elders dispersed in different directions, preaching the Word. The excitement rather served to give them the ears of the people, and they have now more friends than before, who call for the priests to come out with their Bibles and put down "Mormonism" with the truth, if they can, and not use lies and falsehood any longer.

Thus you see the light continues to spread over Norway, and has taken such deep root in the hearts of the people, that it cannot well be extinguished. Thank heaven, the day-star from on high has begun to shine upon Norway; and I pray that it may continue to shine forth unto the nethermost parts of the earth, till all lands shall be filled with the knowledge of a Saviour, and be prepared for His second coming, and the Latter-day glory.

The brethren in the office join with me in love to you and your associates, and to all the British Saints.

May the Lord bless and prosper you in all things, is the wish of your friend and brother,

WILLARD SNOW.

## MISREPRESENTATION OF THE LATTER-DAY SAINTS.

TO THE EDITOR OF THE "MILLENNIAL STAR."

Merthyr Tydvil, 3, Plymouth-street, 27th Sept., 1852.

Sir,—I am a Roman Catholic, devoted to my religion in spirit and in truth, yet divested of prejudice, towards those who honestly differ with me in opinion, believing that man is only responsible to God for his honest opinions, and that man has no right to interfere with man respecting them.

You will perceive that I am an advocate for the glorious principles of free and religious liberty, and, consequently, animated with the laudable desire of doing unto others as I would wish to be done by.

I have been informed repeatedly, by

persons of various sects, that the doctrines of "Mormonism" contained pernicious principles, and that they would ultimately introduce abominations into society, if their progress was not prevented,—in fact, the Latter-day Saints have been represented as persons not worthy to be trusted or received into fellowship amongst men, but, comparatively speaking, merely to be allowed to move on the earth, and be pointed at with the finger of scorn by modern pharisees, who may think proper to thank God that they are not such sinners as the Saints of latter days.

Upon hearing those model Christians (?)



denounce your people with so much want of that charity so earnestly recommended by the Redeemer and his Holy Apostles, this passage in the unerring standard of divine truth rushed on my memory, "Judge not, lest you be judged;" and I obeyed the commandment.

"Every tree is known by its fruit;" and prompted by a spirit of inquiry, I have watched the movements of the Saints for some time, and the result is, that in this locality I perceive more practical Christian charity amongst them, according to means,

than what I do with the other sects; and I candidly confess that better fathers, better husbands, better neighbours, or better members of society, than the much-reviled and misrepresented Saints of latter days, I never met with.

Sir, should you deem this humble testimony to truth and justice worthy of a niche in the pages of your brilliant little *Star*, the insertion would be esteemed a favour by

Yours very respectfully,

WM. FRANCIS O'NEIL.

### VARIETIES.

THE men who are traversing the route to Australia are reckoned to be in the proportion of fifteen or twenty to one woman. We do not hear that adequate means are being taken to rectify this frightful and growing evil.—*Lloyd's Newspaper*.

IN draining the lake of Haarlem, an enormous mass of human bones has been found on the spot where, according to a topographical chart drawn up in 1545, stood the unfortunate village of Nieuwein Kerke, which, in 1539, was swallowed up by an irruption of the North Sea, which formed the lake.—*Family Herald*.

SECTARIANISM AT JERUSALEM.—Whatever good the various missions here may accomplish, Jerusalem is the last place in the world where an intelligent heathen would be converted to Christianity. Were I cast here, ignorant of any religion, and were I to compare the lives and practices of the different sects as the means of making my choice—in short to judge of each faith by the conduct of its professors—I should at once choose Mahomedanism. When you consider that in the Holy Sepulchre there are *nineteen* chapels, each belonging to a different sect, calling itself Christian, and that a Turkish police is always stationed there to prevent the bloody quarrels which often ensue between them, you may judge how those who call themselves followers of the Prince of Peace, practice the pure faith He sought to establish. Between the Greek and Latin churches especially, there is a deadly feud, and their contentions are a scandal, not only to the few true Christians here, but to the Moslems themselves. I believe there is a sort of truce at present, owing to the settlement of some of the disputes—as for instance, the restoration of the silver star, which the Greeks stole from the shrine of the nativity at Bethlehem. The Latins, however, not long since demolished, *vi et armis*, a chapel which the Greeks commenced to build on Mount Zion. But if the employment of material weapons has been abandoned for the time, there is none the less a war of words and of sounds still going on. Go into the Holy Sepulchre, when mass is being celebrated, and you can scarcely endure the din. No sooner does the Greek choir begin its shrill chant, than the Latins fly to the assault. They have an organ, and terribly does that organ strain its bellows and labour its pipes to drown the rival singing. You think the Latins will carry the day, when suddenly the cymbals of the Abyssinians strike in with harsh brazen clang, and for the moment triumph. But there are Copts, and Maronites, and Armenians, and I know not how many other sects, who must have their share, and the service that should have been a many-toned harmony, pervaded by one grand spirit of devotion, becomes a discordant orgy befitting the rites of Belial.—Editorial Correspondence of the *New York Tribune*.

### WHEN SHALL THE MEEK INHERIT THE EARTH?

When division shall cease, with its war and commotion,

And Israel returns to the place of his birth;

When Ephraim is filled with his blessings in Zion,

"The meek" then alone "shall inherit the earth."



## LIST OF MONIES RECEIVED.

When a Temple is rear'd to the name of Jehovah,  
Wherein Saints may worship and glory go forth;  
And when they dwell safe 'neath their own vine and figtree,  
"The meek" then alone "shall inherit the earth."

When Satan is bound by the strength of our union,  
And joy shall encircle the world as a girth;  
When peace is proclaimed throughout every nation,  
"The meek" then alone "shall inherit the earth."

When Mystery Bab'lon! the great one is fallen;  
When mourning and sorrow are changed for her mirth;  
When lordly ambition shall cease its oppression,  
"The meek" then alone "shall inherit the earth."

When the sun shall not shine on the head of a tyrant,  
But shed his rays brightest on merit and worth;  
When the poor shall rejoice 'midst the fruits of their labours,  
"The meek" then alone "shall inherit the earth."

When Christ again comes to possess his dominion,  
The wicked to punish ere earth's second birth!  
When he'll fight for his people as "Judah's fierce Lion,"  
"The meek" then alone "shall inherit the earth."

When a fountain is open'd to those of Jerus'lem,  
And God's ancient people repenting go forth;  
When the Jew and the Gentile by one law are saved,  
"The meek" then alone "shall inherit the earth."

When Zion's built up, and the Saints are all gather'd,  
From the east and the west, from the south and the north;  
With those in the Heavens who've been foully martyr'd,  
Then—then all "the meek" shall inherit the earth."

Stockport.

MARY SMITH.

## LIST OF MONIES RECEIVED FROM THE 30TH SEPT. TO THE 7TH OCT., 1852.

William Cartwright.....	£5 0 0	Brought forward .....	£39 3 0
R. G. Frazer .....	0 19 0	Richard Morris .....	10 0 0
George Simpson.....	3 14 0	John Memmott .....	20 0 0
William Williams .....	5 0 0	William Soulsby .....	13 0 2
John Halsall .....	4 10 0	Samuel Cornaby.....	10 0 0
John Godsall .....	20 0 0		
			£92 3 2
Carried forward.....	£39 3 0		

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The Latter-day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 36.—Vol. XIV.

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## FAMILY RELATIONS.

Think not that I am come to send peace on earth? I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household.—*Jesus.*

Turn O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.—*Jeremiah, iii. 14.*

From the above declarations of our Saviour and the inspired Prophet, we may justly infer that the preaching of the Gospel to the nations of the earth will, to a great extent, be attended with the breaking up of family ties and relations. But why all this? It is because those ties and relations have not been formed by the fullest approbation and sanction of heaven; the holy Priesthood has not fixed an eternal seal upon their covenants; they have not been bound on earth by that authority which is recognized of God; hence, they have not been bound in heaven. The Lord does not send forth messages to destroy and break in pieces His own institutions, when they are legally attended to and honoured among men.

Notwithstanding angels proclaimed, at the birth of our Saviour, the glad tidings of peace on earth, and good will to men, yet it is evident from the result, that the design of his mission was only to bring peace to those who received his message, and they were but few, like unto the gleaning of grapes when the vintage is done. The same results which were foretold by our Saviour, follow the preaching of the Gospel by the Latter-day Saints, and is an argument in favour of the fact that they preach the same pure principles that Jesus did. They who receive these principles,

make manifest the superiority of them over all others, in that all earthly ties, endearments, and associations by which they are bound to the world, lose their virtue to a greater or less extent, where a connection is formed with that which is ordained of God, and administered by virtue of an eternal Priesthood after the order of God.

In the absence of the Priesthood for centuries past, men have substituted their own laws and regulations, to govern, not only the ordinance of marriage, but almost all other ordinances instituted by God, and revealed to man. In the absence of any communication with God, the nations of the earth have defined by human law, the obligations of husband and wife, and also those of parents and children. The time that these obligations cease is specified by law; children are released from their parents at a certain given age, and both husbands and wives upon the death of either, are fully released from their obligations. And thus, by the enlightened Christian world, the ordinances of God are virtually destroyed, and made *earthly*, by their duration; and because of it, they become *sensual* and *devilish*. The devil has ever sought to put an end to the works of God, and the wisdom (!) of the world has ordained an end to His most



sacred institutions. How unlike God, who is unchangeable!—whose course is one eternal round—of whom Jesus said, “What *God* has joined together let no man put asunder.”

No wonder, then, that the family circle is often found unstable, when the power of God is brought to bear upon it; for by His word He has purposed to shake all things that can be shaken, that that only which is eternal may abide. No wonder that the son, who has obeyed the heavenly mandate, no longer lisps with wonted filial affection the endearing name of father, while the father deprecates the conscientiousness of his son in preferring a holier and a stronger tie. No wonder that the daughter and mother in like manner disregard each other; and even that the husband and the wife oftentimes are set at variance by the word of God, which is quick and powerful, to divide asunder those who receive it from those who receive it not.

Wherever the Gospel of Jesus Christ is preached, its influence in this respect is felt, not only in the family circle and among near relations, but in societies and denominations, and in every kingdom and government.

Why is it that the very message of peace, when proclaimed by authority, is found associated with such scenes of strife? It is because it meets its opposite wherever it goes. It separates the evil from the good, that the Lord may know His own, and bring them to ZION, though they be but one of a city and two of a family.

The Gospel of peace is preached for those who delight therein, that they may make a covenant of peace with their God, which shall render them secure while He shall dash the nations in pieces like a potter's vessel. As light cleaveth unto light, so do those who love peace, cleave to the covenant of peace; and they go out from the midst of wickedness, which bringeth confusion and destruction.

Every man should know that he is recognized of God as a legal heir to His glory and power, for this is his privilege according to the designs of God, and if he has a family it is a duty which he owes to them: and then like God he should look upon every symptom of division in his family as an encroachment upon his rights, as the stealthy march of a deadly enemy, which, if not arrested, will sap the very foundation of his glory and dominion. Its influence should be more dreaded than

the viper's sting, or the infection of the Upas. It is a messenger of death to his habitation, both temporally and spiritually.

A family who have been nurtured under the influence of inspired parents, and have heeded the teachings of a godly Patriarch, are never set at variance by a Gospel message. To them it brings peace, and strengthens the ties of their union and brotherhood. Truth only wars with error; light is only at variance with darkness; and the ministrations of Jesus or his messengers, only stir up strife where Satan has held dominion; and if a person's foes be of his own household because of the truth, it is because the enemy of truth abides there.

When mankind have access to the school of immediate and divine revelation, they will be able to learn the true designs of God concerning them, and not before. They will then know assuredly that the family relation was never designed by Him to be broken up and destroyed, but that the order of relationship on earth is in likeness of that which is in heaven, by which the heavenly hosts are bound together in an indissoluble bond of union and brotherhood. Unless mankind partake of the full-told virtues of the earthly relationship, they cannot be prepared to participate in the joys of the heavenly.

They should, therefore, never look with indifference upon the time when their children grow up and begin to embrace different faiths, or subscribe to different creeds and denominations, opposed to each other in principle, and calculated to establish widely varying characters in those who adopt them for their rule of action. This is often indulged in by members of the same family, to such an extent that they become not even susceptible of the same enjoyments; that which is loved and admired by the one, appears despicable to another; and a fiendish disregard for each other increases, until the free interchange of sentiment becomes quite obnoxious to both, for that which constitutes the happiness of one is the misery of the other; the ultimate tendency of which is to render them utterly unable to dwell together in the presence and glory of God; for no dissembling reigns in the midst of His blissful habitation, but all are one, even as the Father and the Son are one.

What a dreadful picture is thus presented among families upon the earth, in contrast with the family of heaven, and



the unity of the Godhead. It is because of such a state of things the Lord has determined a consumption upon all the face of the earth.

So little importance is attached by the Christian world, generally, to the ordinances and institutions of God, that they are esteemed as transitory things, which merely belong to earth, and with it must pass away. This, however, is very far from the truth, and not until men are made to know that the ordinances of God are necessary to eternal life, and that if ever they are perfected, it must be in the perfect enjoyment of them, will they take that exalted position in society which will restore them to the favour of God.

In order to defend, and preserve sacred, the institutions of heaven, the husband must know that the wife was designed for his eternal help, in an union which both should seek to perfect in love, and by virtue of a covenant which, when broken, would disgrace for ever its breaker. Then will parents begin to know the worth of their children; by being made responsible for them to God they will learn that without them their glory hath an end, which would induce them peradventure, like the fathers of old, to obtain for them, by the promise of God, a portion of the earth for an *everlasting* possession, and over which their dominion should be extended.

Then will children learn in that eternal day when they are possessing an inheritance obtained through their fathers, that they are children still, and that through their fathers as Patriarchs, they drink from the stream of endless life. But now, how different the scene! how debased the human heart; how changed the ordinances of God; how bought and sold for gain, and made to answer lustful ends; how diverted from their original designs, and how utterly unable, through the present using of them, to answer their ends. Virtue, the key to endless joys, is sacrificed to vice, and prostituted are her charms.

The husband and the father oft times revels in the midst of unlawful associations, sacrificing the most tender feelings of a devoted companion, when he should be the avenger of her wrongs. By parents are engendered the seeds of strife, and unnatural desires, which germinate and become prolific in a rising posterity; who thus inherit from their parents an in-

ordinate relish for vice in all its multitudinous forms. Children, licensed by the example of their parents, indulge in every sensual gratification, until the tender sympathies of their souls become so seared, that they are not susceptible of those endearing emotions with which nature in her loveliness, once lavished so freely upon her creatures.

Surely such scenes as these were detested by the hosts on high when the earth, which was once beautiful and lovely, abiding in the presence of God, was thrust down into the shades of night for a frail covering to hide such crimson deeds from the consuming glory of her Maker. But thanks be to God, who has decreed to exalt her again to His presence. Even now messengers from on high minister and tell to man that the day has come, and the hour is nigh at hand, when the vail of her covering shall be rent, and all flesh shall see Him who cometh robed in justice to execute judgment upon all the earth.

The Christian world can read, and most of them believe, that Prophets truly predicted, and Apostles authoritatively declared that God would, in a day which was to come, call with a loud voice upon His people, to come out from the midst of such Babylonish scenes, lest they should receive of the plagues with which He had purposed to put an end to such confusion. And just so sure as God has a people upon the earth, wherever they may be, this demand will be made upon them, and they have no other promise of salvation from the plagues of the wicked, but to go out from their midst.

This call has been made in the day in which we live. God has spoken it from the heavens: angels have ministered upon the earth, and told it unto men; these men have proclaimed it abroad to the people of God; and these reflections have been called forth because of the difficulty which many of the Saints have to encounter in obeying the call, some being altogether prevented by unbelieving relatives, who are often members of the same family. To all such we would say, let patience have its perfect work, and you shall not lose your reward; for God will, in the wisest possible manner, manifest His will concerning the time of your departure; and many who are now deprived of that which is dearest to their hearts will soon see the day when such bonds will be broken, and those who now hinder



them from going, will gladly hasten with them to enjoy the peace of Zion.

There are parents who tarry year after year, hoping to persuade their children to go with them, earnestly desiring their salvation. We would remind all such of the fact, that they must first obtain influence and power with God, if they would exert a proper influence over those whom they love. Jesus did not even hope to accomplish so great a work while he tarried among men, but said, "If I be lifted up I will draw all men unto me," evidently anticipating that when he had left the world, his influence and power would be greater over those whom he loved, than when he was among them. So it will be with parents who go up to Zion, and keep the commandments and ordinances of God; they will have greater influence and power over those whom they love, to draw them after them. This is what the ordinances of God are for, and through them alone can we have power to administer salvation to others. Hence it becomes the duty of all who receive the Gospel,

after they have borne their testimony to their friends, to flee to Zion, that they may inherit a saving power, through the ordinances of life, which shall bring redemption to themselves, and those whom God has or may give unto them.

If parents prevent their children from keeping the commandments of God, they will be held responsible for those whom they control; and for all the evil which results therefrom, in a day to come they will have to pay the debt due to justice. The acts of all men to whom the Gospel comes in this world, will decide their destiny for the world to come; which renders it of the utmost importance that husbands and wives, parents and children, each act the part which belongs to them, in their relationship to each other, and to God; that they may know, by the revelations of His spirit, that they have restrained evil, and maintained obedience to God in all things; that it may be said unto them "Well done, good and faithful servant, enter thou into the joys of thy Lord."

#### CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

*(From the Deseret News.)*

*(Continued from page 551.)*

Mr. George A. Smith then delivered the following

#### EXTEMPORE SPEECH.

As a humble private from the ranks of the Deseret mountaineers of the Nauvoo Legion, I have the honour, though unexpectedly, to rise and offer a few of our feelings in view of the great matters which have been presented before us this day, and of the great events of which this is the anniversary. From the remarks of the gentlemen who have occupied this stand previous to my rising, we might think, that a people who have been driven, and who have suffered so many difficulties, robbings; shaking of the ague, catching birds with hands, and for a time living on crickets, &c., that we would be very lean and poor; but my friends, I think I am a pretty fair specimen of the privates who compose the Nauvoo Legion. The experiment has been tried of living in the deserts, of wandering among mountains, and of solving the philosophical problem

of almost living upon the air; and it has answered exceedingly well.

It is with the greatest pleasure that I address you; for I can assure you that the Nauvoo Legion view with the strictest jealousy, every violation of the provisions of the federal constitution;—every infringement of the rights of the people, is regarded by the Nauvoo Legion with the most fiery indignation. Whenever the rights of a religious body are invaded—whenever the privileges of a civil community are trampled upon with impunity—whenever any man in power, or any man out of power, shall trample upon the provisions of that legacy bequeathed us by our ancestors, there rises in us an unbounded indignation; for our father's legacy was sealed with their blood, and we are determined to maintain it inviolable. When an executive of a state rises up and assumes to himself a dignity and a power that no autocrat of all the Russias dare presume to exercise, and issues a bloody order as did L. W. Boggs, for the



utter extermination of all the "Mormons;" men, women, and children, that may belong to, or be in any way connected with them, it raises the indignation of the Nauvoo Legion to an unbounded pitch.

What is more curious than all the rest; it frequently occurs in all governments that corruption arises among the people; the people become corrupt, and to a great extent, it must affect the government also; no matter how good its form may be, the corruptions that arise among the body of the people, must in a great measure paralyze the head of the government. The Roman Catholics in Philadelphia were attacked by a lawless mob, and thousands turned out to demolish their churches and dwellings, and murder their people, and the perpetrators of such deeds are suffered to go unpunished—this fills the Nauvoo Legion with burning indignation. The legacy bequeathed to us by our forefathers was a constitution which will protect every man in his civil and religious rights; and where this Legion is, woe to him that infringes upon these constitutional liberties. Being called upon without reflection, or time to prepare a speech; and not possessing the requisite talents for preparing notes, I must give you what I have to say in an off hand style.

Men will rise up in distant countries, and say that the inhabitants of these mountains are rebellious. Rebellious! against what? Against the power of mobs, lawless robbery, and the infringement and violation of the constitution of the United States—against the lawless destruction of property and life—against the deprivation of human beings of religious liberty—that is what we are rebellious against; and the Nauvoo Legion are ready to rebel against every aggression of this kind, as long as there is one drop of blood left in their veins.

These bayonets now before me have been carried upon the shoulders of these men to extend "the area of the American liberty," over 4000 miles, suffering almost every kind of distress and fatigue; sometimes travelling on foot over a hundred miles of desert, from water to water. Such a march has not been equalled by any body of infantry in the world; and General Kearney said, that there was no other set of troops in his army that could endure such service.

Talk of rebellion! or want of loyalty!

men might as well say the sun does not shine, as to argue that this people are enemies to their country's freedom. There is a spirit of religious intolerance that has arisen in the minds of a great many men against this people in the present age; they say, "you shall think as I think, or damn you we'll destroy you." General Joseph Smith, the commander of our Legion, was treacherously murdered, and his noble brother by his side also, while under the pledge of safety of Governor Thomas Ford. The grandfather of that murdered general, (murdered while under the sacred pledge of the State of Illinois;) his paternal grandfather I say, was at the elbow of Colonel Ethan Allen, at Ticonderago, and with Stark at Bennington; and his maternal grandfather was in the first naval battle, and at the elbow of the first Commodore of the American navy, when the first naval battle was fought by Americans against Great Britain, and served during the entire war. Why was he murdered? because he thought different from his neighbours. Religious toleration was not in accordance with the feelings of narrow minded men; he must be butchered—basely murdered—and to accomplish it, the faith of a sovereign state had to be pledged. We love the constitution of the United States in its organization; but we detest southern secession, and northern disunion, or anything that would be calculated to destroy our glorious Union, and the institutions which have been sealed by the blood of our fathers.

Gentlemen, appearing as I appear in your midst, lean though I may be, (Mr. Smith now weighing 230lbs.,) I will tell you that I have the honour of having descended from an officer of the revolution, who marched 150 miles under the command of General Morgan, from the battle of the Cow Pens, with nothing to eat but the raw hide belt of his cartridge box; that cannot be the cause of my fine appearance; but it must be the noble living my ancestors have had, when fighting for the liberties we enjoy this day, in these mountains; and although I have passed through so many trials, and afflictions to get here, having been driven out of three dwelling houses in different states, by mob force; as many times deprived of my property; and buried most of my family from suffering on the plains; been three days at a time without taking food, that there is now scarcely a hair left on



my head between me and heaven; yet I am on hand, and with the Nauvoo Legion, rejoice that there is a place amid the mountains where men are free to enjoy civil and religious liberty and truth. Truth and Liberty forever! Amen.

The "Star Spangled Banner" was sung by Mr. Kay.

Benediction by Elder Woodruff. Adjourned to two p. m.

2 p. m.

The people were called to order by W. C. Staines, one of the committee, when the choir sung, "All hail the day." Prayer by Elder W. Woodruff.

When the following toasts were read by W. W. Phelps and T. Bullock:—

#### REGULAR TOASTS FOR THE 4TH OF JULY, 1852.

1. *The United States*—By virtue, united they stand;—in vice, divided they fall.

2. *The President thereof*—When virtue exalts the nation, wisdom is justified of her children.

3. *Her Army and Navy*—Arms extended for the rights of all;—"sin not."

4. *The several States*—One family; which is the "prodigal son?" And which says, "I am of age?"

5. *The Supreme Courts of the Union*—"Zion is to be redeemed with judgment, and her converts with righteousness," which causeth the people to expect clean hands and pure hearts.

6. *Utah Territory*—The youngest child in father's family; the babe has a right to the homestead, while it supports its parents. That's legal.

7. *The Public Domain*—The children's inheritance; cursed be he that removeth his neighbour's "land marks;" and let all the people say, Amen!

8. *The great Cause of Humanity*—Wanted immediately, more ladies and less lawyers to man-ify, beautify, and pacify the earth for the Millennium.—"Praise ye the Lord!"

9. *The Heroes of the Revolution*—They rose, they fought, they conquered; "Honoured and blest be their ever great names."

10. *Religions*—All free, according to the Constitution.

11. *Foreign Friends*—

Lafayette was "aid material,"

In times of greatest trouble;

Kossuth had "material aid,"

And so we carry double.

12. *Slavery*—

Pope says, "whatever is, is right;"

Though some may doubt the mixing black with white.

13. *Poly Ticks and Poly Gamy*—Easy companions for cozy officers, but great causes of "official grief."

#### VOLUNTEER TOASTS.

*The Officers of the Government, both National and State*—Uncle Sam expects every man to do his duty, Swartwout, Price, Brocchus & Co., to the contrary neverthe-less, and-also-a-running.

*The Great National Motto*—Do unto others as you would have others do unto you.

*The "Returning Officials" from Utah*—

Although they fired uncle a whacker so jolly, The "report," with the blaze, killed them all in their folly.

*Millard Fillmore*—As the golden rays of the setting sun gild the snow-capped peaks of the far west Rocky mountains, so may that Executive patriot's last blessings glitter upon the dwellings and towers of the nation, while the just of the whole earth exclaim, "How beautiful upon the mountains are the feet of them that bring good tidings of good!" "Selah."

*Compromise measures and compromise men* formed the Constitution, and cemented the Union in 1787; and in 1850, preserved and sustained the same.

*Hon. J. M. Bernhisel*—The Delegate of Utah; the champion of right; the friend of virtue; the true patriot; the people's choice.

*Utah*—Her star is in the ascendant; her resources, generative, natural, and spiritual, are prolific. Her laws are just; her light is beaming over the earth, and penetrating every clime.

*Deseret*—The great bee-hive, when the King Bee leads the way, all the bees follow, and are sure to obtain the honey, except the drones, and they are left by the way.

*The American Eagle*—May her beak of strength, and talons of power, tear to pieces, and crush the oppressors of the sons of Freedom; while her shadowing wings shall protect the exiled innocent and oppressed.

*Utah*—Her Governor, her Legion, and "peculiar institutions" FOREVER!

*The Orators of the Day*—May their eloquent effusions this day be only as drops to more copious showers.



*The Ladies of Deseret*—A pattern of virtue and integrity to all civilized female society; may they never lack for a "Lord" or protector, to wield a sword, or spend a ball in defence of their virtue and innocence.

*Uncle Sam*—May he have strength in his old age, to correct his unruly boys, that they may cease pillaging the bee-hive, or destroying the bees; that in times of winter they may have honey.

*The Mormon Battalion*—May their valour and patriotism never be forgotten, nor their privations and sufferings for the salvation of their friends, go unrewarded.

*The Bands*—May their sweet sounds ever be united in reviving the hearts of the aged, and cheering the hearts of the young to the defence of their people's rights.

*A Contrast!*—MILLARD FILLMORE—*Matty Van Buren!*

*The Ladies of Utah*—The paragon of their sex—happy in the true exercise of "woman's rights."

*The Legislators of the Territory of*  
(To be concluded in our next.)

*Utah*—May they never be so stiff-necked as to vote a chaplain out of their midst; but may they be the framers of laws which will bring salvation, not only to the Territory of Utah, but to the whole world.

*The Union*—May it out-live the last treacherous advocate of division.

*The Presidents of the United States, from Washington to Fillmore*—All that have maintained the Constitution, let their names be had in everlasting remembrance, and shine as the stars forever; while those that have suffered murderers to go unpunished, and knew them to be such, and have sought popularity in place of justice,—let their names be forgotten among men.

After which followed the singing of "The Seer," by Mr. Kay.

Governor Brigham Young then came forward and made some remarks.

The song, "All hail the day," was again sung by Mr. Kay, followed by the inimitable solo of Major Duzette on the drum, and a tune from Capt. Pitt's band.

## GOVERNMENT OF OUR THOUGHTS.

(From Edmondson's "Self-Government.")

The government of our thoughts, though exceedingly difficult, is absolutely necessary. Thought is the spring of human conduct, and if that be impure, the streams of life must be polluted. To succeed in this arduous duty, every thought must be brought into captivity and obedience to Christ; nor must we for a moment, indulge a thought which would offend our blessed Lord and Master. We cannot always prevent the entrance of improper thoughts into our minds. They frequently come without our consent; but, by the grace of God, we can banish them in a moment. When they are indulged, we contract guilt; but when we resist them, we preserve our innocency. They may grieve us; but, while we are on our guard, they cannot do us any harm. When cherished, they take deep root, and engross our whole attention; but when resisted, they perish, and we come off more than conquerors. It is a pleasant circumstance that our fellow men, with whom we are intimately connected, cannot see our thoughts; but it is an awful reflection

that they lie naked and open to Him who will be our Judge in the last great day! On that account, as well as our present peace and comfort, we should be watchful and circumspect.

In a moral and religious point of view, the government of our thoughts requires peculiar care and circumspection. For instance, *uncharitable* thoughts of other men should be resisted with abhorrence, and we should ever put the best construction on all they say or do. *Impure* thoughts should have no place in our hearts, because, whenever they are indulged, impure actions must necessarily follow, if opportunities are favorable. *Covetous* or *avaricious* thoughts should be nipped in the bud, because they produce fraud, injustice, and oppression. It is madness to indulge *ambitious* thoughts; for the honors of this world, to which they aspire, are only shining bubbles upon the angry waves. *Murmuring* and *repining* thoughts are foul reflections upon God and His providence, and, for that reason, should be suppressed; for,



whatever our weakness may suggest, God governs the world on the principles of wisdom, justice, and goodness. *Revengeful* thoughts are expressly forbidden. When we feel them spring up, let us recollect what our Lawgiver has said, "*vengeance is mine; I will repay, saith*

*the Lord,*" Romans xii. 9. In short we should constantly employ our thoughts on good and useful subjects, making an unalterable rule, that, whatever temptations assail us, no thought which is evil in itself, or hurtful in its tendencies, shall lodge in our breasts.

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## The Latter-day Saints' Millennial Star.

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SATURDAY, OCTOBER 30, 1852.

**THE PLAN OF SALVATION UNCHANGEABLE.**—There are many honest and well-disposed people living in the world who make no profession of religion whatever. But they have souls that need salvation as much as others. Doubtless there are many reasons which cause this class of persons to stand aloof from the subject of religion; but we conceive one of the most important and plausible to be, the strife, contentions, and contradictions of religious teachers—those who profess to have authority to declare how sinners may obtain pardon for their sins, and become reconciled to God, and eventually gain admission into His presence, to dwell and reign with Him in a future and never-ending state of existence.

The majority of religious teachers declare the world to be naturally in a state of alienation from and rebellion to God, and that, although the Lord Jesus Christ, the Son of God the Creator of the heavens and the earth, came upon this earth to bleed and to die, that by thus offering himself as a sacrifice, an Atonement might be made for the sins of mankind, yet something must be done by mankind themselves in order that they may be fully entitled to forgiveness for their sins, and be completely reconciled to their God.

This is right so far; but here the grand difficulty commences. The most learned and talented religious teachers differ most widely upon this point:—What is required on the part of mankind in order that the benefits of the atonement of Jesus Christ may be fully realised by them? Their contradictory opinions and irreconcilable differences upon this matter are great stumblingblocks in the eyes of many who earnestly desire to know the truth. The Bible is pointed out by all as the standard of reference. All claim to support their peculiar, conflicting doctrines from its pages. They cannot be all right though, that's certain.

The Scriptures represent mankind in a state of rebellion against God, and also, that through the intercession of Jesus Christ, a general amnesty has been declared, to be realised by all who will comply with certain stipulations. Compliance with these stipulations entitles mankind to all the blessings of a full pardon for their sins, and all the privileges of citizenship in the kingdom of God.

When an earthly government grants an amnesty to a rebellious portion of its subjects, upon certain conditions, those conditions are generally plain and definite, and are expected to be rigidly observed by all who are included in the amnesty, otherwise pardon cannot be claimed. And no earthly sovereign or ruler would commission a number of officers to dispense the conditions of pardon to rebels, and give to one officer instructions conflicting with the instructions given to another. If a ruler were to do this, his integrity would with reason be called in question, and his conduct would be considered as taunting his rebellious subjects.

And if an earthly ruler would commission proper officers to dispense plain, definite,



unconflicting conditions to his rebellious subjects, that they might have pardon and privileges pertaining to this life, with how much greater propriety might we expect the great King of Heaven would commission proper officers to dispense plain, definite, unconflicting conditions to all mankind, that those conditions might be properly complied with, and that men might rest perfectly assured of pardon for their sins, and the privileges of eternal life? Shall man be more just and consistent than God? Verily not. It would be the most consummate folly for us to suppose that the Great Jehovah, who is full of truth, and justice, and love, and mercy, would act in a more uncertain, ambiguous, and contradictory manner in relation to His rebellious subjects, than an earthly ruler would in relation to his. It would be highly derogatory to the character of the Almighty to represent that the innumerable schemes of salvation which are palmed upon the world by the various grades of religious teachers, are the offsprings of His superlative wisdom, when even earthly monarchs are not found to commit themselves so egregiously.

It is contrary to reason, to common sense, to analogy, to the Bible, to the Book of Mormon, to other revelations of God, and to the voice of the Holy Priesthood from the foundation of the world, to imagine for one moment that God has devised more than one plan of salvation for the human race. All the human race alike need salvation. The antediluvians needed the same salvation as the postdiluvians. Adam and all his fallen posterity alike need an interest in the atonement of Jesus Christ. "All have sinned, and come short of the glory of God." And it is the privilege of all to reform, and attain to the glory of God. And in order to attain to it, the same ordinances and conditions are necessary to be complied with by one generation of men as by another.

St. Paul, in the first chapter of his Epistle to the Galatians, passes a double anathema upon any one, whether Saint, Prophet, Apostle, or even an Angel, who should dare to propound conditions of salvation to the children of men contrary to those he advocated, which he declared he received from the Lord Jesus Christ the Author of salvation. The conditions which St. Paul presented before men, comprised, amongst others, the following:—Faith in God, and in His Son Jesus Christ's atoning sufferings and death; Repentance of past sins; Baptism in water for the remission of sins, followed by the Gift and manifestations of the Holy Ghost. This was the order which St. Paul anathematized any or all departers from—and departure from this order is the great cause of the darkness, disorder, confusion, and uncertainty which pervade the Christian world at the present moment, and is a remarkable fulfilment of St. Paul's words.

In the tenth chapter of the First Epistle to the Corinthians it is declared that the Israelites attended to this order of things by the Red Sea. In the third chapter of the Epistle to the Galatians it is stated that this order was made known to Abraham. In the Prophecy of Enoch, referred to by St. Jude, and revealed again through Joseph Smith, it is related that this same order of things was revealed to Adam for his salvation. Enoch too was commanded to teach this order unto the children of men. The Book of Mormon informs us that this order was taught and practised on the American continent both before and after the Christian era. And in these last days the Lord has commanded this same order of things to be again taught to the inhabitants of the earth. And all this is quite consistent and reasonable. The sober, thinking mind will consider it in perfect consonance with the exalted character of the Creator of the heavens, and the earth, and the inhabitants thereof. It was quite as easy, and quite as requisite for Adam, Abraham, Moses, Nephi, and their contemporaries to believe in the atonement of Jesus Christ prospectively for their salvation,



as it was for the Christians of the primitive ages, and as it is for the people of the present age, to believe in it retrospectively for their salvation. Though the Christian world do not really believe it, yet the Bible, the Book of Mormon, and the Latter-day Saints, declare that the ways and purposes of God towards the children of men, the salvation which is needed by them, and the plan of salvation itself, are intrinsically the same in all ages.

Many will adduce two notable periods in the history of the world, when the Almighty has appeared to deviate from this course. The first is the period of the Mosaic dispensation; the second is the period succeeding the time of the Apostles. The Almighty dispensed the true plan of salvation to Moses, but the children of Israel did not sufficiently appreciate it, and would not live in keeping with its requirements; consequently the Lord withdrew it from their midst, and gave them a burdensome system of laws and observances, which after all, according to St. Paul, was unable to save them, and only served as a rod, or a "schoolmaster," to chasten them, and to prepare their posterity to receive the true plan when it should be revealed again by the ministration of Jesus Christ. In what is termed the Christian dispensation, Jesus Christ, whilst upon the earth, endeavoured to gather the Jewish nation together, and prevail upon them to comply with the requisitions of the true scheme of salvation; but they, as a nation, rejected him and his teachings, and he actually wept over them, because of the darkness, confusion, and distress which he predicted would be their portion for rejecting the conditions he proposed. After his death however, his Apostles preached much to the Jewish nation, to save all who would; but, after a time, St. Paul turned away from them wholly, and went publishing the plan of salvation among the Gentiles. Some of the Gentiles received his teachings, but the majority of them did not, and eventually they proved no better than the Jews, and St. Paul himself foretold them that they would fall away from the truth. But God did not change; He was the same. The children of men neglected His propositions for their salvation, and consequently they could not reap the benefits, nor enjoy the privileges, which a faithful observance of them would have secured.

But as a final and irresistible testimony to all the world of the unchangeableness of His nature, God has mercifully deigned once more to reveal, through His servant Joseph Smith, that scheme of salvation which He has so often revealed before, and which has been so often rejected by mankind. And we bear testimony to all the world that God has not changed, that the scheme of salvation has not changed, and that every man who wishes to obtain pardon for his sins, and be saved in the kingdom of God, must believe on the Lord Jesus Christ, repent of his sins, be baptized in water for the remission of them, and then it is his privilege to have the hands of the Elders of the Church of Jesus Christ laid upon him, that he may receive the Gift and manifestations of the Holy Ghost. Unless he comply with this eternal order, he can never receive pardon for his sins, nor be saved in the kingdom of God.

Return then, O reader, to the good old path, that you may find rest to your soul, and perish not, for God will be no more mocked nor resisted, having set His hand to regenerate the earth, but will make a short work in this the last dispensation. If you comply with these requisitions with full purpose of heart, pardon shall be yours, the Gifts of the Holy Ghost shall be yours, and you shall know for yourself and not for another, that you have obeyed that form of doctrine which will entitle you to all the blessings of salvation in the kingdom of God.

**ARRIVAL.**—Elder John Barker, landed amongst us on the 11th inst., apparently well. Elder Barker is the last of the six brethren who, at the April Conference held



at Great Salt Lake City, were appointed on missions to Europe. We bid these brethren welcome again to the shores of Britain, and would supplicate before our Father's throne that they may be abundantly blessed and prospered in their several missions, to which we know the Saints will respond a hearty Amen.

## HISTORY OF JOSEPH SMITH.

(Continued from page 552.)

Thursday night, the 31st of October, gave the Saints in Zion abundant proof that no pledge, written or verbal, was longer to be regarded; for on that night, between forty and fifty persons in number, many of whom were armed with guns, proceeded against a Branch of the Church west of Big-Blue, and unroofed, and partly demolished, *ten dwelling houses*; and in the midst of the shrieks and screams of women and children, whipped and beat, in a savage and brutal manner, several of the men; and with their horrid threats, frightened women and children into the wilderness. Such of the men as could escape, fled for their lives; for very few of them had arms, neither were they embodied; and they were threatened with death if they made any resistance; such therefore as could not escape by flight, received a pelting by rocks, and a beating with guns, sticks, &c.

On Friday, the 1st of November, women and children sallied forth from their gloomy retreats, to contemplate with heart-rending anguish, the ravages of a ruthless mob, in the mangled bodies of their husbands, and in the destruction of their houses, and some of their furniture. Houseless, and unprotected by the arm of the civil law in Jackson county; the dreary month of November staring them in the face, and loudly proclaiming an inclement season, at hand; the continual threats of the mob, that they would drive out every "Mormon" from the county; and the inability of many to remove, because of their poverty, caused an anguish of heart indescribable.

On Friday night, the 1st of November, a party of the mob, proceeded to attack a Branch of the Church at the prairie, about twelve or fourteen miles from the village.

Two of their number were sent in advance, as spies, viz. Robert Johnson, and one Harris, armed with two guns and three pistols. They were discovered by some of the Saints, and without the least

injury being done to them, said (mob) Johnson, struck Parley P. Pratt with the breech of his gun, over the head; after which they were taken and detained till morning; which, it was believed, prevented a general attack of the mob that night. In the morning, they were liberated without receiving the least injury.

The same night, (Friday,) another party in Independence, commenced stoning houses, breaking down doors and windows, destroying furniture, &c. This night the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brick-bats and rocks, while a gentleman stranger lay sick with a fever in his house.

The same night, three doors of the store of Messrs. Gilbert and Whitney, were split open: and after midnight, the goods lay scattered in the streets, such as calicoes, handkerchiefs, shawls, cambrics, &c. An express came from the village after midnight to a party of their men, who had embodied about half a mile from the village for the safety of their lives; stating that the mob were tearing down houses, and scattering the goods of the store in the streets. The main body of the mob fled at the approach of this company. One Richard McCarty was caught in the act of throwing rocks and brick-bats into the doors, while the goods lay strung around him in the streets; and was immediately taken before Samuel Weston, Esq., and a complaint was then made to said Weston, and a warrant requested, that said McCarty might be secured; but said Weston refused to do anything in the case at that time. Said McCarty was then liberated.

The same night, some of their houses in the village, had long poles thrust through the shutters and sashes into the rooms of defenceless women and children, from whence their husbands and fathers had been driven by the dastardly attacks.



of the mob, which were made by ten, fifteen, or twenty men upon a house at a time.

Saturday, the second of November, all the families of the Saints in the village, moved about half a mile out, with most of their goods: and embodied to the number of thirty, for the preservation of life and personal effects. This night, a party from the village met a party from the west of the Blue, and made an attack upon a Branch of the Church, located at the Blue, about six miles from the village. Here they tore the roof from one dwelling, and broke open another house; found the owner, David Bennet, sick in bed, whom they beat most inhumanly, swearing they would blow out his brains; and discharged a pistol, the ball of which cut a deep gash across the top of his head. In this skirmish, a young man of the mob, was shot in the thigh; but, by which party, remains yet to be determined.

The next day, Sunday Nov. 3rd, four of the Church, viz; Joshua Lewis, Hiram Page, and two others, were dispatched for Lexington, to see the circuit judge, and obtain a peace warrant. Two called on Squire Silvers, who refused to issue one, on account, as he has declared, of his fears of the mob. This day many of the citizens, professing friendship, advised the Saints to clear from the county, as speedily as possible; for the Saturday night affray had enraged the whole county, and they were determined to come out on Monday, and massacre indiscriminately; and, in short, it was proverbial among the mob, that "Monday would be a bloody day."

Monday came, and a large party of the mob gathered at the Blue, took the ferry boat belonging to the Church, threatened lives, &c. But they soon abandoned the ferry, and went to Wilson's store, about one mile west of the Blue. Word had previously gone to a Branch of the Church, several miles west of the Blue, that the mob were destroying property on the east side of the Blue, and the sufferers there wanted help to preserve their lives and property. Nineteen men volunteered, and started for their assistance; but discovering that fifty or sixty of the mob had gathered at said Wilson's, they turned back.

At this time two small boys passed on their way to Wilson's, who gave informa-

tion to the mob, that the "Mormons" were on the road west of them. Between forty and fifty of the mob immediately started with guns in pursuit; after riding two or two and a half miles, they discovered them, when the said company of nineteen, immediately dispersed, and fled in different directions. The mob hunted them, turning their horses into a corn field, belonging to the Saints—searching their corn fields and houses, threatening women and children that they would pull down their houses and kill them, if they did not tell where the men had fled.

Thus they were employed, hunting the men, and threatening the women, until a company of thirty of the Saints from the prairie, armed with seventeen guns, made their appearance.

The former company of nineteen had dispersed, and fled, and but one or two of them had returned to take part in the subsequent battle. On the approach of the latter company of thirty men, some of the mob cried, "fire, *God damn ye*, fire." Two or three guns were then fired by the mob, which were returned by the other party without loss of time. This company is the same that is represented by the mob as having gone forth in the evening of the battle, bearing the olive branch of *peace*. The mob retreated early after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill, dead on the ground. Thus fell H. L. Brazeale, one who had been heard to say, "with ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson County." The next morning the corpse of said Brazeale was discovered on the battle ground with a gun by his side. Several were wounded on both sides, but none mortally, except one Barber, on the part of the Saints, who expired the next day. This battle was fought about sunset, Monday Nov. the 4th; and the same night, runners were dispatched in every direction under pretence of calling out the militia; spreading as they went, every rumour calculated to alarm and excite the unwary; such as, that the "Mormons" had taken Independence, and the Indians had surrounded it, being colleagued together, &c.

(To be continued.)

WE should be most especially on our guard in the sunny days of prosperity lest our hearts get a chill in the groves of worldly pleasure and wanton enjoyment.



## MR. GRIMSHAW AND THE MORMONS.

(From the Nottingham Review.)

Great Salt Lake City, U. S., May 4, 1852.

Mr Editor,—Through the kindness of a friend I have just received a copy of your paper of the 23rd of January last, in which you have inserted an article headed, "The Mormons and Mr. Grimshaw." I am aware that, in acknowledging myself to be the writer of the letter referred to by your anonymous correspondent (a copy of which, unfortunately, I did not retain, it being written in haste), I shall be liable to the insinuation contained in the words, "Mr. Grimshaw *was* a man of strict morals;" a depreciation of which, however, I am not sensible.

Your nameless correspondent has given his verdict, after hearing *one side* only of the question. Mr. Fillmore, the President of the United States, acts more wisely, for he will not express an opinion on the recent revelations respecting this territory, until, as he says, "I have heard from Governor Young on the subject."

It appears I must come back to Nottingham to hear and learn the news of the doings in this valley. Although I live now at head quarters, having removed from Cotton-wood into the city, in consequence of a professional engagement, I know of no "surprising and disgusting details of the state of affairs here to fill whole pages." I know not of Governor Young's "ninety wives," nor yet of Heber C. Kimball's "almost equal number;" nor yet of the latter's being blasphemously styled "the second person in the Trinity." I am personally acquainted with Governor Young, and a more estimable man, as regards his every day conduct and conversation, I never knew. I know of no better *living* patterns for morality than he and Heber C. Kimball; and of none upon *record* except the Lord Jesus Christ, whose example they make a most successful attempt to imitate.

I never was in either city or town in my life where morality was more practised, or as much, as in this city. Here, I don't see women walking the streets at night, to trade their persons for the paltry means wherewith to support themselves; nor yet for the means

to procure a luxuriant indolence. Nor do I hear of crim. cons. and seductions here, which are so rife in the world generally. The seducer—when any wretch earns such a title, which occurs remarkably seldom, there having been only two cases of the kind since the arrival of the pioneers in this valley—is considered by the whole community, as not fit to live, especially if he has defiled the bed of another man. Such was the case with Mr. Monroe, who was shot in open day by the injured party; the latter, in the heat and sting of his wounded feelings, happening to take the law into his own hands.

I do not see people here lacking the means of subsistence, as you see around you. Every man can have a piece of land to cultivate for his own use, *free of expense*, except for the necessary fencing; and, by the way, people are too busy here, and too *industrious* to find time for debauchery. Widows and orphans are comfortably provided for; the city being divided into nineteen wards, and a functionary, whom we call a *Bishop*, appointed to each ward, whose particular duty it is to look after them, and see that they have every reasonable comfort. The fact is, the atmosphere in this territory was felt to be too pure for the well-known licentiousness of certain runaway United States officers; and the virtue of our women so severe, that to use the officers' own words, "it was *peculiarly hard* upon them." No doubt they were frightened too at the example in Monroe's case.

I know nothing of "several parties who came out with me, having returned quite disappointed, and who gave a woful account of the Mormons in America." I am quite certain none such have returned from *here*. I have heard of one or two being cut off from the church at St. Louis for drunkenness, and other abominations; perhaps they are the parties alluded to. There are, however, two brethren who came out in the same ship with me, about to return to England to-morrow, to *preach the Gospel*. They take this letter



hence, with instructions to put it into the first post office they come to in the States, our mail to the States having started on the 1st inst.

You perceive you will but do me justice in inserting this letter in your widely

circulated journal; and by so doing oblige,  
Sir, Yours respectfully,

JON. GRIMSHAW.

P. S.—My handwriting can be sworn to at the railway station, if necessary.

J. G.

### TESTIMONIALS TO THE CHARACTER OF THE PEOPLE OF UTAH.

(From the *Deseret News*.)

TO THE EDITOR OF THE "NEWS,"

Great Salt Lake City, July 6, 1852.

Sir,—We the undersigned, citizens of Waukegan, Lake county, State of Illinois, on our way to the gold region of California, do hereby certify that we arrived at the City of the Great Salt Lake on Saturday last, July 3rd instant, attended Church at the Tabernacle the 4th, heard a good wholesome doctrine advocated by different speakers, and also witnessed the celebration of the Declaration of Independence on the 5th; were much edified in hearing the different speeches made upon the occasion. We, therefore, knowing the false reports concerning this people, do assert that we believe they are deserving a better name than they have heretofore received. We would recommend that all emigrants, wishing to replenish their stock in any way, to come to this City, as all things to be bought necessary for the journey, can be obtained here at reasonable prices. We would subscribe ourselves the well-wishers of this people.

CAPT. GEORGE BROWN,  
JOHN HOUSE,  
C. H. DODGE,  
S. C. BROWN,  
SOLOMON THOMAS,  
ELI ROBERT.

For the "*Deseret News*."

Being an emigrant from Guernsey county, Ohio, and having oft heard the Mormons

represented as an almost cannibal race, I would hereby say to the travelling public, that a more humane, honest, and chivalrous people I never saw; and that they are basely misrepresented, there remains not the least shadow of a doubt. I have not the pleasure of an acquaintance with Mr. Young, but suffice to say, the people under his administration are happy, proud, and humane, and I might add, brave.

RIENZI, otherwise  
NEWTON M. CURTIS.

For the "*Deseret News*."

Mr. Editor,—By inserting the following, you will confer a favour on a friend, and a well-wisher of your cause:—

I arrived in your beautiful Valley on the 12th of July, in good health, in Captain Brown's company, from Fulton, Ohio. We had good luck on the road. I can say to all my old friends on Big Sandy Va., that the stories in circulation about the Mormons, are false. I was never in a better country, or among a better people in my life. Every kind of grain and vegetables grow in abundance, and not to be surpassed in quantity or quality in any part of the United States. Dr. Childs, Billy Williams, quit drinking liquor; come out here, and you will both get rich; let that old warf boat go down stream. Bill Wilson, keep away from Dr. McGinnis.

JOHN WILSON,  
Big Sandy Raftsman, Va.

### VARIETIES.

THE Cholera is decreasing in Central Europe.

IN learning any new thing, there should be as little as possible proposed to the mind at once, and that being understood and fully mastered, proceed then to the next adjoining part, yet unknown.

LIKE the generality of kings and conquerors, Frederick the Great had a most philosophic indifference to death—in *others*. In one of his battles a battalion of veterans having taken to their heels, he galloped after them, bawling out—"Why do you run away, you old blackguards? Do you want to live for ever?"



DURING 1852 a little over two millions was received in railway traffic in the United Kingdom.—*Lloyd's Weekly News*.

HOW TO BE SAFE.—“Doctor,” said a patient, about five years ago, after reading over the prescription of a distinguished friend of temperance, whom ill health had obliged him to consult, “Doctor; do you think that a little spirits, now and then, would hurt me very much?”—Why, no, sir,” answered the doctor, deliberately; “I do not know that a little—now and then—would hurt you very much; but sir, if you don’t take any, it won’t hurt you at all.”

EXERCISE THE BEST DOCTOR.—The eccentric but benevolent physician, Sandy Wood, of Edinburgh, was once accosted by the Provost, Sir James Stirling, in the High Street. “Doctor,” said he, putting a guinea into his hand, “I am such a sufferer from indigestion that I am compelled to come to you for advice,” and forthwith entered into a most pitiable statement of his internal troubles. The Doctor, instead of replying, retreated from the Provost, who continued to follow him, and at length reproached him for having pocketed the guinea so readily. Mr. Wood replied to the remonstrance of Sir James—“I have been giving you the best possible advice all this while. If you’ll take hold of my coat tails and only follow me for a week, as you have been doing for the last ten minutes, you’ll have no more trouble with your stomach.”

SOCIETY IN THE UNITED STATES.—From Washington we have an account of another fatal stabbing case, in which a negro was killed by a strolling musician. What is the matter with the people? Scarcely have we given the particulars of one horrible transaction, ere we are called upon to record another. From their frequency within the last few days, one would almost be led to believe that deeds of blood are contagious.—*New York Herald*. (This is the matter with the people of the United States:—they have rejected and slain the Lord’s anointed, and banished the Holy Priesthood from their midst; they have thus proven themselves unworthy of life, consequently the Almighty is withdrawing His Spirit from their midst, and Death is stalking amongst them in an alarming manner. They have heretofore looked coolly on deeds of blood towards the people of God, and even winked at them; now, these things are rife among themselves, and will increase with fearful rapidity, until they become perfectly familiar with such scenes, and thus, by their own blood, pay compound interest for the life-blood of Prophets and Saints.—Ed.)

#### THE RETURNING SINNER.

“There is joy in the presence of the angels of God over one sinner that repenteth.”

Angels rejoice, and tune their golden lyres  
When man repents, and to his sin expires!  
And while these glorious beings, free from guile,  
Bend o’er the sinner with angelic smile,  
Shall we withhold the warm and friendly hand  
When he repents, and craves once more to stand  
Among God’s people, as of yore he stood,  
And yearns to join the faithful and the good?  
When God himself forgives repentant man,  
Let us forgive, and aid him all we can  
To gain once more the place from whence he fell,  
And by our faith and prayers his soul propel  
Onward, and strive with all our might to place  
The Prodigal returning, near the Throne of Grace.  
This is our duty, but with truth I say  
My heart’s warm promptings only I obey,  
And ’tis my pleasure to extend my hand  
To hail a brother to our little band;  
Once more to see him join the ranks of those  
Who dare to stand, though scorn’d by friends and foes—  
Yea, firm and faithful to the cause of God,  
Defy the world, its scorn, its sword, and rod,  
Because they know ’tis Truth for which they stand;  
Because they will obey their God’s command.



And hence the world, its wealth, its pomp, and show,  
 They only look on as their deadliest foe;  
 At once they cast all these behind their back,  
 And press on boldly in their Saviour's track,  
 Like well-trained soldiers, close in rank and file,  
 None can break in, their footsteps to beguile;  
 But on they march in one unbroken line,  
 Because they know their Captain is Divine!  
 At thought of this my full soul reels with joy,  
 Inebriate! dazzled!—bliss without alloy!  
 Come joy; come sorrow, weal, or woe, or death,  
 May I stand faithful to my latest breath,  
 And on the promise fix this eye of mine;  
 "To death be faithful, and the crown is thine."  
 Brother! I wish thee well; accept my hand;  
 Welcome again among our noble band.  
 And if my feeble efforts can avail  
 To aid, assist, or shield when foes assail,  
 Tho' small my power, you shall not ask in vain,  
 If you but faithful to God's cause remain.  
 Oh! I would ask my God on bended knee,  
 That henceforth firm and faithful you may be,  
 Nor once look back, nor turn to right or left  
 But onward—onward be you ever kept.

H. K.

NOTICE.—In No. 31, we announced to our readers our determination of republishing, in the form of a *Supplement* to the present Volume of the *Star*, that portion of the *History of Joseph Smith* which has appeared in former Volumes, that the numerous subscribers to the present Volume who are not in possession of the former ones, might have the gratification of possessing the whole of that important *History*, as far as published in these lands. We have now much pleasure in stating that the *Supplement* is ready for sale, and we would recommend all those who are desirous of obtaining it, to order it at once, lest they meet with disappointment, as we have only published a limited edition.

## LIST OF MONIES RECEIVED FROM THE 7TH TO THE 14TH OCTOBER, 1852.

Richard Tilt .....	£2 10 0	Brought forward .....	£57 0 0
Thomas Kirkwood .....	12 0 0	Jonathan Brown .....	10 0 0
John Wigley .....	11 0 0	J. W. Crosby (Halifax, N.S.) .....	12 0 0
G. W. Davies .....	25 0 0	Thomas Hansom .....	5 0 0
James Linforth .....	4 0 0	J. W. Pembroke .....	5 0 0
John Godsall .....	0 10 0	Charles Peat .....	5 0 0
George Simpson .....	2 0 0	T. C. Armstrong .....	28 0 0
Carried forward.....	£57 0 0		£122 0 0

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DESERET AND THE LATTER-DAY SAINTS.  
The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 37.—Vol. XIV.

Saturday, November 6, 1852.

Price One Penny.

## DESERET AND THE LATTER-DAY SAINTS.

(Extracts from "Stansbury's Expedition to the Great Salt Lake," 1849—50.)

The provisional State Government, with all the machinery of executive, legislative, and judicial functionaries, was in regular and harmonious action, under the constitution recently adopted. The jurisdiction of the "State of Deseret" had been extended over, and was vigorously enforced upon, all who came within its borders, and justice was equitably administered alike to "Saint" and "Gentile"—as they term all who are not of their persuasion. Of the truth of this, as far at least as the Gentiles were concerned, I soon had convincing proof, by finding, one fine morning, some twenty of our mules safely secured in the public pound, for trespass upon the cornfield of some pious Saint; possession was recovered only by paying the fine imposed by the magistrate and amply remunerating the owner for the damage done to his crops. These courts were constantly appealed to by companies of passing emigrants, who, having fallen out by the way, could not agree upon the division of their property. The decisions were remarkable for fairness and impartiality; and, if not submitted to, were sternly enforced by the whole power of the community. Appeals for protection from oppression, by those passing through their midst, were not made in vain; and I know of at least one instance in which the marshal of the State was despatched, with an adequate force, nearly two hundred miles into the western desert, in pursuit of some miscreants who had stolen

off with nearly the whole outfit of a party of emigrants. He pursued and brought them back to the city, and the plundered property was restored to its rightful owner.

While, however, there are all the exterior evidences of a government strictly temporal, it cannot be concealed that it is so intimately blended with the spiritual administration of the Church, that it would be impossible to separate the one from the other.\* The first civil governor under the constitution of the new State, elected by the people, was the President of the Church, Brigham Young; the Lieutenant-governor was his first ecclesiastical Counsellor, and the Secretary of State, his second Counsellor: these three individuals forming together the "Presidency" of the Church. The Bishops of the several wards, who, by virtue of their office in the Church, had exercised not only a spiritual, but a temporal authority over the several districts assigned to their charge, were appointed, under the civil organization, to be justices of the peace, and were supported in the discharge of their duties, not only by the civil power, but by the whole spiritual authority of the Church also. This intimate connection of Church and State seems to pervade every thing that is done. The supreme power in both

\* However "intimately blended" the civil government of the State or Territory, and the ecclesiastical government of the Church, may appear, they are in reality entirely separate and distinct from each other.—Ed.



being lodged in the hands of the same individuals, it is difficult to separate their two official characters, and to determine whether in any one instance they act as spiritual or merely temporal officers.

The establishment of a civil government at all, seems to me to have been altogether the result of a foreseen necessity, which it was impossible to avoid. As the community grew in numbers and importance, it was not to be expected, as has been before remarked, that the whole population would always consist solely of members of the Church looking up to the Presidency, not only as its spiritual head, but as the divinely commissioned and inspired source of law in temporal matters and policy also. It became necessary, therefore, to provide for the government of the whole, by establishing some authority which could not be disputed by any, and would exercise a control over them as citizens, whether they were members of the Church or not; and which, being acknowledged and recognized by the government of the United States, would be supported by its laws, and upheld by its authority. The civil government, therefore, was wholly precautionary, and only for such Gentiles as might settle among them, the power and authority of the Church over its members being amply sufficient where they alone were concerned. In the organization of the civil government, nothing could be more natural than that, the whole people being of one faith, they should choose for functionaries to carry it into execution, those to whom they had been in the habit of deferring as their inspired guides, and by whom they had been led from a land of persecution into this far-off wilderness, which, under their lead, was already beginning to blossom like the rose. Hence came the insensible blending of the two authorities, the principal functionaries of the one holding the same relative positions under the other. Thus the Bishop in case of a dispute between two members of the Church, would interpose his spiritual authority as Bishop for its adjustment, while in differences between those not subject to the spiritual jurisdiction, and who could not be made amenable to Church discipline, he would act in the magisterial capacity conferred upon him by the constitution and civil laws of the State. Thus the control of the affairs of the colony remained in the same hands, whether under

Church or state organization, and these hands were, in a double capacity, those into which the constituents had, whether as citizens or as Church members, themselves chosen to confide it.

The revenue of the new State seemed to partake of the same double character; the treasures of the Church being freely devoted, when necessary, to the promotion of the temporal prosperity of the body politic. These are derived from a system of tithing, similar to that of the ancient Israelites. Each person, upon profession of his faith, and consequent reception into the bosom of the Church, is required to pay into "the treasury of the Lord" one tenth of all that he possesses; after which he pays a tenth of the yearly increase of his goods, and in addition contributes one tenth of his time,\* which is devoted to labour on the public works, such as roads, bridges, irrigating canals, or such other objects as the authorities may direct. The whole amount thus collected goes into the coffers of the Church, and is exacted only from its members. A tax is also laid upon property, as with us, which is levied upon all, both "Saint" and Gentile, and which constitutes the revenue of the civil government. All goods brought into the city pay as the price of a license, a duty of one per cent., except spirituous liquors, for which one-half at which they are sold is demanded; the object of this last impost being avowedly to discourage the introduction of that article among them. It has, indeed, operated to a great extent as a prohibition, the importer, to save himself from loss, having to double the price at which he could otherwise have afforded to sell. The result of this policy was, when we were there, to bring up the price of brandy to twelve dollars per gallon, of which the authorities took six; and of whisky to eight dollars, of which they collected four dollars. The circulating medium is principally gold of their own coinage, and such foreign gold as is brought in by converts from Europe.

Notwithstanding this heavy, and as it would be to us, insupportable burden upon

\* By the author's representation here, the reader will conclude that *one-fifth* of the increase of the Latter-day Saints is annually required as tithing. This representation is incorrect, as *one-tenth only* is required annually by the law of tithing, whether paid in labour, money, property, or produce.—Ed.



industry and enterprise, nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community. Ever since the first year of privation, provisions have been abundant, and want of the necessaries and even comforts of life is a thing unknown. A design was at one time entertained (more, I believe, as a prospective measure than anything else,) to set apart a fund for the purpose of erecting a poor-house; but after strict inquiry, it was found that there were in the whole population but two persons who could be considered as objects of public charity, and the plan was consequently abandoned.

This happy external state, of universally diffused prosperity, is commented on by themselves, as an evidence of the smiles of Heaven, and of the special favour of the Deity: but I think it may be most clearly accounted for in the admirable discipline, and ready obedience to a large body of industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, the result of which has astonished even those by whom it has been effected. The happy consequences of this system of united and well-directed action, under one leading and controlling mind, is most prominently apparent in the erection of public buildings, opening of roads, the construction of bridges, and the preparation of the country for the speedy occupation of a large and rapidly-growing population, shortly to be still further augmented by an immigration even now on their way from almost every country in Europe.

Upon the personal character of the leader of this singular people, it may not, perhaps, be proper for me to comment in a communication like the present. I may, nevertheless, be pardoned for saying, that to me, President Young appeared to be a man of clear, sound sense, fully alive to the responsibilities of the station he occupies, sincerely devoted to the good name and interests of the people over which he presides, sensitively jealous of the least attempt to undervalue or misrepresent them, and indefatigable in devising ways and means for their moral, mental, and physical elevation. He appeared to possess the unlimited personal and official confidence of his people; while both he and his two Counsellors, forming the Presidency of the

Church, seemed to have but one object in view—the prosperity and peace of the society over which they presided.

In their dealings with the crowds of emigrants that passed through their city, the Mormons were ever fair and upright, taking no advantage of the necessitous condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. In the whole of our intercourse with them, which lasted rather more than a year, I cannot refer to a single instance of fraud or extortion to which any of the party were subjected; and I strongly incline to the opinion that the charges that have been preferred against them in this respect, arose either from interested misrepresentation or erroneous information. I certainly never experienced anything like it in my own case, nor did I witness or hear of any instance of it in the case of others, while I resided among them. Too many that passed through their settlement were disposed to disregard their claim to the land they occupied; to ridicule the municipal regulations of their city, and to trespass wantonly upon their rights. Such offenders were promptly arrested by the authorities, made to pay a severe fine, and in some instances were imprisoned, or made to labour on the public works; a punishment richly merited, and which would have been inflicted upon them in any civilized community. In short, these people presented the appearance of a quiet, orderly, industrious, and well organized society, as much so as one would meet with in any city of the Union, having the rights of personal property as perfectly defined and as religiously respected as with ourselves, nothing being farther from their faith or practice than the spirit of *communism*, which has been most erroneously supposed to prevail among them. The main peculiarity of the people consists in their religious tenets, the form and extent of the Church government (which is a theocracy), and in the nature especially of their domestic relations.

Upon the action of the Executive in the appointment of the officers within the newly-created Territory, it does not become me to offer other than a very diffident opinion. Yet the opportunities of information to which allusion has already been made, may perhaps justify me in presenting the result of my own observations



upon this subject. With all due deference, then, I feel constrained to say that in my opinion the appointment of the President of the Mormon Church, and head of the Mormon community, in preference to any other person to the high office of Governor of the Territory, independent of its political bearings, with which I have nothing to do, was a measure dictated alike by justice and by sound policy. Intimately connected with them from their exodus from Illinois, this man has been indeed their Moses, leading them through the wilderness to a remote and unknown land, where they have since set up their tabernacle, and where they are now building their Temple. Resolute in danger, firm and sagacious in council, prompt and energetic in emergency, and enthusiastically devoted to the honor and interests of his people, he had won their unlimited confidence, esteem, and veneration, and held an unrivalled place in their hearts. Upon the establishment of the provisional government, he had been unanimously chosen as their highest civil magistrate, and even before his appointment by the President, he combined in his own person the triple character of confidential adviser,

temporal ruler, and Prophet of God. Intimately acquainted with their character, capacity, wants, and weaknesses; identified now with their prosperity, as he had formerly shared to the full in their adversity and sorrows; honored, trusted, the whole wealth of the community placed in his hands, for the advancement both of the spiritual and temporal interests of the infant settlement, he was surely of all others the man best fitted to preside, under the auspices of the general government, over a colony of which he may justly be said to be the founder. No other man could have so entirely secured the confidence of the people; and this selection by the Executive of the man of their choice, besides being highly gratifying to them, is recognised as an assurance that they shall hereafter receive, at the hands of the general government, that justice and consideration to which they are entitled. Their confident hope now is that, no longer fugitives and out-laws, but dwelling beneath the broad shadow of the national ægis, they will be subject no more to the violence and outrage which drove them to seek a secure habitation in this far-distant wilderness.

## HISTORY OF JOSEPH SMITH.

*(Continued from page 572.)*

The same evening, November 4th—not being satisfied with breaking open the store of Gilbert and Whitney, and demolishing a part of the dwelling-house of said Gilbert, the Friday night previous—they permitted the said McCarty, who was detected on Friday night as one of the breakers of the store doors, to take out a warrant, and arrest the said Gilbert and others of the Church, for a pretended assault, and false imprisonment of the said McCarty.

Late in the evening, while the court was proceeding with their trial in the court-house, a gentleman, unconnected with the court, as was believed, perceiving the prisoners to be without counsel and in imminent danger, advised said Gilbert and his brethren, to go to jail as the only alternative to save life; for the north door was already barred, and an infuriated mob thronged the house, with a determination to beat and kill; but through the interposition of this gentleman,

(Samuel C. Owens, Clerk of the County Court, whose name will appear more fully hereafter,) said Gilbert and four of his brethren were committed to the county jail of Jackson county, the dungeon of which, must have been a palace, compared to a court room, where dignity and mercy were strangers, and naught but the wrath of man, in horrid threats, stifled the ears of the prisoners.

The same night, the prisoners, Gilbert, Morley, and Corrill, were liberated from jail, that they might have an interview with their brethren, and try to negotiate some measures for peace; and on their return to jail about two o'clock, Tuesday morning, in custody of the deputy Sheriff, an armed force of six or seven men stood near the jail, and hailed them: they were answered by the Sheriff, who gave his name, and the names of his prisoners, crying, "*dont fire, dont fire, the prisoners are in my charge, &c.*" They however fired one or two guns, when



Morley and Correll retreated; but Gilbert stood, with several guns presented at him, firmly held by the Sheriff. Two, more desperate than the rest, attempted to shoot, but one of their guns flashed, and the other missed fire. Gilbert was then knocked down by Thomas Wilson, a grocer in the village.

About this time a few of the inhabitants arrived, and Gilbert again entered jail, from which, he, with three of his brethren, were liberated about sunrise, without further prosecution of the trial. Wm. E. Mc Lellin was one of the prisoners.

On the morning of the 5th of November, the village began to be crowded with individuals from different parts of the county, with guns, &c., and report said the militia had been called out, under the sanction or instigation of Lieut. Gov. Boggs; and that one Col. Pitcher had the command. Among this militia (so called) were embodied the most conspicuous characters of the mob; and it may truly be said that the appearance of the ranks of this body was well calculated to excite suspicions of their horrible designs.

Very early on the same morning, several Branches of the Church received intelligence that a number of their brethren were in prison, and the determination of the mob was to kill them; and that the Branch of the Church near the village of Independence, was in imminent danger, as the main body of the mob was gathered to that place.

In this critical situation, about one hundred of the Saints, from different Branches, volunteered for the protection of their brethren near Independence, and proceeded on the road towards Independence, and halted about one mile west of the village, where they awaited further information concerning the movements of the mob.

They soon learned that the prisoners were not massacred, and that the mob had not fallen upon the Branch of the Church near Independence, as was expected. They were also informed, that the militia had been called out for their protection; but in this they placed but little confidence, for the body congregated had every appearance of a county mob; which subsequent events fully verified, in a majority of said body.

On application to Col. Pitcher, it was found that there was no alternative, but for the Church to leave the county forth-

with, and deliver into his hands certain men to be tried for murder, said to have been committed by them in the battle the evening before. The arms of the Saints were also demanded by Col. Pitcher. Among the committee appointed to receive the arms of the Church, were several of the most unrelenting of the old July mob committee, who had directed in the demolishing of the printing office, and the personal injuries of that day, viz., Henry Chiles, Abner Staples, and Lewis Franklin, who have not ceased to pursue the Saints, from the first to the last, with feelings of the most hostile kind.

These unexpected requisitions of the Colonel, made him appear like one standing at the head of civil and military law, taking a stretch beyond the constitutional limits of our Republic.

Rather than have submitted to these unreasonable requirements, the Saints would have cheerfully shed their blood in defence of their rights; the liberties of their country, and of their wives and children; but the fear of violating law, in resisting this pretended militia; and the flattering assurances of protection and honourable usage, promised by Lieut. Governor Boggs, in whom they had reposed confidence up to this period, induced them to submit, believing that he did not tolerate so gross a violation of all law, as has been practised in Jackson county. But the great change that may appear to some in the views, designs, and craft of this man, to rob an innocent people of their arms by stratagem, and leave more than one thousand defenceless men, women, and children, to be driven from their homes, among strangers in a strange land of, to appearances, barbarians, to seek a shelter from the stormy blast of winter's cold embrace, is so glaringly exposed in the sequel, that all earth and hell cannot deny that a baser knave, a greater traitor, and a more wholesale butcher, or murderer of mankind never went untried, unpunished, and unhung; as hanging is the popular method of execution among the Gentiles in all countries professing christianity; instead of blood for blood, according to the law of heaven.

The conduct of Colonels Lucas and Pitcher, had long proven them to be open and avowed enemies. Both of these men had their names attached to the mob "circular," as early as July last, the object of which was to drive the Saints from Jack-



son county. With assurances from the Lieutenant Governor and others, that the object was to disarm the combatants on both sides, and that peace would be the result, the brethren surrendered their arms to the number of fifty or upwards; and the men present, who were accused of being in the battle the evening before, gave themselves up for trial.

After detaining them one day and a night on a pretended trial for murder, in which time they were threatened, brick-batted, &c., Col. Pitcher, after receiving a watch of one of the prisoners to satisfy costs &c., took them into a cornfield, and said to them, "*clear!*"

After the surrender of their arms, which were used only in self defence, the neighbouring tribes of Indians in time of war let loose upon the women and children, could not have appeared more hideous and terrific, than did the companies of ruffians, who went in various directions, well armed, on foot and on horseback; bursting into houses without fear, knowing the arms were secured; frightening distracted women with what they would do to their husbands if they could catch them; warning women and children to flee immediately, or they would tear their houses down over their heads, and massacre them before night.

At the head of one of these companies appeared the *Reverend* ISAAC Mc COY, with a gun upon his shoulder, ordering the Saints to leave the county forthwith, and surrender what arms they had. Other pretended preachers of the Gospel took a conspicuous part in the persecution, calling the "Mormons" the "common enemy of mankind," and exulting in their afflictions.

On Tuesday and Wednesday nights, the 5th and 6th of November, women and children fled in every direction before the merciless mob. One party of about one hundred and fifty women and children fled to the prairie, where they wandered for several days under the broad canopy of heaven, with about six men to protect them. Other parties fled to the Missouri river, and took lodgings for the night where they could find it. One Mr. Bennett opened his house for a night's shelter to a wandering company of distressed women and children, who were fleeing to the river. During this dispersion of the women and children, parties of the mob were hunting the men, firing upon some, tying

up and whipping others, and some they pursued upon horses for several miles.

On the 5th, Elders Phelps, Gilbert, and Mc Lellin, went to Clay county, and made an affidavit, similar to the foregoing sketch, and forwarded the same to the Governor, by express; and the Governor, immediately upon the reception thereof, ordered a court of enquiry to be held in Clay county, for the purpose of investigating the whole affair, and meting out justice to all; but, alas! corruption, wickedness, and power have

Left the wretches unwhipt of justice,  
And innocence mourns in tears unwiped.

Thursday, Nov. 7th. The shore began to be lined on both sides of the ferry, with men, women, and children, goods, wagons, boxes, chests, provisions, &c.; while the ferrymen were busily employed in crossing them over; and when night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were enquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their family, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth, except the blind oppressor, and prejudiced and ignorant bigot.

Next day the company increased, and they were chiefly engaged in felling small cotton-wood trees, and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.

Lieut. Gov. Boggs presented a curious external appearance; yet, he was evidently the head and front of the mob; for as may easily be seen by what follows, no important move was made without his sanction. He certainly was the *secret spring* of the 20th and 23rd of July; and, as will appear in the sequel, by his authority the mob was moulded into militia, to effect by stratagem, what he knew, as well as his hellish host, could not be done by legal force. As Lieutenant Governor, he had only to wink, and the mob went



from maltreatment to murder. The horrid calculations of this second Nero were often developed in a way that could not be mistaken. Early on the morning of the 5th, say at 1 o'clock, A. M. he came to Phelps, Gilbert, and Partridge, and told them to flee for their lives. Now, unless he had given the order so to do, no one would have attempted to murder, after the Church had agreed to go away. His conscience vacillated on its rocky moorings, and gave the secret alarm to these men.

The Saints who fled, took refuge in the neighbouring counties, mostly in Clay county, which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and those who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection.

November 13th. About 4 o'clock A. M. I was awakened by Brother Davis knocking at my door, and calling on me to arise and behold the signs in the heavens. I arose, and to my great joy, beheld the stars fall from heaven like a shower of hail stones; a literal fulfilment of the word of God, as recorded in the holy Scriptures as a sure sign that the coming of Christ is close at hand. In the midst of this shower of fire, I was led to exclaim, How marvellous are thy works, O Lord! I thank thee for thy mercy unto thy servant; save me in thy kingdom for Christ's sake. Amen.

The appearance of these signs varied in different sections of the country: in Zion, all heaven seemed enwrapped in splendid fireworks, as if every star in the broad expanse had been suddenly hurled from its course, and sent lawless through the wilds of ether; some at times appeared like bright shooting meteors, with long trains of light following in their course, and in numbers resembling large drops of rain in sunshine. Some of the long trains of light following in the meteoric stars, were visible for some seconds; those streaks would cut and twist up like serpents writhing. The appearance was beautiful, grand, and sublime beyond description; as though all the artillery and fireworks of eternity were set in motion to enchant and entertain the Saints, and terrify and awe the sinners on the earth. Beautiful and terrific as was the scenery, which might be compared to the falling figs or fruit

when the tree is shaken by a mighty wind, yet, it will not fully compare with the time when the sun shall become black like sack-cloth of hair, the moon like blood, (Rev. vi. 13), and the stars fall to the earth—as these appeared to vanish when they fell behind the trees, or came near the ground.

November 19th, 1833. I wrote as follows, from Kirtland, to Moses C. Nickerson, Mount Pleasant, Upper Canada:—

Brother Moses:—We arrived at this place on the fourth ultimo, after a fatiguing journey, during which, we were blessed with usual health. We parted with father and mother Nickerson at Buffalo, in good health, and they expressed a degree of satisfaction for the prosperity and blessings of their journey.

Since our arrival here, brother Sidney has been afflicted with sore eyes, which is probably the reason why you have not previously heard from us, as he was calculating to write to you immediately. But though I expect he will undoubtedly write to you soon, as his eyes are evidently better, yet, lest you should be impatient to learn something concerning us, I have thought that perhaps a few lines from me, though there may be a lack of fluency according to the *literati* of the age, might be received with a degree of satisfaction on your part, at least, when you call to mind the relation with which we are united by the everlasting ties of the Gospel of our Lord Jesus Christ.

We found our families and the Church in this place well, generally. Nothing of consequence transpired while we were absent, except the death of one of our brethren; a young man of great worth as a private citizen among us, the loss of whom we justly mourn.

We are favoured with frequent intelligence from different sections of our country, respecting the progress of the Gospel, and our prayers are daily to our Father, that it may be greatly spread, even till all nations shall hear the glorious news and come to a knowledge of the truth.

We have received letters from our brethren in Missouri of late, but we cannot tell, from their contents, the probable extent that those persons, who are desirous to expel them from that country, will carry their unlawful and unrighteous purposes. Our brethren have applied to the executive of that state, who has promised them all the assistance that the civil law can give; and in all probability with us, a suit has been commenced ere this.

We are informed, however, that those persons are very violent, and threaten immediate excision upon all those who profess



this doctrine. How far they will be suffered to execute their threats, we know not, but we trust in the Lord, and leave the event with Him, to govern in His own wise providence.

I shall expect a communication from you on receipt of this, and hope you will give me information concerning the brethren, their health, faith, &c.; also inform me concerning our friends with whom we formed acquaintance.

You are aware, no doubt, dear brother, that anxieties inexpressible crowd themselves continually upon my mind for the Saints, when I consider the many temptations to which we are subject, from the cunning and flattery of the great adversary of our souls: and I can truly say, with much fervency I have called upon the Lord for our brethren in Canada. And when I call to mind with what readiness they received the word of truth by the ministry of brother Sidney and myself, I am truly under great obligations to humble myself before Him.

When I contemplate the rapidity with which the great and glorious day of the coming of the Son of man advances, when he shall come to receive his Saints unto himself, where they shall dwell in his presence, and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, What manner of persons ought we to be in all holy conversation and godliness!

Your remember the testimony which I bore in the name of the Lord Jesus, concerning the great work which he has brought forth in the last days. You know my manner of communication, how that in weakness and simplicity, I declared to you what the Lord had brought forth by the ministering of his holy angels to me for this generation. I pray that the Lord may enable you to treasure up these things in your mind, for I know that His Spirit will bear testimony to all who seek diligently after knowledge from Him. I hope you will search the Scriptures to see whether these things are not also consistent with those things the ancient Prophets and Apostles have written.

I remember brother Freeman and wife, Ranson also, and sister Lydia, and *little Charles*, with all the brethren and sisters. I intreat for an interest in all your prayers before the throne of mercy, in the name of Jesus. I hope that the Lord will grant that I may see you all again, and above all that we may overcome, and sit down together in the kingdom of our Father.

Your brother, &c.,

JOSEPH SMITH.

Nothing of note transpired from the falling of the stars on the 13th, to this date, November 19th, when my heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted.

Brother Sidney is a man whom I love, but is not capable of that pure and steadfast love for those who are his benefactors, as should possess the breast of a President of the Church of Christ. This, with some other little things, such as a selfishness and independence of mind, which, too often manifested, destroy the confidence of those who would lay down their lives for him—but, notwithstanding these things, he is a very great and good man; a man of great power of words, and can gain the friendship of his hearers very quick. He is a man whom God will uphold, if he will continue faithful to his calling. O God, grant that he may for the Lord's sake. Amen.

The man who willeth to do well, we should extol his virtues, and speak not of his faults behind his back.

A man who wilfully turneth away from his friend without a cause, is not easily forgiven.

The kindness of a man should never be forgotten.

That person who never forsaketh his trust, should ever have the highest place for regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and sentiment.

Brother Frederick G. Williams is one of those men in whom I place the greatest confidence and trust, for I have found him ever full of love and brotherly kindness. He is not a man of many words, but is ever winning, because of his constant mind. He shall ever have place in my heart, and is ever entitled to my confidence. He is perfectly honest and upright, and seeks with all his heart to magnify his Presidency in the Church of Christ, but fails in many instances, in consequence of a want of confidence in himself: God grant that he may overcome all evil. Blessed be Brother Frederick, for he shall never want a friend, and his generation after him shall flourish. The Lord hath appointed him an inheritance upon the land of Zion: yea and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit. Even so. Amen.



And again, blessed be brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke like unto an ass that croucheth beneath his burthen, that learneth his master's will by the stroke of the rod; thus saith the Lord: yet, the Lord will have mercy on him, and he shall bring forth much fruit, even as the vine of the choice grape, when her clusters are ripe, before the time of the gleanings of the vintage; and the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride. Blessed are his generations: nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straightway findeth him and bringeth him into the fold. Thus shall the Lord watch over his generation, that they may be saved. Even so. Amen.

The Attorney General of Mo., wrote the counsel employed by the Church in Zion to prosecute the mob, of which the following is a copy:—

City of Jefferson, Nov. 21, 1833.

Gentlemen,—From conversation I have had with the Governor, I believe I am war-

ranted in saying to you, and through you to the Mormons, that if they desire to be replaced in their property, that is, their houses in Jackson county, an adequate force will be sent forthwith to effect that object. Perhaps a direct application had better be made to him for that purpose, if they wish thus to be repossessed. The militia have been ordered to hold themselves in readiness.

If the Mormons will organize themselves into regular companies, or a regular company of militia, either volunteers or otherwise, they will, I have no doubt, be supplied with public arms. This must be, upon application, therefore, as a volunteer company must be, accepted by the Colonel, and that is a matter in his discretion; perhaps the best way would be to organize and elect officers as is done in ordinary cases,—*not* volunteers; you could give them the necessary directions on these points. If the Colonel should refuse to order an election of company officers, after they have reported themselves to him for that purpose, he would, I presume, be court martialled therefor, on a representation to the Governor of the facts. As only a certain quantity of public arms can be distributed in each county, those who first apply will be most likely to receive them. The less, therefore, that is said upon the subject the better.

I am, with great respect, your obedient servant,

(Signed)

R. W. WELLS.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, NOVEMBER 6, 1852.

MISCELLANEA.—A Conference of the friends of peace and international arbitration is to be held at Manchester towards the middle of January. The first sound step towards universal peace is obedience to the Gospel of peace.—The Bishop of Exeter, in a letter to the Rev. G. R. Prynne, says, “the Church of England appears to me to discourage confession as a *general habit*,” and also, “what *I deprecate* is, that this should be made a *regular observance*; still more *that any priest should advise it as such*.”—Seven vessels have recently arrived from Australia, bringing shining ore as follows:—1 bag and 33 boxes of gold dust, 6 bags and 101 boxes of gold, 1 box of crude gold, 1 package of gold, and 2 boxes of bullion.—One bullion broker has sent into the Bank of England in one week £400,000 of Australian gold. Plenty of gold, but it won't make people happy; Gospel is better—try it.—The emigration from Liverpool this year bids fair to shew a very large increase over that of last. The total emigration of last year was 195,932. That of nine months of the present year is only 16,196 less than the whole year of 1851.—Emigration from Ireland rages with unabated force.—In the middle of October, 40 ships, ranging from 400 to 1,500 tons each, were getting ready in the St. Katherine's, London, West and East India Docks, London, to sail during the month for Australia; and 10 first-class ships from Liverpool.—Among recent emigrants to Australia, are a son of the Bishop of



Exeter, and the Hon. and Rev. Baptist Noel's son.—Mr. Walpole, the Home Secretary, has not been able to get his contingents of militia men in one half the populous districts of England, as volunteers. He ascribes his ill success to Anti-Militia placards, and, it is said, intends to prosecute a few members of the Peace Society.—On the night of the 15th ult. eight fires occurred in London.—Lady Franklin's private expedition in search of her husband, Sir John Franklin, consisting of the *Prince Albert*, of about 90 tons, under the direction of Mr. W. Kennedy, has returned. Mr. K. left Aberdeen on the 22nd of May, last year; reached Beechy Island on the 19th of the following August; fell in with the *North Star*, stationed with provisions for the use of the Franklin expedition, and learned that other vessels had passed up Wellington Channel; deeming it useless to go further north, he returned. At the time he left Beechy Island, Wellington Channel was open and free from ice as far as the telescope could reach.—It is proposed to carry the electric telegraph under Southampton water to the Isle of Wight and Osborne House.—There exists a wide-spread determination among the people of Ireland to obey an agrarian system of laws which they have established.—The Irish Crime and Outrage Committee report for the year 1850, a gross return of 224,582 cases, including 139 homicides, 101 infanticides, 66 firing at the person and poisoning, and 24,541 offences directed to the destruction or injury of the person. During the same year England gave 26,813 cases; 2,013 of them offences against the person.

Twenty-two communes were more or less devastated by the recent inundations of the Rhine. The total loss exceeds 2,000,000 francs.

The Crystal Palace of Dusseldorf, an exhibition of provincial arts and manufactures for Westphalia and the Rhine, formed on the model of the Hyde Park building, was closed on the 30th of September.

A dreadful conflagration occurred at Smyrna on the night of the 26th of October, destroying between 5000 and 6000 magazines. The loss is estimated at 60,000 piastres.

An attempt has been made to assassinate the Shah of Persia; he received three slight slug wounds in his shoulder. Hajee Suleiman Khan, accused as the instigator of the crime, was seized, his body carefully drilled with a knife, and lighted candles introduced into the holes; he was then carried in procession through the Bazaar of Teheran, and finally cleft in twain like a ram at the town gates.

A general convention of clerical and lay delegates from congregational churches throughout the United States, met at Albany, on the 5th of October. Four or five hundred delegates were present.—A convention of spirit-rappers was held at Worcester, U. S., September 30. Mr. Andrew Jackson Davis read "a true and faithful record of visions he had seen and communications he had received from an inhabitant of the spirit spheres." Mr. Hewitt read "a communication written by the spirit of John Hancock, which was approved of by the spirits of George Washington, Patrick Henry, Roger Sherman, and Benjamin Franklin;" prophesying wonderful things. A shaker denounced marriage as the "root of all the world's sin, folly, suffering, &c." Rolling of heads, whirling and clapping of hands, shakings, gruntings, &c., formed a portion of the exercises. The chairman, Rev. Adam Ballou, repudiated all such fanaticism and folly: if these were spiritual communications, he preferred communications from the spirits of living men, and would not be imposed upon by such irrational demonstrations. The United States are smoking hot upon spirit-rappings, women's rights, and politics. They have rejected the God of revelation, and are now left an easy prey to strange delusions and vain imaginings.—A contract has been closed with Mr. W. Jackson, M.P., to build a railway across New Brunswick from Nova Scotia to the United States.



Quartz crushing mills are in active operation in California gold fields, some crushing to the finest powder forty or forty-five tons of rock per diem; each such machine employing, in all, about 24 men. Gold has more charms than politics in the eyes of Californians.—The Indians of California entertain the most bitter hostility towards the Chinese emigrants, whom they consider as inferiors and trespassers. The whites employ the Chinese extensively in the construction of canals, &c., in preference to others, doing more work.—The San Francisco newspapers were in a terrible condition for want of paper. There was none of any kind in the market. For two months they had been forced to print on coloured paper of every shade, and brown wrapping paper, fit only for hardware purposes. Even that was gone, and they were obliged to reduce their dimensions to those of foolscap, or suspend publishing altogether.

The discovery of gold on the Isthmus of Panama, also in the State of Costa Rica, and the Mosquito Territory, is creating interest.—Extensive beds of anthracite coal of good quality, have been discovered in Nicaragua.—The *Panama Star* contradicts the reports of the unhealthiness of the Isthmus.

Peru is determined, at all hazards, to protect her interests in the Lobos Islands, famous for the production of guano.

#### CELEBRATION OF THE ANNIVERSARY OF THE FOURTH OF JULY, IN GREAT SALT LAKE CITY.

(From the *Deseret News*.)

(Concluded from page 567.)

James Ferguson, serjeant-major of the Mormon Battalion, in behalf of his comrades, read the following

##### ORATION.

Brethren and friends:—Again have I come before you, and at last I can call you my *countrymen*. That which was once to me but an object of distant admiration, has now become an object of close interest. To-day with you I can celebrate the birth-day of *my* country. And with what feelings do we celebrate it. To none but to this people, to you my friends, and the indissoluble brotherhood of which you form a part, is there aught interestingly new about it.

It is the twenty-second anniversary that the Church of Christ has celebrated, but it is the first that has ever beamed friendship to us from afar. It is the first that we could celebrate with a heart. It is the first that has seemed to us like calling back the day we celebrate. It is the first in which we can see the genius of Independence in her dignity. It is the first when he who presides over a free people has dared to say they shall be free, and refused to listen to the dirty howlings of every filthy politician.

He is called great who can, with the powers which man has in common with all self-defensive animals, meet the insulter of his country, and defend her rights; and he is rightly so called. He possesses greatness in part. He is called great whose mind can comprehend and expound the principles of state, and how men may become great and exalted; and he is rightly so called. He, too, is great in part. But he alone is truly, wholly, unfadingly great, whose mind is its master, whose self is its conqueror, and who can not only meet the intruder in the battle-field, but the traitor in his hypocrisy, and the liar in his falsehood; and hurl the ambitious puppets from off the necks of his countrymen, and say, though all men oppose him, "False cur, you lie! the oppressed shall once more go free."

Such is our chief magistrate; and of such a man we may well be proud. Such is the man, the first who to us, a poor, oppressed people, has dared to open out the long closed parchment; whose dignity has not driven out his patriotism; and who extends, while all the world stand gaping round, the hand of friendship to his fellows, and is not afraid to say,



"Whatever God you worship, you are my countrymen." Washington could defend his country with his country to sustain him; Fillmore can sustain his oppressed compatriots though his country should cry him down. The veil is withdrawn a little—I can see; I can see, through the gloom of contention, scorn meted out to this man for his great-heartedness: waning popularity, and friends falling off. But beyond this still, I can see virtue rewarded, and in the traditions of time to come, I can see Washington and Fillmore go hand in hand, the father and defender of his country arm in arm with the intrepid advocate of his country's Constitution. Pardon me, my friends, for this digression; I have not forgotten my business, but the little sunshine that has beamed out upon us, after a long cold winter, has warmed up the grateful feelings of my heart, and I could not pass on without paying so small a tribute where so much belongs.

I appear on behalf of the Battalion; I have come to speak for them. But what am I to say? Can I give you their character? No, that is written on the tablets of all your hearts, and the world has anticipated me there. Can I give you their history? No, that is recorded in the sacred records of immortality; for no mortal pen could have kept the journals. Can I tell you their exploits, their achievements? No, I should have to collect the annals of the Pacific, and the endless journals of the inexhaustible "placeros," whose treasures have mesmerized the universe, and introduced the unquestionable reality of mineral magnetism. I should have to embody the follies of all human-schemed religions, and the imbecilities of the world's gods, to control their worshippers, who are prepared at one bend to bow at the shrine of any god for thy sake, *almighty gold!* This, you see, my friends, would be too much, too much history to tell in so short a time, too much gold for one small sack, too much folly at one scope.

I must let a few hints suffice. I need not recall to you the period of our enlistment. The unkind demand is still remembered. The unprotected camps, glowered on by the pilfering Omaha, that we left you, form a picture you all carry with you. The ravages of the black-leg, (scurvy), and the tomb-stones of that graveyard where many a wife and child went to their last sleep, victims to the patriotism of

their husbands and fathers, you still remember. You remember your solitary hamlets, your comfortless firesides. You remember your destitutions while yet in sight, almost, of the comforts you once enjoyed. Some of you remember the growling of the hoarse iron war-dog, and the calls to arm your countrymen against you, while we answered the *same calls* in their defence. You remember how they paid you for our services with the life-compelling bullet. You remember the summons to quit your Temple and your kindred's tombs, while *we* were employed to propagate the right to worship at the shrine of our conscience's choice. You remember mobocracy in your city. You remember rapine in your chambers. You remember sacrilege in your Temple. You remember devastation in your orchards. You remember incension in your granaries. You remember, you remember Missouri and Illinois! Can you forget them? No! Can you forgive them? Yes, yes; when they have purged out the corruption that clogs their cankering entrails; when they have made an acceptable oblation, whereby they may be cleansed from the blood of the innocent. Then shall the treacherous aspirant cease to prostrate each holy institution. Then shall cholera cease to desolate their borders. Then shall their great rivers flow kindly down their channels, bearing with them health and peace, instead of devastation and disease. Then shall the incendiary retreat abashed to his den. Then, and not till then, will the insulted sun withdraw his angry, life-destroying beams, and smile kindly upon their reformed inhabitants.

I will now recall to you a few scenes which some of you do not remember; for you did not witness, nor have you heard of them. You do not remember the abuse of the puppets of a garrison when first we entered upon our campaign; nor do you remember with what manly independence the brave Allen repelled their insults. You do not remember the sneers of the epauletted coxcomb as we marched undisciplined along; nor do you remember with what pride and devotion the brave chieftain defended our rights, and acknowledged the rag-covered corps as his command. You do not remember nor can I embody an idea of the heart-felt grief when that brave man died; nor how then the heartless tools of ambition sought



to make us the stepping-stones on which to rise to their ambition's heights.

Have you ever experienced a dirge of nature? Could I but place before you our camp on the Arkansas, and then could I sound in your ears the dread requiem, such as was there chaunted by a choir of wolves when poor Phelps retired. Then would you feel what we have felt, and how much more dreadfully sublime the passage home of an immortal spirit away from the abodes of humanity.

Have you ever witnessed the power of God? Ask the Sierra del Madre to tell of the ambushed guerillos watching our doleful march, and they might tell you of a whisper to their hearts, "Interrupt not their march, for God is there."

God fed one man anciently through the ravens; now we find Him feeding hundreds through the wild herds of Sonora. By war and bloodshed in ancient times justly did He prepare a way for His people. Mercifully does he now, and bloodlessly, subdue the hearts of the warlike Apaches, and they minister to us of their bread-root. The proud Tuesonion and his gallant cavaliers retire in consternation, and unwillingly prepare a passage for us through their stronghold.

But ah! when I come to the scenes of those heat-reflecting deserts, I shudder. Not an hour of the dark watches but our reveille has been heard there. The cold benumbing night march, continued without a halt through the broiling heat of the day; the quarter ration, and the empty canteen. These you may think about, but you cannot realize. You cannot realize decrepitude acquired in a month; you cannot conceive a constitution broken in a day. Could I but paint to you the scenes of six hours on the Tierra Caliente, the great desert of the Colorado, one glance would last you a life-time, and the recollection would make you shudder till recollection itself would fail you. I have seen the stoutest among fifty stagger with weakness, and when urged on to duty, still stagger on, gasping till the last relic of nutriment became exhausted, and him fall fainting. I have seen the faithful arm, still shaking with the unvanquished ague, in sympathy with the fellow-suffering mule, string its weak nerves at the cumbrous wagon, until the nerves unstrung themselves. I have seen, too, in the midst of this, the muster and parade in cheerfulness, and the invincible deter-

mination to defend the reputation of their country. I have seen, too, (and I blush to own it,) the ration withheld when there was plenty, and meat dealt out unaccompanied when bread could be bought. Our weakness, our fatigues were all forgotten when we were called to change our course and meet the retreating enemy, ere our march had had a pause. Our entry into the settlements lately revolutionized, and then on the very verge of another and a shameful revolution, was hailed by the then existing government in California, as a blessing from on high. The brave old Kearney received us as his friends; he welcomed us as the preservers of the newly-acquired Territory, then threatened by the revolt of Fremont. You know the rest.

A few remarks now on our country. I am not a politician; I will never be a politician; at least such as politicians have now become. Our country! It is like nature in spring; like the orchard budding—all is green and verdant yet; the fence is still secure; but still around it are the wild swine hungrily watching, and the untamed bull ready to make a breach. Our increasing territory, they say, makes the present system of Federalism too unwieldy; it should be divided. Think they not of the monstrosity they have in contemplation; of the breach they are trying to make? See they not the insatiable herds that breach will receive? or do they think of them, and can they contemplate the desolation of their country so unfeelingly. Know they not that there is one Almighty Head presides over the innumerable worlds we see around us, and that they are all embraced in one indivisible union? And cannot their small minds, poor playthings of an hour, comprehend how one petty continent of one petty planet may be preserved united? Out upon ye dividers! Talk no more of dividing the small pittance you have already at your control, but seek to increase your moiety. Instead of devising means for a division, legislate a path into the unstinted circumference of your broad folds, for the oppressed and trodden-down of every nation, until ye shall have embraced the whole universe of God, and one good President shall minister to all: and then may ye think of being admitted into the immortal union of the universe of worlds.

There are strings connected with re-



membrance, when touched, destroy all utterance. I cannot then dwell on the subject which you expected me to speak upon; I can only offer you, on behalf of my fellow-soldiers, the unutterable feelings of our hearts, and the poor services of our enfeebled arms—enfeebled by the toils of an unparalleled campaign; and tell you for them, with the help of the God that preserved us, that while one muscle's strength is left, we have still a musket to use in the defence of our country's Union.

There is a bond by which we are united, a bond created by the influence and prayers of you, our leaders, and cemented by the sufferings on the Del Norte, the San Pedro, the Gila, and the Colorado—a bond, the sacred influence of which destroys each petty difference, and the recollection of each other's faults; and by that bond, indissoluble and eternal, while we live we will serve you, and by it, after death, we will arise and escort you into influence unlimited, and the independence of a perfect government, the foundation of which is laid in the great American Constitution.

Which was succeeded by another tune from Capt. Ballo's band,—afterwards a comic song, by Mr. Kay.

Benediction at a quarter to 5, by Elder N. H. Felt, which brought to a close the proceedings of the day, which will not be equalled in any other city in the Union, for peace, quietness, loyalty, or rejoicing. Not a discordant sound; not a jarring feeling, oath, or opprobrious epithet was heard in any portion of the large assemblage; but union, order, and good feeling, was manifested in the arrangements in all its parts. And may it ever be the lot of the citizens of the Bee-Hive State, to witness the same unanimity, urbanity, and freedom.

T. B.

ELIAS SMITH,	} Committee of Arrangements.
JAMES FERGUSON,	
ALBERT CARRINGTON,	
JAMES W. CUMMINGS,	
WM. C. STAINES,	
HOSEA STOUT,	

HORACE S. ELDREDGE,	{ Marshal of the Day.
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## VARIETIES.

ADDITIONAL privileges invariably bring additional responsibility.

THE CALCUTTA REVIEW states that there are in India, as the result of mission labour, 100,000 Christians in connection with the different missionary societies.

PUBLIC LIBRARIES.—In France there are 107 public libraries open free; Belgium, 14; the States of Prussia, 44; Austria (with Venice and Lombardy), 48; Saxony, 6; Bavaria, 17; Denmark, 5; Tuscany, 9; in Great Britain 3.

THE TELEGRAPH IN ENGLAND.—The total extent of telegraph in England is nearly 4,000 miles, representing an outlay of about £300,000. The staff of employés may be taken at upwards of 800 persons.—*Lloyd's News*.

A DENTAL CURIOSITY.—There is at present a servant residing in a family at the west end of Perth, a girl about thirteen years of age, who is in possession of a double row of teeth in the under jaw. The two sets of teeth are beautifully regular, but are not easily noticed unless a hearty laugh happens. The front and inner teeth have each their fellows, and the possessor, as may be supposed, has good masticating powers, and feels no inconvenience from her additional stock.—*News of the World*.

CONSECRATION OF A GREEK BISHOP.—An important event took place on Sunday last (Sep. 26) in the principal church of Athens—viz. the consecration of first bishop since the emancipation of Greece. This is the act of ecclesiastical independence of the church of Greece, and consequently setting the seal to the treaty just passed with the mother church of Constantinople. The ceremony was performed with the utmost pomp; the whole clergy of the town assembled, and we also remarked that the two Protestant Clergymen, at present in Athens, were admitted into the Hieron, or sanctuary, along with the Greek priests. The Queen was present, with the whole court, the diplomatic corps, and all the authorities, civil and military. The person thus chosen to occupy the first and most considerable of the eighteen bishoprics which have to be filled up—that of Achaia, or Patras—is the same Father Missael who was sent to Constantinople to negotiate with the patriarch, and afterwards to Russia, to announce the treaty to the Emperor.—Correspondence of the *News of the World*.



SIN and sorrow are inseparable.

WHAT requires more philosophy than taking things as they come? Parting with things as they go.

CIVILIZATION.—Cortez, in a letter to Charles V., in illustration of the advanced state of society among the Indians of Mexico, says that "they begged in the streets like civilized people."

MUSIC AND TEMPERANCE.—Surely there is no essential connection between music and wine. Apollo and Bacchus are not Siamese twins; wine glasses and quavers and semibreves are not sisters, nor even second cousins. In the natural world, music and temperance are plainly sisters. The blackbird, thrush, canary, and nightingale, all exquisitely musical, drink nothing but water, and smoke nothing but fresh air. A grove or wood in spring, echoes with feathered musicians, each a teetotaller, without a pledge, and ever singing, and never dry.

HEAR BEFORE YOU JUDGE.—Go lift your voice to the tumultuous waves of the ocean, or try to reason amid the roar of cannon while the tumult of war is gathering thick around, or speak to the howling tempest while it pours a deluge over the plains: let your voice be heard amid the roar of chariots rushing suddenly over the pavements; or, what is still less useful, converse with a man who is lost in slumbers, or reason with a drunkard while he reels to and fro under the influence of intoxicating poison, and these will convince you of the impossibility of communicating truth to that soul who is willing to make up his judgment upon popular rumour, or to be wafted gently down the current of public opinion, without stopping for a moment to listen, to weigh, to hear both sides of the question, and judge for himself. One of the greatest obstacles in the way of the spread of truth in every age, is the tide of public opinion. Let one ray of light burst upon the world in any age, and it is sure to come in contact with the traditions and the long-established usages of men, and their opinions, or with some religious craft, so that like the Ephesians, they counsel together what shall be done; their great goddess will be spoken against, her magnificence despised, her temple deserted; or, what is still worse, their craft is in danger, for by this they have their wealth. Call to mind the Apostles in contact with the Jewish Rabbies, or with Gentile superstitions: in short, at war with every religious establishment on the earth. Witness the popular clamour: "If we let them thus alone, all men will believe on them, and the Romans will come and take away our place and nation." "These men that turn the world upside down have come hither also." "What new doctrine is this, for thou bringest certain strange things to our ears?" "These men do exceedingly trouble our city, and teach customs which are not lawful for us to receive, being Romans." "What will this babbler say, he seems to be a setter forth of strange Gods?"—and many other such like sayings.—*Parley P. Pratt.*

#### GATHERING.

Ye faithful Saints who wish to live  
On Zion's highly favour'd land,  
Obey the words the *Priesthood* give,  
And gather at the Lord's command.

The happy, glorious time is come  
For us to gather to the west;  
Then let us gladly hasten home  
Where all the righteous will be blest.

Ye faithful poor no longer fear,  
But trust in Him you love so well,  
For your redemption draweth near,  
And on Mount Zion you shall dwell.

Although your trials here are great,  
And troubles rise on every hand;  
Know HE who rules on high can make  
The mountains move at His command.

Hemel Hempstead.

Cheer up then Saints; no longer doubt,  
But trust in God, and you shall know  
He's faithful, and will bring about  
The time and means for you to go.

And when we reach the promised land,  
Where blessings to the Saints are given,  
We'll gladly yield to God's command,  
And learn the royal laws of heaven.

O then we'll shout, and gladly sing  
The praises of the great I AM,  
And reign with Jesus Christ our King  
Throughout the great *Millennium*.

But let us warn our neighbours round,  
And rid our garments of their blood;  
That when he comes, we may be found  
The faithful servants of our God.

SAMUEL CLARIDGE.



## THE GOSPEL RESTORED.

BY M. MORTON.

How lost were our days till we met with the Gospel,  
The creeds and the systems seemed powerless and vain;  
We ne'er received precepts so suited to save us,  
As taught by the Priesthood restored again.

In the wisdom of men we had long been entangled,  
And forms, without power, encircled us round;  
But now we rejoice in the hope of redemption,  
And peace, to the faithful, doth ever abound.

Repentance, most needful, of faith the production,  
Prepares for the laver our sins to remit,  
And the Spirit that's given for future instruction,  
Is received in the manner Jehovah saw fit—

By the Laying on hands of Apostles and Prophets,  
Who, from Him have received of its influence pure;  
While the gifts of the Spirit by many are witnessed,  
Displaying the Gospel in fulness and power.

May the blessings now sent ever keep us from tossings  
Of Anti-Christ winds, even doctrines of men;  
And aid our perceptions to see the vain glossings  
That gild error's systems. Amen, and Amen.

NOTICE.—*Just Published*, A SUPPLEMENT to the present Volume of the STAR, containing 88 pages of the HISTORY OF JOSEPH SMITH. Price 8d.

## LIST OF MONIES RECEIVED FROM THE 14TH TO THE 21ST OCTOBER, 1852.

Thomas Clarke.....	£20 0 0	Brought forward.....	£113 5 0
Richard Morris .....	40 0 0	John Copley .....	5 0 0
G. W. Davies .....	2 0 0	Richard Tilt .....	3 7 4
Griffith Roberts .....	2 0 0	James Bishop .....	5 0 0
Thomas Hansom.....	5 0 0	Thomas Chamberlain.....	2 0 0
James Walker .....	30 0 0	John Alexander .....	5 0 0
J. W. Boud .....	4 5 0	J. Halsall (per J. W. Young) .....	7 0 0
John McComie.....	5 0 0	George Picton .....	20 0 0
Samuel Cornaby .....	5 0 0		
Carried forward.....	£113 5 0		£160 12 4

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 38.—Vol. XIV. Saturday, November 13, 1852. Price One Penny.

## PRIESTHOOD.

Men in their ambition have ever sought for power, to rule and to exercise a controlling influence over their fellow men, and generally but little regard has been had to the way and means by which they have come into possession of such power, neither when obtained, has it been always used with an eye single to the benefit or salvation of mankind. The desire, we admit, is a very natural one, from the fact that man is designed by God, and capacitated in his organization to be a ruler in a greater or less degree in the many grades that exist, from having rule over his own passions, propensities, and person, to that of a family, tribe, community or society, a state or nation, an empire or a kingdom; and even his ambition may aspire to rule the world, or like God, peradventure, to sway the sceptre of unnumbered worlds.

All power is not immediately derived from the same source, but all *legitimate* right of Government is in the Priesthood of God. Tyrants and usurpers, under the titles of Emperors, Kings, and Presidents, have dominion upon the earth, which has been obtained, and is maintained, by the sword and by blood, all of which is a usurpation of power, gained by might, and not by right. The very sound of the word Priesthood, to every man who has a correct idea of the government of God, imparts a sensation that either elevates his soul with joy, or if he feels its influence is not within his reach, it abandons him to despair. It implies a divine right to govern and control, exercised by God, and imparted to whom

He will; and when held by man under His approbation, is superior to every other power, and therefore cannot virtually be called in question by any other. This right of government is so secured that no man can take the honour or power thereof unto himself, for God calls *whom He will*, and confers it upon him in His own appointed way; hence no man can obtain it without believing and confessing that there is a medium of immediate communication between him and his God; and all men who are called as was Aaron, by direct revelation, and ordained unto the Holy Priesthood, are ordained for men, in things *pertaining* to God, that reconciliation may be brought to pass.

By this we learn that the Priesthood administers in a perfect organization or government, because it is the government ordained and upheld by a perfect Being: it is a holy and just authority, because it administers in things pertaining to God, and partakes of the virtue of all His attributes. It is reasonable, then, for us to conclude that God would require obedience and respect to be paid to His government wherever found, and that those who hold the Priesthood should be recognized as His messengers.

Upon a point so self-evident, we have no need to reason further to authorize us to remark, that in the administration of a perfect law, there must be perfect obedience to that law, on the part of the subjects who are governed by it; otherwise there is a violation of the law, which must be atoned for by the transgressor: if it were not so, the honour of the law



would not be maintained; but the law of God, being perfect, not only provides for the salvation of all through mercy, but it is also armed with *justice*, that its supremacy may be maintained by meting out a just recompense to the transgressor.

This Priesthood is now among men upon the earth, and is in successful operation for their salvation. The King himself, who holds all power in this Priesthood, was upon the earth more than eighteen hundred years ago, and desired to reign by virtue of it, but mankind would not suffer him. He was holy, but men were so wicked they could not appreciate his goodness, nor his power; therefore they destroyed him, and would not suffer him to live upon the earth. And what was the result? That same holy power and saving influence which he possessed he conferred upon men, who were not so perfect as himself, and ordained them to be the medium of his power, that peradventure their labours and ministrations might be more adapted to the low, grovelling, and degraded condition of those who were to receive them, and because of it, be better appreciated than His labours and motives were.

The minds of men generally are not capacitated to receive the ministrations of perfect beings; hence each grade of intelligences is administered unto by the next above in capacity, power, and glory, like unto the way of life to a Saint, which is from grace to grace, and from faith to faith, living by that which is in part until that which is perfect shall come. When the government of God is thoroughly established upon the earth, through the immediate agency of men and angels under God's own supervision, and has so far gained the supremacy over contending powers, that the King's person can be safe among men, and be duly honoured by them, then will he again come to reign, and bring in that which is perfect; then shall a universal day of peace and righteousness be enjoyed by those who inherit the earth; for the King has decreed that all who cannot abide and honour the perfect administration of his laws in that day, shall be destroyed from off the earth.

According to examples which are recorded in sacred writ, and which have actually been witnessed by many of the Saints of the present dispensation, men are called to receive the Priesthood, and in virtue of it, perform a certain work

for which they seem adapted, and afterwards they are suffered to dishonour that Priesthood by using the influence which they have gained, to lead others astray; and thereby dishonour and reproach have at times been brought upon those who considered it a duty to listen to their counsel. By being enabled thus to accomplish their covetous, lustful, and unlawful ends, they have brought disgrace and suffering upon others, incurred the wrath of God and the disapprobation of His people upon themselves, and the power of the Priesthood has altogether departed from them, for its virtue will not abide with those who violate its laws.

Because of these facts, and the apparent imperfections of men on whom God confers authority, the question is sometimes asked,—to what extent is obedience to those who hold the Priesthood required? This is a very important question, and one which should be understood by all Saints. In attempting to answer this question, we would repeat, in short, what we have already written, that willing obedience to the laws of God, administered by the Priesthood, is indispensable to salvation; but we would further add, that a proper conservative to this power exists for the benefit of all, and none are required to *tamely* and *blindly* submit to a man because he has a portion of the Priesthood. We have heard men who hold the Priesthood remark, that they would do any thing they were told to do by those who presided over them, *if they knew it was wrong*: but such obedience as this is worse than folly to us; it is slavery in the extreme; and the man who would thus willingly degrade himself, should not claim a rank among intelligent beings, until he turns from his folly. A man of God, who seeks for the redemption of his fellows, would despise the idea of seeing another become his slave, who had an equal right with himself to the favour of God; he would rather see him stand by his side, a sworn enemy to wrong, so long as there was place found for it among men. Others, in the extreme exercise of their almighty (!) authority, have taught that such obedience was necessary, and that no matter what the Saints were told to do by their Presidents, they should do it without asking any questions.

When the Elders of Israel will so far indulge in these extreme notions of obedience, as to teach them to the people, it



is generally because they have it in their hearts to do wrong themselves, and wish to pave the way to accomplish that wrong; or else because they have done wrong, and wish to use the cloak of their authority to cover it with, lest it should be discovered by their superiors, who would require an atonement at their hands.

We would ask, For what is the Priesthood given unto men? It is that they may have a right to administer the law of God. Have they then a right to make void that law? Verily no. When the law of God has gone forth from His own mouth, and been declared by the mouths of His Prophets and Apostles, saying, "Thou shalt not lie;" who can say by the virtue of his Priesthood, You may lie and be approved? The Lord and His Prophets have declared it as a law unto His people, "Thou shalt not commit adultery." Then who can say, Thou mayest commit adultery, and it will be no sin? It is written as a law unto the Saints, "Thou shalt not kill." Then we ask again, Who can kill and be forgiven? And in like manner it might be asked of all the laws of God, Who has the right to make them void? None can revoke the decree but Him by whom it was given; neither can the laws of God be trampled upon with impunity, or revoked by a lesser power than that by which they were framed. It is written of God, that He cannot lie; then none need suppose that He will approve of it through His authority which is on the earth; neither is He the Son of man that he should repent, therefore He will maintain the law by which His kingdom is governed. Should any think that they can give counsel to gratify their lusts, or answer avaricious ends, and say, "No one seeth us," while they indulge therein, and delight in sin as a sweet morsel, they will learn with sorrow, that an eye which never sleeps has been upon their path, and He that seeth in secret shall make manifest, and reward openly every man according to his deeds, whether good or evil.

If a man could have as much authority as the Almighty, it would not authorize him to do wrong, nor counsel another to do wrong; and the man that will administer with partiality, for the sake of screening iniquity, will find his stewardship will be taken from him.

In administering the government of God, there are three parties concerned, viz., the subject who is governed, the person

who governs, and the person by whose permission, or under whose approbation, he governs. Should a person be required to violate a known law by his President, or if he is not satisfied with the counsel which he gives, he should not openly rebel against that President, but if they cannot see eye to eye, he should appeal privately to the next higher power or President, and where three are thus brought together who have a spirit to do right, right will prevail, and harmony be maintained. While such is the character of God's government that its genius and policy are to the end that iniquity may be swept from off the earth, persons need not think to excuse themselves for performing a known unlawful act simply because they were told to do it by another; if such an excuse as this would justify, none would ever need to come under condemnation; for men would be sure to find some one on whom to lay the burden of their sins. The day has come when every one may expect to answer for their own sins, without attempting to cloak them with another's Priesthood.

Great is the responsibility of that man who is called to give counsel which involves the salvation of another; and when such counsel is given, it should be of that pure character, that the powers above him upon the earth, with angels and God, can approve. He will then have no occasion to destroy his own influence and power by telling others that it will be no sin for them to commit adultery, to lie, or steal, &c., &c., if they are told to do it by the Priesthood, and thereby pervert the right ways of the Lord, and bring reproach upon the honour of His cause. The Lord asks for no such confidence in His Priesthood as this, neither do good men who are under its influence. The Priesthood never demands a wrong at the hands of another, though men who hold the Priesthood may make such a demand, as has sometimes been the case, and for which they have had to suffer.

Where the authority of God is, there should the confidence of all men be reposed, sufficiently to obey its laws, but not to violate them; for we have not yet learned that it has power enough to save the transgressor in his sins. Some men have been so wise as to think the little authority they had was sufficient for them to set aside law and revelation, and mete out justice and judgment upon their own



responsibility. But in the end they have found that responsibility to be greater than they could bear.

These sentiments are not advanced with the idea of defining the limits of Divine authority, nor that any one can find language to portray the extent of the rights and powers of the Priesthood: for to fully comprehend it, would be to comprehend God. But they are offered with the consideration that Saints may be led to see the skill and wisdom manifested in its organization; how safely it is guarded from the impositions of men, and the impossibility of sin prevailing where it is duly and wisely administered, and that none need be imposed upon if they understand the rights and privileges which it guarantees to them: then, if they do not avail themselves of those rights, they are left without excuse. Extreme exercise of power, in cases of such importance, and upon matters of such infinite moment, should be studiously avoided, when we consider that every one must render a faithful account of his stewardship.

Some have supposed that the more authority men have in the kingdom of God, the greater is their liberty to disregard His laws, and that their greatness consists in their almost unlimited privileges, which leave them without restrictions; but this is a mistaken idea. Those who are the greatest in authority,

are under the greatest restrictions; the law of their sphere is greater than that of those who are less in power, and the restrictions and penalty of that law are proportionably great; therefore they are under the greater obligation to maintain the virtue of the law and the institutions of God, otherwise confidence could not be reposed in them, but distrust and evil surmisings would be the result; disaffection would be found lurking in every avenue of society, and by thus severing the cords of union, it would prove the destruction of any people.

A voice from the heavens has again been heard breaking the silence of ages, with a purpose and determination to establish the kingdom of God, and introduce a celestial government upon the earth; and if mankind will respect and obey those laws when revealed to them, they shall be saved, and inherit a celestial glory. Therefore, had we a voice like the sound of the trump of the Archangel, that could be heard by all living, or had we the power of a God to penetrate and make every heart to feel and realize the truth, we would proclaim it abroad in the ears of all living—Repent ye, repent ye, for the hour of God's judgment has come, and the transgressor shall perish from off the earth, while the meek shall be re-deemed to inherit it for ever.

## HISTORY OF JOSEPH SMITH.

(Continued from page 585.)

Again, judge Ryland wrote Amos Reese, Esq., circuit attorney, of the same counsel, as follows:—

Lexington, Nov. 24, 1833.

Dear Sir—I have been requested by the governor, to inform him about the outrageous acts of unparalleled violence that have lately happened in Jackson county, and have also been requested to examine into these outrages, and take steps to punish the guilty and screen the innocent.

I cannot proceed unless some person shall be willing to make the proper information before me. I now request you to inform me whether the "Mormons" are willing to take legal steps against the citizens of Jackson county; whether they wish to return there or not; and let me know all the matters con-

nected with this unhappy affair. It will be necessary for you to see the persons injured, and be informed of their desires and intentions. The military force will repair to Jackson county, to aid the execution of any order I make on this subject. Be particular in your information to me. I am willing to go any time to Jackson county, for the purpose of holding a court of inquiry, and binding over to keep the peace such persons as I shall think ought to be restrained.

It is a disgrace to the state for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to ensure the punishment due such offenders.

I wish to know whether Joshua Lewis and Hiram page handed the writ to the sheriff of Jackson county, that I made and issued on their affidavit, against some of the



ringleaders of the mob in Jackson county, dated the sixth of this month.

I will know why he refused to execute the writ, if it ever came to his hands. Enquire into this subject and let me know. I should be glad to see you, and agree upon what course to take. After you have sufficiently informed yourself, come down and see me: as you live near the scene of these outrages, you are better able to receive all information necessary, and prepare for future action, than I am.

Write me as soon as you are properly informed, and state when you can come down and see me on this business. Keep copies of all the letters you write on this subject.

Your Friend,

(Signed,)

JOHN F. RYLAND.

On the 22nd, my brother Don Carlos came to live with me and learn the art of printing.

Elders Orson Hyde and John Gould returned from Zion on the 25th, and brought the melancholy intelligence of the riot in Zion; of the inhabitants persecuting the brethren.

Elder A. S. Gilbert wrote the governor of Missouri as follows:—

[Confidential.]

Liberty, Clay county, Nov. 29th, 1833.

Dear Sir—Yesterday I saw Mr. Doniphan, an attorney of this place, who informed me that he saw the attorney-general, Mr. Wells, in Saline county, last Saturday week, and that Mr. Wells had acquainted him with your intention of ordering a court of inquiry to be held in Jackson county, in relation to the late riotous proceedings in that county. Mr. Doniphan is of opinion, from the conversation he had with Mr. Wells, that said order will be suspended till a communication is received from our people, or their counsel. This is therefore to acquaint your Excellency, that most of the heads of our Church had an interview yesterday on the subject of an *immediate* court of inquiry, to be held in Jackson county; and by their request to me, I hasten to lay before your Excellency serious difficulties attending our people on an *immediate* court of inquiry being called.

Our Church is at this time scattered in every direction: some in the new county of Van Buren; a part in this county; and a part in Lafayette, Ray, &c. Some of our principal witnesses would be women and children, and while the rage of the mob continues, it would be impossible to gather them in safety at Independence; and that your Excellency may know of the unabating fury with which the last remnant of our people remaining in that county are pursued at this time, I here state that a few families, perhaps

fifteen to twenty, who settled themselves more than two years ago on the prairie, about fifteen miles from the county seat of Jackson county, had hoped, from the obscurity of their location, that they might escape the vengeance of the enemy through the winter; consequently they remained on their plantations, receiving occasionally, a few individual threats, till last Sunday, when a mob made their appearance among them; some with pistols cocked, and presented to their breasts, commanding them to leave the county in three days, or they would tear their houses down over their heads, &c., &c.

Two expresses arrived here from said neighbourhood last Monday morning, for advice, and the Council advised their speedy removal for the preservation of life and their personal effects. I suppose these families will be out of the county of Jackson this week. In this distressed situation, in behalf of my brethren, I pray your Excellency to await a further communication, which will soon follow this, setting forth among other things, the importance of our people being restored to their possessions, that they may have an equal chance with their enemies in producing important testimony before the court, which the enemy are now determined to deprive them of; trusting that your Excellency will perceive the agitation and consternation that must necessarily prevail among most of our people at this day, from the unparalleled usage they have received, and many of them wandering at this time destitute of shelter.

An *immediate* court of enquiry called while our people are thus situated, would give our enemies a decided advantage in point of testimony, while they are in possession of their *own* homes, and *ours* also; with no enemy in the county to molest or make them afraid.

Very respectfully, your obedient servant,  
A. S. GILBERT.

To his Excellency Daniel Dunklin, Jefferson City, Mo.

I have seen and read the above letter, and on reflection, I concur entirely in the opinion therein expressed. I also think that at the next regular term of the court, an examination of the criminal matter cannot be gone into, without a guard for the court and witnesses.

(Signed.)

AMOS REESE.

Those who were threatened by the mob on Sunday the 24th, fled into Clay county, and encamped on the banks of the Missouri river. A number of the families went into Van Buren county: their whole number of men, women, and children, being upwards of one hundred and fifty.

About the 1st of December, Elder Cowdery and Bishop Whitney arrived at Kirt-



land with a new press and type, and on the 4th commenced distributing the type.

The next day I wrote to Bishop Partridge, Liberty, Clay county, Missouri, the following:—

Kirtland, Dec. 5th, 1833.

Dear Brethren.—We have just received a letter from Brother Phelps, dated 6th and 7th of November, at Liberty, which gives us the painful intelligence of the rage of the enemy, and your present unsettled situation. But I must inform you that there is a great dubiety resting upon our minds, with regard to the true state of affairs in Zion; for there seems to be some difference in the statements of Elder Phelps' letter, and that of Elder Hyde's communication to the editors of the *Missouri Republican*. Elder Hyde states that "on Monday the 4th, the mob collected in Independence, to the number of two or three hundred, well armed, and a part of their number went above Blue, to drive away our people, and destroy our property; but they were met by a party of our people, and being prepared, they poured a deadly fire upon them: two of their number fell dead on the ground, and a number mortally wounded, among the former was Brazeale.

"Tuesday morning there were a number of the mob missing, and could not be accounted for; and while we were at Liberty landing, on Wednesday, a messenger rode up, saying that he had just come from the seat of war, and that the night before, another battle was fought, in which Mr. Hicks fell, having three balls and some buck-shot through his body, and about twenty more shared a similar fate; and also, that one or two of our men were killed, and as many wounded; and he (Hyde) heard the cannonading distinctly; and also, stated that the man who broke open the store, took Gilbert, Phelps, and one more, for false imprisonment, and put them in prison, and as near as he could learn, never to let them escape alive."

This statement of Elder Hyde is somewhat different from that of Elder Phelps, who states that "on Friday night the brethren had mustered about forty or fifty men, armed, and marched into the village, took one prisoner, and fired one gun (through mistake); and on Saturday the mob fell upon our brethren above Blue, and one of Manship's sons was mortally wounded. On Monday a regular action was fought near Christian Whitmer's, under the command of Elder David Whitmer. We had four wounded; they had five wounded and two killed, viz: Linville and Brazeale. From Friday till Tuesday, our brethren were under arms, when one hundred and fifty of them came forth, like Moroni, to battle. On Tuesday morning the mob had collected to the num-

ber of three hundred, and before any blood was shed, we agreed to go away immediately, and the enemy took our guns."

Elder Phelps also states, that "since the above was written (viz: on the 6th), another horrid scene has transpired: after our people surrendered their arms, a party of the mob went above Blue, and began to whip, and even murder; and the brethren have been driven into the woods, and are fleeing to the ferry; and also the mob have hired the ferrymen to carry them across the river, (but they made the brethren pay the ferryage); and it was reported that the mob had killed two more of the brethren."

It appears, brethren, that the above statements were mostly from reports, and no certainty of their being correct; therefore, it is difficult for us to advise, and can only say, that the destinies of our people are in the hands of a just God, and He will do no injustice to any one; and this one thing is sure, that they who will live godly in Christ Jesus, shall suffer persecution; and before their robes are made white in the blood of the Lamb, it is to be expected they will pass through great tribulation, according to John the Revelator.

I wish, when you receive this letter, that you would collect every particular, concerning the mob, from the beginning, and send us a correct statement of facts, as they transpired from time to time, that we may be enabled to give the public correct information on the subject; and inform us also of the situation of the brethren, with respect to their means of sustenance, &c.

I would inform you that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for their sustenance without. Every exertion should be made to maintain the cause you have espoused, and to contribute to the necessities of one another, as much as possible, in this your great calamity, and remember not to murmur at the dealings of God with His creatures. You are not as yet brought into as trying circumstances, as were the ancient Prophets and Apostles. Call to mind a Daniel, the three Hebrew children, Jeremiah, Paul, Stephen, and many more, too numerous to mention, who were stoned, sawn asunder, tempted, slain with the sword, and wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts and in mountains, and in dens, and in caves of the earth; yet they all obtained a good report through faith; and amidst all their afflictions they rejoiced that they were counted worthy to receive persecution for Christ's sake.

We know not what we shall be called to pass through before Zion is delivered and



established; therefore, we have great need to live near to God, and always be in strict obedience to all His commandments, that we may have a conscience void of offence towards God and man. It is your privilege to use every lawful means in your power to seek redress for your grievances of your enemies, and prosecute them to the extent of the law; but it will be impossible for us to render you any assistance in a temporal point of view, as our means are already exhausted, and we are deeply in debt, and know of no means whereby we shall be able to extricate ourselves.

The inhabitants of this county threaten our destruction, and we know not how soon they may be permitted to follow the examples of the Missourians; but our trust is in God, and we are determined by His grace assisting us, to maintain the cause and hold out faithful unto the end, that we may be crowned with crowns of celestial glory, and enter into that rest that is prepared for the children of God.

We are now distributing the type, and calculate to commence setting to-day, and issue a paper the last of this week, or beginning of next. We wrote to Elder Phelps some time since, and also sent by Elder Hyde for the names of subscribers to the *Star*, which we have not yet received; and, until we receive them, the most of the subscribers will be deprived of them; and when you receive this, if you have not sent them, I wish you to attend to it immediately, as much inconvenience will attend a delay.

We expect shortly to publish a political paper, weekly, in favour of the present administration; the influential men of that party have offered a liberal patronage to us,

and we hope to succeed, for thereby we can show the public the purity of our intention in supporting the government under which we live.

We learn by Elder Phelps, that the brethren have surrendered their arms to the enemy, and are fleeing across the river. If that is the case, it is not meet that they should recommence hostilities with them; but, if not, you should maintain the ground as long as there is a man left, as the spot of ground upon which you were located, is the place appointed of the Lord for your inheritance, and it was right in the sight of God that you contended for it to the last.

You will recollect that the Lord has said, that Zion should not be removed out of her place; therefore the land should not be sold, but be held by the Saints, until the Lord in His wisdom opens a way for your return; and until that time, if you can purchase a tract of land in Clay county, for present emergencies, it is right you should do so, if you can do it, and not sell your land in Jackson county. It is not safe for us to send you a written revelation on the subject, but what is written above is according to wisdom. I haste to a close to give room for Brother Oliver, and remain yours in the bonds of the everlasting covenant,

JOSEPH SMITH, Jun.

December 6th.—Being prepared to commence our labours in the printing business, I ask God, in the name of Jesus, to establish it for ever, and cause that His word may speedily go forth to the nations of the earth, to the accomplishing of His great work in bringing about the restoration of the house of Israel.

(To be continued.)

## VARIETIES.

HE who loves his purse alone, has set his affections on the best thing about him.

SEVERAL shocks of earthquake have occurred in the West Indies; the worst at St. Jago de Cuba, where few buildings escaped uninjured.

LOUIS NAPOLEON has released Abd-el-Kader from imprisonment. The chief is to live at Broussa or Bursa, in the pachalic of Natolia, 30 leagues from Constantinople. He swore on the Koran never to disturb Africa.

IT is said that the French Roman Catholic clergy are about to make a great effort to replace the Pope in the lofty position he enjoyed in the days of Hildebrand. They aspire to have him regularly acknowledged as Sovereign of the world, all other monarchs being his vassals. Well, the deadly wound must be healed; when it is, then comes the tug between the truth and Babylon.

COPPER, TIN, AND LEAD.—The annual production of copper in Cornwall may be estimated at 12,000 tons, the value of which amounts to £800,000. The quantity of tin ore raised is calculated at 11,000 tons, the average yield of which is 65 per cent., or about 7,000 tons of metal; this, at £90 a ton, amounts to £560,000. The production of lead ore, for the whole of Great Britain, is 86,750 tons, yielding 68 per cent. of metal, equal to 58,701 tons of pig lead.—*Family Herald*.



## IMPORTANT SPECIAL CONFERENCE,

HELD AT GREAT SALT LAKE CITY, AUGUST 28TH, 1852.

By late advices from Great Salt Lake City, we learn that a Special Conference was held there on the 28th of August, at which 2500 persons were present. A considerable amount of highly important business was transacted, amongst which was the appointment of one hundred and six Elders on Missions to various portions of the habitable globe. We have not received the *Deseret News* containing the minutes of the Conference, but from the letters we have received, we are enabled to give the names and destinations of the numerous Elders appointed, which are as follows:—

## AMERICA.

*City of Washington.*

Orson Pratt, of the Twelve Apostles.

<i>Pottawatamie, Iowa.</i>	<i>Nova Scotia &amp; British</i>	<i>Texas.</i>	<i>West Indies.</i>
Daniel Miller.	<i>N. A. Provinces.</i>	Preston Thomas,	Jessie Turpin,
	O. D. L. Buckland,	William Camp.	Darwin Richardson,
<i>St. Louis.</i>	Benjamin T. Mitchell,	<i>British Guiana.</i>	Alfred B. Lambson,
Horace S. Eldridge.	John Robinson,	Elijah Thomas,	Aaron Farr.
<i>New Orleans.</i>	Joseph Millet.	James Brown.	
John Brown.			

## EUROPE.

<i>England and other Countries.</i>	<i>Wales.</i>	<i>Berlin, Prussia.</i>
Daniel Spencer,	Dan Jones,	Orson Spencer,
Charles A. Harper,	Thomas Jeremy,	Jacob Houtz,
Isaac Allred,	Daniel Daniels,	Moses Clough.
John Van Cott,	Edward Griffin.	
Mellen Atwood,	<i>Ireland.</i>	<i>Gibraltar.</i>
Chauncey G. Webb,	Daniel Toner,	Edward Stevenson,
Charles Smith,	John McDonald.	Nathan T. Porter.
Sylvester H. Earl,		
David Grant,	<i>France.</i>	<i>Denmark.</i>
Thomas W. Treat,	Andrew L. Lamereaux.	George Perry.
Benjamin Brown,	<i>Germany.</i>	
James T. Park,	George C. Riser,	
William Empy,	Jacob F. Secrist,	<i>Norway.</i>
Perrygrine Sessions,	George Mayer,	Eric G. M. Hogan,
Osman M. Duel,	William Taylor.	Canute Peterson.
John A. Hunt,		
Edward Martin,		

## ASIA.

<i>Calcutta &amp; Hindostan.</i>	<i>China.</i>	<i>Siam.</i>
Nathaniel V. Jones,	Hosea Stout,	Chauncey W. West,
Samuel A. Woolley,	Walter Thompson,	Sterne Hotchkiss,
Richard Ballantyne,	James Lewis,	Harlow Redfield.
Amos M. Musser,	Chapman Duncan.	
William F. Carter,		

## AFRICA.

*Cape of Good Hope.*

Jessie Haven, Leonard I. Smith, William Walker.

## AUSTRALASIA AND THE PACIFIC.

<i>Australia.</i>	<i>Sandwich Isles.</i>
Augustus Farnham,	Ephraim Green,
William Hyde,	William McBride,
Burr Frost,	James Lawson,
Absalom P. Dowdle,	Nathan Tanner,
Josiah W. Fleming,	Reddick N. Allred,
Paul Smith,	Reddin A. Allred,
John Hyde,	Thomas Kairnes.
John S. Eldredge,	Egerton Snider,
James Graham,	Benjamin F. Johnson.
Noah T. Guyman,	



## The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 13, 1852.

INTELLIGENCE FROM GREAT SALT LAKE CITY.—By letters and *Deseret News* from Great Salt Lake city, up to August 31st, we are enabled to give the following:—The “fourth of July” was celebrated with spirit at Fillmore city, the capital of Utah, by orations, toasts, the firing of guns, &c., closing with a grand ball in the evening.—The celebration of the 24th of July passed off well in Salt Lake city. Particulars in next STAR.—The California emigration quite thronged the city.—Professor Carrington delivered an interesting lecture before the Council of Health, in the Tabernacle, August 1st.—The latter end of July, thunder showers fell daily on the mountains near Salt Lake city. The first half of August was rather cooler, with less rain than during the previous month.—Crops were good around Parowan and Manti cities.—Four thousand letters left Salt Lake city post-office, August 1st.

Elders John Taylor, Ezra T. Benson, Erastus Snow, and F. D. Richards, of the Quorum of the Twelve, accompanied by Elder J. M. Grant, arrived in the Valley on the 20th. Elder Lorenzo Snow arrived on the 30th. All in excellent health and buoyant spirits. Elder Orson Hyde was expected in a few days. Elders Wallace, Higbee, Johnson, and Pack, arrived about the middle of August, and the emigrating companies of Saints were daily arriving. The cholera had raged with unrelenting fury among the California emigrants upon the plains, and although frequently manifesting itself among the camps of the Saints, but few had fallen by its direful ravages.

Twenty-one companies of Saints emigrated on the north side of the Platte, averaging sixty wagons and upwards per company; and two, beside the company with the sugar machinery, on the south side.

The Saints who emigrated under the auspicious direction of the “Perpetual Emigrating Fund Company,” and in charge of Elder A. O. Smoot, were expected to arrive in the Valley in a few days, being within sixty-five miles of the city. They had been reported in the Valley, by emigrants who had passed them upon the plains, as being the most orderly company they had passed on the entire journey. No disturbance nor confusion among them, but all moved along in perfect union, and great blessings had attended them while journeying over the plains.

Good health, and unsurpassed peace and prosperity prevailed throughout the settlements of the Saints, and their joy was increased by the thousands who were greeting them in the prospect of realizing their long-wished-for desires of becoming associated with them in the enjoyments of a retired, peaceful, and happy home. Such a heavenly boon to the poor and the oppressed of the earth can be anticipated with delight, but only appreciated when enjoyed.

Agreeable to the notice given at the April Conference, a Special Conference was held on the 28th of August, for the purpose of transacting important business, and appointing Elders to Foreign Missions, a list of whom, together with the places of their destination, will be found upon another page. Those for Eastern Missions were expected to leave on the 13th of September.

This Conference appears to be one which is calculated to open up a scene of things, both to the Church and the world, of a more than ordinary important character, the influence of which will be felt in the four quarters of the globe, where more than one hundred of the Elders of Israel are now wending their way, direct from the mountains of Ephraim; and it will ever be noted by the gathering Saints for its



welding influence, which will tend to consummate the union of the children of God, and to establish them in His most holy faith.

Elder Orson Pratt's position at Washington, the capital of the greatest political union upon the earth, will render to him great facilities for defending the rights and institutions of the Saints, and unfolding them more fully to the world, for which his greatness of mind, and capacity of soul are well adapted. We are informed that he will both lecture, and print, and open a book establishment there, that the nation may be more extensively informed upon the faith and doctrines of the Saints. Elder Pratt's extensive order for books, pamphlets, &c. has been received and executed.

Great indeed is the wisdom of God which is manifested in all His dealings with mankind, but more especially with His Saints, through whom His determinate counsels are brought to light. The great increase of evidence for the truth which must soon appear, not only from the press, but from such a company of Elders from Zion, and the thousands already in the field, must certainly tend greatly to shake the frail, tottering fabrics of many of those institutions under which Christianity has taken shelter for the want of a better covering. The Lord has determined to discover the shortness of their bed, and the narrowness of their covering, by unfolding the broad basis of eternal truth, that all the world may see the hideous deformity of those who have so long lain upon a bed too short to stretch themselves on, and under a covering too narrow to wrap themselves in.

Wherefore, seeing they are encompassed about with so great a cloud of witnesses, let the Saints lay aside every sin and all impurity, and run with patience the race that is before them, knowing that it is after they have endured the cross and despised the shame, that they will sit down at the right hand of the throne of God, as the redeemed from among men.

Our prayers shall ascend with the faithful on Britain's Isles, that the very elements, together with the powers on earth and the powers above, may conspire to speed these Priesthood-bearing messengers upon their way, who so freely sacrifice for Zion's welfare.

**FRENCH, ITALIAN, GERMAN, AND MALTA MISSIONS.**—By a late visit from Elder James Hart, of the Presidency of the French Mission, we are favoured with interesting intelligence of the prosperity of the work in that country. The Church is assuming a position which evinces a firm determination to maintain the character of the work; a stronger union is existing among them than has been known before, and their faith is daily increasing that a great work will be accomplished in the midst of that people. But few, if any, of the Missions established by the Church, have had the difficulties to encounter which have attended the French Mission from its commencement; and though the Saints in France are not at the present time permitted the liberty to preach publicly, still the spirit of the work is burning in their bosoms, and finding its way into many avenues of society, where it will burst forth in a future day, under more favourable circumstances, as a fire that cannot be quenched, and as a light that cannot be hid. With union, faith, and energy on the part of the Saints, prosperity is sure to attend their labours. The perseverance and untiring zeal of Elder Bolton and his united band, will yet become a theme of praise among thousands of that nation, who will build upon the foundation which is now being so effectually laid.

We have also been favoured with a visit from Elder Jabez Woodard, President of the Italian Mission, which has been highly gratifying to us. The relation of scenes and circumstances associated with his labours in Italy and Malta, is well calculated to



arouse and bring into lively exercise every feeling of that soul whose aspirations are to be associated with a work so great as that which was once committed to a Peter, James, and John, or a Paul, and to labour in countries which were once under their immediate supervision by virtue of a commission direct from the Son of God. These, the best of men, have long since spent their time, their energies, and finally, their lives, in endeavouring to establish the pure Gospel of the Son of God in those countries; and now we hear the joyful tidings of flourishing Churches being established in those lands, which possess the same faith, and enjoy the same blessings that those holy men of old declared were necessary to salvation. We would greet the Saints in Italy and Malta with an affectionate salutation, and pray that those who will honour the footsteps of the ancient Apostles, and the counsel of modern ones, may increase in numbers, faith, spirit, and every good gift, until that which is perfect shall come, and He whose right it is shall reign. We anticipate the efficient labours of Elder Thomas Margetts, with Elder Woodard, in Italy; and Elder James F. Bell, with Elder O Bray, in Malta, will be a great aid to the cause of Truth in those countries.

Elder Daniel Carn, President of the German Mission, who has just visited us upon business, is in good health and spirits. He gives us a cheering account of the work, which is firmly established in that country, and has a flourishing Branch of 21 members, who possess much faith, unity, and love, and enjoy to a great extent, the spirit of the Gospel. The gift of healing has been wonderfully manifested in several instances, and the prospects for future success are very promising. Men of extensive information are investigating the work with friendly feelings. This work, however, has been accomplished under a continued scene of opposition from the authorities of Hamburg, Elder Carn having been cited to appear before the Senate on three different occasions, to hear their expressed unwillingness for him to remain; but no one being able to accuse him of the least crime, he openly avowed his determination to stay, and enjoy the rights and privileges of the laws of Hamburg, though contrary to their will. These, and many other like obstacles and difficulties, have to be encountered by the Elders while establishing Missions abroad, because of the great amount of prejudice which almost invariably follows the false and scurrilous reports of judges, lawyers, editors, and priests, concerning the Latter-day Saints.

We have received an interesting letter from Elder Thomas O Bray, dated Malta, October 5, concerning the progress of the work of the Lord in that island. The Branch there was organized on the 28th of June, and at the date of the letter consisted of 26 members, including 3 Elders, 2 Priests, 2 Teachers, and 1 Deacon. There was considerable opposition on the part of priests and editors, in lecturing and publishing in the usual strain upon the supposed absurdities of the faith and doctrine of the Latter-day Saints, and in retailing the nonsensical trash which is so much bandied about concerning the work of God. Notwithstanding this, the work moves on steadily in Malta, the Spirit of the Lord is at work, and the truth is taking deep root in the hearts of the honest and truth-seeking.

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FIFTEENTH VOLUME OF THE "STAR."—As the present volume of the *Star* is drawing to a close, and some of the Conferences, in consequence of the coming emigration of many of their numbers, may require a decrease in the number of the *Stars* sent to them, when the Fifteenth Volume commences, while others may require an increase; we wish to be timely informed of all such changes. Therefore let all Presidents of Conferences, who we suppose have acquainted themselves with about the number that will emigrate from their respective Conferences, ascertain whether any change will be required in their subscription, and inform us by the



19th of December. To all Presidents of Conferences, or Agents, who do not notify us by that date of any alteration, we shall forward the same number weekly of Vol. XV that they are taking of the present Volume.

In consideration of the important position which the Church is now taking, the opening up of many new Missions abroad, and the *Star* being the principal medium through which the state of the work is made known, we anticipate the Saints will feel a particular interest in maintaining the present issue as far as practicable.

CORRESPONDENCE.—All persons corresponding with our office (except Book and *Star* Agents) and requiring an answer from us, should enclose a postage stamp with their communications. Unless this be complied with, an answer need not be expected. The increasing amount of correspondence we receive, and the interests of the office, render this arrangement necessary.

We have repeatedly stated, that all letters on any business whatever connected with this Office, should be addressed to SAMUEL W. RICHARDS. If our correspondents will bear this in mind, they will prevent much unpleasantness and many errors.

APPOINTMENTS.—Elder Thomas B. Broderick is appointed to labour under the pastoral charge of Elder Moses Clawson, President of the Lincolnshire, Bradford, Derbyshire, and Warwickshire district.

Elder John Barker is appointed to labour under the pastoral charge of Elder Appleton M. Harmon, President of the Newcastle-on-Tyne, Hull, and Carlisle district.

Elder John C. Armstrong is appointed to labour in the Dorsetshire Conference, under the Presidency of Elder Edward Frost.

Elder John Dalling is appointed to labour in the Norwich Conference, under the Presidency of Elder C. V. Spencer.

Elder James F. Bell, President of the Staffordshire Conference, is appointed a Mission to the island of Malta, to labour in connection with Elder Thomas O Bray, in that important field.

Elder Joseph Westwood is appointed to succeed Elder Bell, to the Presidency of the Staffordshire Conference.

S. W. RICHARDS.

## BIBLIO-MANIA IN AMERICA.

(Extracted from the *New York Herald*.)

We publish, in another part of to-day's paper, a report of the proceedings of the American Bible Union, together with the proceedings of the Reconciliation Meeting of the American and Foreign Bible Society. The members of this Union originally belonged to the Bible Society, but seceded from it on the ground that they were dissatisfied with the present translation of the Scriptures, and that they wanted a purer and a better one for distribution, and for the use of Christian churches; and they are now preparing to bring out a Bible of their own. They

are for the most part Baptists, who are also Congregationalists, and their principal objection is to the rendering of two words—*baptizo*, "baptise," and *ekklesia*, "church"—which they insist ought to be translated "immerse" and "congregation." They say that King James directed the translators that "the old ecclesiastical words be kept, as the word church not to be translated congregation;" and his majesty generally comes in for a large share of abuse for this direction. Now, we think that the king showed great wisdom and impartiality; for if the transla-



tors had translated *baptizo* "sprinkle," which the Pedo-Baptists contended it meant, or "dip," as the Ana-Baptists held, offence would have been given to one side or other, and the utility of the work would have been destroyed; whereas, parties can now adopt the same words, while each give it their own interpretation, and enjoy their own opinion, without any triumph over their adversaries. The Baptists maintain that "baptize" is to immerse, and their opponents contend that sprinkling is quite sufficient—and one party holds that "church" means "congregation," while another holds that it means a collection or large number of churches. Let them, therefore, "agree to differ." The difference, practically, does not amount to more than the difference between tweedledum and tweedledee. The practice of Christianity is the main thing, and that is too often lost sight of.

For modes of faith let senseless bigots fight—  
He can't be wrong whose life is in the right.

We perceive that we have been taken to task for some observations we published in reference to those unprofitable disputings about words and forms, while the spirit of Christianity was crushed in the struggle. Sensible men, however, will agree with us. These contentions have been carried on bitterly by the two opposing societies, for the last two or three years, and everything but the mild precepts and practice of the Gospel, has been exemplified in the controversy. Better to be content with any kind of a translation, than for Christians and brothers to wage such relentless war, and to call each other such hard names. We hope that the reconciliation meeting held will have the good effect of causing both laity and clergy to act more in harmony with the spirit of the Good Book, which they all profess to reverence. It was said of old, "See these Christians, how they love one another!" It might now be said with equal truth, "See those Christians, how they hate one another!"

Objections having been made to the Bishops' Bible, at the conference held at Hampton Court, in 1603, the King, in the following year, gave orders for a new translation; and fifty-four of the most learned men of the kingdom were appointed to this great undertaking. Before the work was commenced, seven of the number either died or declined the

task, and the remaining forty-seven proceeded with it in the spring of 1607, and devoted the labour of three years to this world-renowned version. They were all pre-eminently distinguished for their profound learning in the original languages of the sacred writings. They were divided into six classes. Ten met at Westminster, and translated from the Pentateuch to the end of the second book of Kings; eight assembled at Cambridge, to translate the rest of the historical books and the Hagiographa. At Oxford, seven undertook the four greater Prophets, with the Lamentations of Jeremiah, and the twelve minor Prophets. The four Gospels, and Acts of the Apostles, were assigned to another company of eight, also at Oxford, and the Epistles of St. Paul, together with the remaining canonical epistles, were allotted to another company of seven, at Westminster. Lastly, another company, at Cambridge, translated the books of the Apocrypha. Directions were given by the King that every man of each company should take the same chapter or chapters, and having translated them severally by himself, all were to meet together, to compare what they had done, and agree what should stand. As any one company despatched a book in this manner, they were ordered to send it to the rest, "to be considered of seriously and judiciously by them." If any company, upon the review of the book so sent, doubted or differed about any passages, they noted those passages, and sent back the book to the translators, with their reasons. If they did not consent to the proposed changes, the matter was referred to the general meeting, or conference, consisting of the chief persons of each company, which took place at the end of the work. Nor was this all. When any place of special obscurity was doubted of, letters were directed by authority to every learned man in the land, for his judgment, and every Bishop sent letters to the clergy of his diocese to send their observations to the company of translators; and over the whole body of translators were appointed, as overseers, "three or four of the most ancient and grave divines in either of the universities;" so that, in point of fact, it was a translation by all the learned men in Great Britain and Ireland—and the result was such a masterly version as has never yet been made of the Bible or any other book.



The celebrated Dr. Doyle, the great Roman Catholic controversialist, well observed of it that it was "a noble translation, with all its faults." Bishop Lowth, in his introduction to his English Grammar, says, "it is the best standard of our language." Dr. James Beattie remarks, "it is a striking beauty in our English Bible that, though its language is always elegant and nervous, and, for the most part, harmonious, the words are all plain and common—no affectation of learned terms, or of words of Greek or Latin etymology." Authorities might be multiplied. But two more will suffice—one who was the greatest oriental scholar of the Old World, and the other the most eminent in the United States; Dr. Adam Clarke, in his preface to his learned Commentary, says: "Those who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this, almost everywhere, with pathos and energy. Besides, our translators have not only made a standard translation, but they have made their translation the standard of our language; so that, after two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original

from which it was taken is alone superior to the Bible translated by the authority of King James." The late Professor Stuart, of Andover, Mass., says—"The divines of that day were very different from what most of their successors have been in England or Scotland. With the exception of Bishop Lowth's classic work upon Isaiah, no other effort at translating, among the English divines, will compare, either in respect to taste, judgment, or sound understanding of the Hebrew, with the authorized version."

Such is the translation that is decried by very small minds, without any of the learning of the great men who have left this imperishable monument of themselves to stand for ever, side by side with Shakespeare, as the standard of the English language—the tongue of that Anglo-Saxon race which, in the American type of it, is destined to girdle the earth with its civilization, its liberty, and its Christianity. Is it not better, therefore, to let well enough alone, lest, like the tinker mending the old pot, three or four holes may be made instead of one? In conclusion, we adopt the words of the learned Dr. Middleton, in his work, on the Greek article:—"The style of our present version is incomparably superior to anything which might be expected from the finical and perverted taste of our age. It is simple—it is harmonious—it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

[The difficulties in which Christians are placed, through rejecting the Holy Priesthood, appear to increase more day by day. They acknowledge no one amongst them with authority to decide upon any doubtful case or point of doctrine. The *New York Herald* states, "it is alleged, by the innovators (members of the Bible Union) that there are 20,000 errors in the authorized version. But how many we may calculate upon in the proposed new version, when we are informed that in the original Greek of the New Testament alone, Griesback has one hundred and fifty thousand readings; and Scholtz, who has spent twelve years in collating, and has consulted nearly double the number of manuscripts, will have probably three hundred thousand variances in the Greek text; and more are yet to be found." And amongst these hundreds of thousands of errors and varying readings, what uninspired man is to decide? We can say that no one is competent to set the matter straight, however profound his learning and solid his judgment may be, except he be inspired of God for the work; and although men may revise and correct and re-translate the sacred records time after time, unless they act under the immediate influence of the same Spirit by which those records were originally written, and have a thorough understanding of the doctrines and principles by which the writers of them were actuated, they will never produce a correct rendering of them, but their multiplied efforts will only invest the Bible with greater mystery, and envelope the world in greater uncertainty, confusion, and darkness. "No man knoweth the things of God but by the Spirit of God;" and with equal propriety may it be said, no man understands the records of God's dealings with men but



by the Spirit of God. What gross darkness has enshrouded the earth since the ancient Apostles and Seers were martyred! What absurd conceptions and foolish imaginations have been entertained by men concerning the God of heaven, His purposes, and the destiny of the earth and man, through scholastic mis-interpretations and comments of the Scriptures! How vain are the attempts of men to comprehend the mind and will, and designs and purposes of the Lord, as revealed through the heroes of truth in olden times, and recorded in the word of divine truth! How inestimable a boon a Prophet would be to the inhabitants of the earth, if they could appreciate his character, and revere his authority! What a blessing it might prove to the world, if men could realize that the Almighty has again a Prophet upon the earth, to whom He reveals His secrets from time to time, and whose words alone are authorized by Him to be an end to controversy upon religious matters! What an endless amount of time and treasure, and what angry and vengeful feeling, and what perplexing uncertainty, doubt, and anxiety, might be saved, if men would clear away the fogs of superstition and tradition which cloud their spiritual vision, and thereby behold and understand that the Lord has restored again the system of Apostles and Prophets in order that mankind may know His mind and will more perfectly, and no longer be confused and distracted, while seeking their souls' salvation, by the multitudinous errors and interpolations which men have introduced in the Jewish Scriptures since they were deprived of the careful guardianship of the Holy Priesthood!—Ed.]

## VARIETIES.

It is reported that the Pope wishes to leave Rome, and visit Naples, that he may be excused from crowning Louis Napoleon emperor.

RECENT hurricanes have covered the Danish and Swedish coasts with wrecks. Out of the port of Elsinore alone above 100 fishermen have been lost.

MARRIAGE with a deceased wife's sister is lawful in Denmark, but the candidates must be provided with certificates of their having been vaccinated, or the ceremony cannot be performed.

THE MISER.—A miser who, in order to save expense, used to draw water every day for his daily use, fell one morning into the well. Several persons ran to his aid, and stooping down, said, with compassion, "Give your hand, and we will draw you out!" "Give!" cried the miser, "give! I never give anything!" So he sank beneath the water and was drowned.—*From the Chaldee.*

AT a meeting at St. George's, Stonehouse, Devonshire, a large number of influential inhabitants of the county testified their abhorrence of the introduction of confession into the English church. The Bishop of Exeter proposes to decide the question by an appeal to the Court of Arches. No end to theological differences when the world have no Prophets to obtain the "Word of the Lord," for there are none to speak with authority, and say, "this is the way, walk ye in it;" and one uninspired man's opinions having no paramount claim over the others, confusion and uncertainty, doubt, and often infidelity and despair, are the results.

ETERNAL UNION OF SPIRIT AND BODY.—We have repeatedly said that the doctrine of the immortality of the soul (spirit), as popularly taught and understood, is a philosophical, or Greek doctrine. The Christian doctrine is the resurrection of the body; and the total neglect of this doctrine is one amongst many illustrations of the defection of the Church from the primitive faith, which is the resurrection of the body, and its everlasting residence on a regenerate earth. Man, as a creature, must always have a body. The Head of the Church has a body; why should the members be without? but no doubt there are different kind of bodies. Being a body, man must always live on a terrestrial (or, telestial, or celestial) body. And there are only four modes of so doing, that the human mind can conceive—first, the present, or outside of a planet; second, the interior of a planet; third, the outside of a sun; fourth, the inside of a sun. Existence in ideal space, a popular notion, is not existence on solid matter, and is beyond our comprehension. The notion originated in times when people imagined that the blue heavens were up; but now we know that they are as much down as up.—*Family Herald.*



## PSALM II.

(Selected.)

Why do the Gentiles tumult, and the nations  
 Muse a vain thing, the kings of th' earth upstand  
 With power, and princes in their congregations  
 Lay deep their plots together through each land  
 Against the Lord and His Messiah dear?  
 Let us break off, say they, by strength of hand,  
 Their bonds, and cast from us, no more to wear,  
 Their twisted cords. He, who in heaven doth dwell,  
 Shall laugh; the Lord shall scoff them; then severe  
 Speak to them in His wrath, and in His fell  
 And fierce ire trouble them; but I, saith He,  
 Anointed have my King (though ye rebel)  
 On Sion my holy hill. A firm decree  
 I will declare: the Lord to me hath said,  
 Thou art my Son, I have begotten thee  
 This day; ask of me, and the grant is made;  
 As thy possession, I on thee bestow  
 The Heathen; and as thy conquest to be sway'd,  
 Earth's utmost bounds: them shalt thou bring full low  
 With iron sceptre bruis'd, and them dispersed  
 Like to a potter's vessel shiver'd so.  
 And now be wise at length, ye kings averse,  
 Be taught, ye judges of the earth; with fear  
 Jehovah serve, and let your joy converse  
 With trembling; kiss the Son, lest he appear  
 In anger, and ye perish in the way,  
 If once his wrath take fire, like fuel sere.

MILTON.

NOTICES.—*Just Published*, A SUPPLEMENT to the present Volume of the STAR, containing 88 pages of the HISTORY OF JOSEPH SMITH. Price 8d.

THE First Number of Elder Orson Pratt's *Divine Authenticity of the Book of Mormon*, is now reprinted. Book Agents are requested to renew their orders for it.

ERRATUM.—In the "List of Monies Received," Star, No. 35, for "W. Soulsby £32 0 2," read W. Soulsby £32 10 2.

## LIST OF MONIES RECEIVED FROM THE 21ST TO THE 28TH OCTOBER, 1852.

T. C. Armstrong.....	£8 12 5	Brought forward.....	£41 3 2
H. E. Bowring.....	1 10 9	Thomas Chamberlain.....	2 0 0
George Simpson.....	2 0 0	John Price.....	2 0 0
William Soulsby.....	2 0 0	John Alexander.....	5 0 0
James Linforth.....	7 0 0	William Eddington.....	12 0 0
John Godsall.....	20 0 0	Thomas Obray.....	2 0 0
Carried forward.....	£41 3 2		£64 3 2

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 39.—Vol. XIV.      Saturday, November 20, 1852.      Price One Penny.

## CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24<sup>TH</sup> JULY.—THE ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT SALT LAKE.

(*From the Deseret News.*)

This day is hallowed by the deliverance of the people of the Church of Jesus Christ of Latter-day Saints, after being exiled from the State of Illinois, by the unhallowed persecutions, and the unconstitutional proscriptions to which they were subjected by an unrestrained mob force. Leaving the scenes of blood and burning, at the sacrifice of their altars, their temples, and their homes, under the guidance of the God of Israel, they have been led by a high hand and stretched out arm, and reached this land of peace, plenty, and prosperity, where they have flourished in a manner unsurpassed in the annals of recorded ages; and, phoenix-like, are rising from the fires, to tell the world, this day, that God reigns, and "Mormonism" lives.

The first rays of the rising sun were heralded by a salute of three guns. The gentle zephyrs swelled the lofty tones of the brass bands, which fell upon the waking ears; and the thousands of grateful hearts gladdened by their sounds, soon told that some stirring movements of unusual devotion, were about to be offered to the shrine of liberty, worthy only the sentiments of civilized and superior beings.

At eight o'clock, the streets of our wide-spread city poured out their streams of animated grandeur—the commanding reverence of aged fathers; the mothers of Israel, graced in the pride of a rich posterity. Mingling amid the gathering crowd were men of lion hearts

and eagle eyes, famed for deeds of daring—the pride of Deseret—the Pioneers. There, were gathered in emblematical array, the strength and basis of Utah's future greatness—"The men of Public Works." There, the banner, with the eagle resting on the records of time, announced to the world, that names are recorded on high; around which were rallied the guardians of the Pen and Press—the Clerks and Printers. There, were youth and beauty, the imagery of heaven, inspiring the scene with their enchanting graces. There, was the glory of the battle field—the warrior caparisoned for the fight.

At nine, the escort formed, and paraded the several streets under the direction of James Ferguson, Marshal of the day, and Hiram B. Clawson, assistant Marshal. It continued its march to President Brigham Young's house, in the following order:—

- |  |                |
|--|----------------|
| Star spangled banner.  | Marshals,      |
| 1. Martial music.  | Everett.       |
| 2. Pioneers, with banner and implements, indicating the part they acted in exploring.  | J. Cain.       |
| 3. Public Works, with a banner, inscribed "Zion's workmen," representing Temple of the Lord. "Come ye and let us go up to the mountain of the Lord, to the House of the God of Jacob;" each trade having symbols indicating their trade. | A. H. Raleigh. |



4. Clerks and Printers, with a banner, inscribed, "Blessed are they whose names are written in the Book of Life."

5. Chancellor and Regents of the University of Deseret, with banner.

6. Twenty-four aged fathers. Banner, "Heroes of A.L. Fullmer. '76."

7. Twenty-four aged mothers. Banner, "Mothers in Israel;" carried by Marshals W.M. Andrews, Luddington and Badlam.

8. Capt. Ballo's band.

9. Twenty-four young men in uniform, with banner, "Union is Liberty for ever." W. C. Staines. The Constitution which our fathers framed and transmitted to us, we will defend.

10. Twenty-four young ladies in uniform. Banner, "The daughters of Zion rejoice in Zion's peace." J. Simmons.

11. Twenty-four boys in uniform. Banner, "Hope of Israel." L. Robinson.

12. Twenty-four girls in uniform. Banner, "Virtue adorns Zion." L. Hardy.

Capt. Pitt's brass band.

13. Twenty-four warriors in uniform. Banner, "Lion of the Lord." P. Merrill.

14. Escorted party, viz., Presidents Brigham Young, Heber C. Kimball, Willard Richards; the venerable Patriarchs, John Smith and Isaac Morley; of the Twelve, Orson Pratt, Wilford Woodruff, George A. Smith, Charles C. Rich; Hon. Justice Z. Snow; U.S. Marshal, J. L. Heywood; Hon. A.W. Babbitt; Elder Phinehas Richards.

15. The rear-guard, composed of Bishops of the respective wards, with banners, under the direction of the presiding Bishop, Edward Hunter. E. Smith.

When the escort left President Young's, the flag was unfurled on the Liberty Pole, under a salute of twenty-four guns.

On arriving at the commodious Tabernacle, the escorted party were seated in the stand. The companies of the escort were preceded by their respective bands. Banners were arranged right and left of the stand, and citizens and strangers from abroad filled up every avenue of the house.

Marshall Ferguson called the meeting to order.

"God save the King" was played by Captain Pitt's band.

The following song of praise and thanksgiving, composed by Miss E. R. Snow, was sung by John Kay; music by W. Pitt:—

Our Father God! to thee belongs  
The tribute of our sweetest songs;  
Thy pow'r and mercy crowned our way  
To all the blessings of this day.

*Chorus.*

Shout, shout, all ye Saints! till the valleys of  
Ephraim  
Resound with the praise of our Father on  
high,  
Who has giv'n us a home in the midst of  
the mountains,  
While the judgments and scourges of God  
shall pass by.

Thou God that form'd the heavens and earth;  
Who brought the seas and fountains forth;  
To thee the Saints of Latter-day,  
Their grateful, constant service pay.

Shout, shout, &c.

We worship Him who hath an ear,  
The prayers of contrite hearts to hear;  
That God who lives—whose pulses move,  
Whose bosom feels a Father's love.

Shout, shout, &c.

His grace sustained us when our foes,  
In mobbing rage against us rose;  
He taught His servants, as of old,  
To gather Israel to the fold.

Shout, shout, &c.

Thou great, eternal source of light;  
Thou source of wisdom, power, and might!  
Thy Saints thy goodness will proclaim,  
In loud hosannas to thy name.

Shout, shout, &c.

We thank thee for these mountain vales,  
Where life abounds and peace prevails;  
The plenteous products of this land  
Declare the bounty of thy hand.

Shout, shout, &c.

We'll sing hosannas unto thee,  
Whose power and wisdom made us free,  
Till congregated worlds resound  
Thy praise to all creations round.

*Chorus.*

Shout, shout, all ye Saints, till the valleys  
of Ephraim  
Resound with the praise of our Father on  
high;  
Who has giv'n us a home in the midst of  
the mountains,  
While the judgments and scourges of God  
shall pass by.

Prayer by Elder O. Spencer.

The following song, composed by James Bond, was then sung by J. Kay —



SONG FOR THE PIONEERS.

Rejoice now, ye Saints, let your hearts be made glad;  
 Let Zion rejoice and give thanks to the Lord;  
 For her rest now has come, though the past was once sad:  
 Our songs shall be given, our God be adored.  
 We will hallow this day as our exit from strife;  
 Its brightness and glory each countenance cheers;  
 And these valleys shall tell, as they teem with new life,  
 Of the happy success of the brave PIONEERS.

O'er the plains and the mountains, they fearlessly trod,  
 When fore'd from our homes, and by mobbers oppress'd;  
 Through their arduous toils they still trusted in God,  
 As He whispered of far better lands in the west.  
 The day of deliverance burst on our view;  
 That day to our hearts every blessing endears;  
 And liberty here shall her splendour renew,  
 In the valleys sought out by the brave Pioneers.

When the gloom-clouds were gathered in thickness around,  
 And the storm rose in fury, the Saints to o'erthrow;  
 When no friend could be seen, and no shelter be found,  
 'Twas the Lord wrought deliv'rance, His power to show.  
 He leads forth this band with their valiant hearts;  
 He stretches His arm, and His glory appears;  
 New hopes he inspires, fresh vigour imparts,  
 As he points out the way for these brave Pioneers.

To the Lord's chosen chambers, His people are come,  
 Where the standard of Peace to the earth shall be reared;  
 No mobs shall molest us in our mountain home,  
 Where the laws and commandments of God are revered.  
 Here the LION shall roar, and his voice be our guide;  
 We'll rejoice with the angels, and Prophets, and Seers;  
 We will share in the blessings the Lord has supplied,  
 Through the labours and toils of the brave Pioneers.

We shall yet live to see a far happier day,  
 When Zion shall spread, and her kingdom increase;  
 Our enemies then will be wasted away,  
 And earth universal be crowned with peace.  
 The return of this day shall be greeted with joy;  
 Its glories revived through the numberless years;  
 And then in the "mountain where nought shall destroy,"  
 We'll sing of the faithful and brave PIONEERS.

Hon. George A. Smith then delivered the following:—

ORATION.

My friends,—It is with a heart lifted up in gratitude to Him who reigns above, for the privilege of rising before you to express my feelings, and of beholding so many persons happily situated in the enjoyment of civil and religious liberty—that I have the privilege this day, in the company of the thousands that surround me, of rejoicing in the celebration of the 24th of July, it being the first day for seventeen years since the organization of the Church of Jesus Christ of Latter-day Saints, that they could lay down to rest in perfect peace—without being disturbed by the cruel hand of persecution. Yes, my friends, after seventeen years of cruel, bloody persecution, inflicted in the most ruthless and savage manner upon the people of the Church of Latter-day Saints, they—a few pioneers, 143 in number—had at last the privilege, on the 24th of July, 1847, of laying down in this secluded valley, in this desolate and mountain country; of establishing institutions that insure freedom to all, liberty to every person—the liberty of conscience, as well as every privilege which can be desired by any citizens of this earth.

As I walked with the procession from the habitation of the President to this place, with heart and eyes filled with weeping, I saw the beauty, and the glory of the liberty and the happiness that surrounded us: my mind was caught back in an instant to the days of bloody persecution. Joseph was not there; Hiram was not there; David (Patten) was not there in the procession. Where are they? Sleeping in the silent tomb. They were murdered, cruelly murdered, in violation of all law, and every principle of justice; cruelly murdered for their religion, and we survive their ashes that are mingling with



the dust, after being sacrificed; after, as martyrs, sealing their testimony, we are even permitted to live, and enjoy five years of our lives where no man has power to murder, or to rob, or to burn our houses, or destroy our property, or ravish our women, or kill our children; no man has the power to do it without justice overtaking him.

The history of our persecutions is unparalleled in the history of past ages. To be sure persecutions have existed in countries where religion was established by law, and where any other religion than the one established, was decreed by law to be heretical, and its votaries doomed to persecution and the flames. But in the countries where we suffered our persecution, there is a good government; there are good institutions that are calculated to protect every person in the enjoyment of every right that is dear to man.

The persecutions we have suffered were in violation of every good institution, of every wholesome law, of every institution and constitution which exist in the countries where they have been inflicted; and what is more singular, out of the hundreds of murders which have been committed upon men, women, and children, in the most barbarous, ruthless, and reckless manner,—not one murderer has ever been brought to justice; not a single man who has shed the blood of a Latter-day Saint has ever been punished or brought to justice; but they are permitted to run at large, in the face and eyes of every officer of government, who are directly concerned to preserve the laws, and see them faithfully executed. The history of no country on the earth affords a parallel to this; it cannot be found; that is, such a wholesale murder, robbery, house-burning, butchering of men, women, and children, and, finally, the wholesale banishment of tens of thousands of souls from their homes and country: this has actually been effected in violation of the laws and regulations of the country where it occurred, and not one person has ever been punished for these crimes. I challenge the world to produce the record upon the face of the earth, that shows, in all these murders, cold-blooded butcheries, house-burnings, and wholesale robberies, that a single person has suffered the just penalty of the law; that a solitary criminal was punished; that any of the unprincipled savages who were guilty of these high-

handed depredations, were ever brought to justice.

Ought we not, then, to rejoice, that there is a spot upon the footstool of God, where law is respected; where the Constitution for which our fathers bled is revered; where the people who dwell here can enjoy liberty, and worship God in three or in twenty different ways, and no man be permitted to plague his head about it? I rejoice that this is the case; and when I reflect upon the scenes we have passed through, and realize our present prosperity, my heart is filled with joy.

I have looked upon scenes that are calculated to stir up the stoutest heart, without shedding a tear; but I cannot look upon the procession of this day, and consider the blessings that now surround this people, without shedding tears of gratitude, that God has so kindly delivered us out of all our distresses, and given to us our liberty. To be sure, after working our way into these valleys, making the roads through mountains, seeking out the route, and coming here, our persecutions did not cease; our enemies were like the good old quaker when he turned the dog out of doors: said he "I won't kill thee, thou hast got out of my reach; I cannot kill thee, but I will give thee a bad name;" and he halloed out "bad dog," and somebody, supposing the dog to be mad, shot him. So with us; after robbing us of millions of property, and driving us cruelly from the land of our birth; after violating every solitary law of the government, in which many of the officers were partakers; expelling us into the wilderness, where they thought we would actually perish—and there is not to be found in the history of the world, a parallel case of suffering that this people endured—while in the midst of this, the cry of mad dog was raised, to finish, as they thought, the work of destruction and murder. Without a guide, without a knowledge of the country, without reading even the notes of any traveller upon this earth, or seeing the face of a being who ever set foot upon this land, we were led by the hand of God, through His servant Brigham, threading the difficult passes of these mountains, until we set our foot upon this place, which was, at that time, a desert, containing nothing but a few bunches of dead grass, and crickets enough to fence the land. We were more than one thou-



sand miles from where provisions could be obtained, and not game enough to support an Indian population. We set down here, and we called upon God to bless our undertakings. We formed a government here; and a government has been in existence in this Territory of Utah for five years.

I now want to ask a few grave questions upon this subject. It is customary for the General Government to extend a fostering hand and parental care to all new territories. When we first settled here, this was Mexican territory; but it was soon after acquired by treaty, and became U.S. territory. Four years and a half, a government has been supported here; governmental laws and regulations have been kept up.

I inquire, has the Government of the U.S. ever expended one dollar to support that government? No! with the exception of the U.S. officers in the Territory a little over one year; 20,000 dols. for the erection of public buildings; and 5,000 dols. for a library.

Has the Legislative Department ever received one dollar? No! And why? Because they are "Mormons;" and fugitive officers could run home to see their mammy, and cry out "Bad dog, bad dog," "They are Mormons, they are Mormons."

What is the reason that a citizen of this Territory cannot get a foot of land to call his own? for there is in reality no such thing. Why has not the Indian title been extinguished, and the people here been permitted to hold titles to land? Let the people answer.

Why is it that the inhabitants of this Territory have never had one dime expended to defray the expenses of their Legislature? Four or five winters they have held their session, and not one solitary dime has been expended by the General Government, as it has done in all other Territories. What is the reason?

What is the reason that the Oregon land law was not extended over Utah, which gives to the citizens who broke up the new ground, a home free, for themselves, as was the case in other Territories? Why are these hard-working pioneers, who dug down the mountains, not permitted a title to their homes?

Let me ask again. The people here have sustained three Indian wars at their own expense. Who pays for the Indian wars of Oregon? the Indian wars in Cali-

forina? or in New Mexico? for the difficulties in Minnesota? and other sundry wars and difficulties that have occurred or may occur in the Territories? Whose duty I ask, is it to pay for them? It is the duty of the Government of the United States.

Why has not Utah the same privilege, the same treatment? Why is it that these three wars have to be totally and entirely sustained by those citizens, without a dollar of aid from the parental Government?

I need not follow up this train of reflection, but I will add one question more.

Why was it that the judges and the secretary returned home last year without performing one particle of their duty? You can read it in their own report; say they, "When we got there, we found that the people were all Mormons;" as if we were horses, or elephants, or Cyclops, whose business it was to get up into these mountains and forge thunderbolts. "Oh! we will run home again, because when we got there, we found the people all Mormons."

I will say, with all reverence to the constituted authority that exists in the General Government, that I do believe that the same spirit of tradition, and the same spirit of persecution, that have ever followed the people of God, have more or less influence with them; and that if we would actually go to work, and alter our name, we might possibly be treated as other men. Be this as it may, I feel, while I stand upon the face of the earth, determined to defend my right, and the rights of my friends and brethren. I know that there is no "Mormonism" known in the constitution of the U.S., but all men are there considered equal and free to worship God according to the dictates of their own consciences, and enjoy equal rights and privileges.

There is one item of history which I have observed among this people. The very men who were the murderers of our fathers, and our brothers, the burners of our houses, have come here among this people since that time, where they have received protection; they have been fed when they were hungry. The very man who burned the house of Elder Moses Clawson, at Lima, came to him and said, "Mr. Clawson, I want to get some provisions from you." Now, these very persecutors knew that our religion was true, and that we were men of sterling integrity, or else they never would have thrown themselves in our way, and called upon us for aid after-



wards; and I am proud to say, that kind aid and assistance on their journey to the gold mines, have been extended to hundreds of these robbers, and thus coals of fire have been heaped upon their heads; but their skulls were so thick, it never burned many of them a bit.

I have but a few more remarks to make, which will be directed to the 24 young men, and the braves and warriors of these mountains. Young men, braves and warriors, who sit before me this day, let me admonish you, never to let the hand of tyranny or oppression rise in these mountains, but stand unflinchingly true by the constitution of the United States, which our fathers sealed with their blood; never

suffer its provisions to be infringed upon; and if any man, or set of men, form themselves into a mob in these mountains, to violate that sacred document, by taking away the civil or religious rights of any man, if he should be one of the most inferior beings that exist upon the face of the earth, be sure you crush it, or spend the last drop of blood in your veins with the words of—Truth and Liberty, Liberty and Truth, for ever!

“Governor Young’s Grand March,” composed by Captain Ballo, was then played by his band.

A solo on bass drum by Colonel Duzette.

(*To be continued.*)

## THE AZTEC CITY IN CENTRAL AMERICA.—THE LOST TRIBES.

(*From the Boston U.S. Weekly Journal.*)

Rumours of the existence of an ancient city in Central America, inhabited by descendants of the Aztecs, have been repeatedly mentioned by travellers. Stephens, in his valuable work on Yucatan, we believe, alludes to this subject, and seems to place reliance in the statement. The “Aztec children,” who were exhibited in this city, and are now in New York, are reported to have been brought from this mysterious city. They are said to belong to an order dedicated to the sacerdotal service. The stories of the origin of these singular children were disbelieved in this city, but seem to be credited in New York, and a belief in the existence of an Aztec city is gaining ground.

The editor of the *New Orleans Picayune* has recently been put in possession of some facts which have confirmed his belief in these stories. He says:—

“About three weeks since, a gentleman who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clasps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this. He said, that he had purchased it from a native trader, who once a year was in the habit of visiting a city among the mountains towards

the south, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the curate belongs, signifies, ‘the mystery of the mountains.’ Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes, similar in appearance to the one referred to; which, it is said by the priests, were preserved from the extensive collection of records known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them.

“This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are of course perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are the descendants of a race which migrated to this continent from the eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek



characters, forming words in that language, but written backwards, in the Oriental style. On the first page these Greek inscriptions run thus (we give English characters for want of Greek): *notnap not sogol*, which, reversed, reads, *O logos ton panton*—literally, 'world of all,' or 'of all things.' It is to be presumed from this, that the book is a history of the mysterious people among whom it was found: and could it be thoroughly decyphered, it would no doubt thoroughly solve the problem of our aboriginal archæology. On another page there is a picture of water, and under it is the word *sessalaht*, which is evidently '*thalasses*,' Greek for the sea. A representation of a vessel full of men accompanies this, and conveys the impression, that it refers to a voyage or emigration from beyond the sea.

"The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greeks to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume, found in the possession of a western tribe of Indians, an account of which has al-

ready been given in almost all the newspapers, and will doubtless be remembered by our readers.

"To what nation the authors of this Aztec volume belonged is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the Ten Tribes, the many similarities between the customs, rites, and ceremonies of the Aztecs and those of the ancient Jews, and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin.

"The Elders and Priests among the Jews were well acquainted with Greek; in fact, it was the polite language of that era; and it is not surprising that, with a certain affectation of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are, to decide. We may remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to, to submit it to the inspection of Professor Gliddon, whose hieroglyphical attainments may enable him to make some interesting discoveries in this new field of investigation."

[The Book of Mormon gives an account of the ancient inhabitants of America, their origin, civilization, religion, prosperity, and decay; and is one of the most interesting and valuable works extant. It declares that the aborigines of America are not descendants of the lost Ten Tribes of Israel, but that they are principally a remnant of the Tribe of Joseph. It states that America anciently was inhabited by two distinct races, from three distinct colonies, all emigrating from Asia. The first colony from the Tower of Babel, when the Lord confounded the language of the human family; the second from Jerusalem in the first year of the reign of Zedekiah; the third also from Jerusalem, in the eleventh year of the reign of Zedekiah. The two former colonies were led by the Lord to the land of America, having revelations from Him; and were more civilized and enlightened than the latter were: the first colony were destroyed about the time the second colony reached America; the second and third colonies united themselves together about four hundred years after they arrived on the American continent. The magnificent ruins of once large and populous cities and splendid temples which travellers and adventurers in America are continually reporting; and the traditions, ancient manuscripts, and rites and ceremonies amongst American aborigines, which evidently betray Hebrew and Mosaic features; as well as remarkable hieroglyphics which the learned are unable to decipher—these are some of the remains of these three colonies, and are strongly corroborative evidence in favour of the truth of the Book of Mormon. Notwithstanding all this confirmatory testimony in favour of that instructive book, it is rejected by the learned world simply because it was brought forth and translated by the power of God, and not by the wisdom and learning of men. But the world will yet have proof upon proof, evidence upon evidence, in support of the Book of Mormon, until a belief in it will be



far more extensive and universal than a belief in the Bible now is. The wisdom and learning of men will in this instance be brought to nought by the "foolishness" of God, and the "weakness" of God will eventually prove more potent than the strength of men.—ED.]

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## The Latter-day Saints' Millennial Star.

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SATURDAY, NOVEMBER 20, 1852.

GATHERING.—God, knowing the evils which would exist in the Latter-days, in the abundance of His tender mercies, which are from everlasting to everlasting, revealed again the Gospel, and sent His servants with authority to preach it to the inhabitants of the earth, and in connexion with the Gospel, a commandment for His people to gather themselves together upon a certain portion of the earth, where He could instruct them more fully in the economy of eternal life and salvation; and where they could thereby escape the weighty judgments which God has purposed to bring upon those who have corrupted their ways before Him, and have filled the earth with abomination, and will not repent of their wickedness and practice the principles of righteousness.

The principle of gathering, which Jehovah communicated to His Prophet Joseph, was no new, or never-before-heard-of idea, for it is a feature which gloriously characterizes all God's dispensations of mercy to man; and before the advantages of any dispensation can be fully realized by His people, it is absolutely necessary that they should be gathered together from the midst of the nations where the Gospel may find them, and be united as a separate and distinct community, that they may become a holy and peculiar people, that the will of God may be done amongst them upon the earth as effectually and as promptly as it is done in the heavens, that He may pour out His blessings without measure upon the children of men, and exalt them to the enjoyment of a glory and happiness which the eye has not seen nor the heart conceived.

The wicked portion of mankind have no desire to obtain a mastery over their passions and propensities, and subject them to the law of righteousness, and thereby increase their wisdom, knowledge, and felicity; they have no desire to soar above the regions of night, and bask in the bright sunbeams of light and intelligence as they emanate from the Father of lights without a darkening cloud to intercept their life-giving rays: the righteous, however humiliating their weaknesses may be, most ardently desire these things; and how can they expect to realize the desires of their hearts unless they obey the Lord's great commandment, and depart out from the tents of the wicked, and assemble and organize themselves together according to the laws of God. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

How can the Saints purify themselves in body and spirit, while they are surrounded by those who delight in evil and impurity? How can their children become a gene-



ration holy unto the Lord, while their ears are every day saluted with cursing and low, filthy, and obscene language; and their eyes daily behold the most degraded and revolting spectacles humanity produces? The sanctification and full salvation of God's people, whilst they are mixed up with the wicked, are utterly impossible; therefore this constitutes an overwhelming necessity for their gathering themselves from the habitations of the Gentiles to the place appointed of the Lord. The salvation and eternal welfare of the people of God, their children, and whole generations of their ancestors, depend, amongst other things, upon their obedience to the command of gathering; and surely no one who professes to be a Saint, can be dead to the responsibility he is under to promote the happiness and exaltation of those links which connect him with the chain of life! Would to God that all Saints were fully alive to the true relation they sustain to their ancestry and posterity, and the obligations they are under to them.

We know that the majority of the Saints in Britain, especially the poor ones, are filled with the spirit of gathering, and they are striving with all the energies of their souls to fulfil this great commandment, and make it honourable. We do not write to chide or reprove such Saints as these; but we know there are some who might gather, and who will not make the effort; they are engaged in business, and say they cannot wind it up, or they are partners in a firm, and cannot dissolve their partnership, or they are afraid when they get to Zion they will not obtain the social, literary, and scientific temporal comforts and luxuries which they enjoy in Babylon, or they cannot sacrifice them for the dangers of a sea voyage, the hardships of a journey over the plains, or the inconveniences of a new country. Now to such Saints as these, who lust after the luxuries of Babylon as the children of Israel when they were in the wilderness lusted after the fish, and cucumbers, and melons, and onions, and garlick, and flesh-pots of Egypt, we wish our remarks to apply as forcibly as cases may require, and we shall not be displeased if our words fit as close as a huntsman's cap. If we may judge by their actions, these Saints think it is to their interest to delay their gathering until they can go a little more comfortably than they can now, or until Zion will be filled with comforts and luxuries for their especial convenience. Now this is folly, and perhaps, when it is too late, such persons will find they have made a woful miscalculation. Every year passed in Babylon by a Saint who has the ways and means of going to Zion, unless he have special counsel to stay, is one year lost to him, and he will yet be conscious that such is the case. There are men who would be content to lose every farthing they have in the world if thereby they could say they were personally acquainted with the Prophet Joseph in the flesh, and could bear a personal testimony concerning him. And men who could have gone to Zion five years ago, will yet consider the gold, and luxury, and prospects of Babylon as dung and dross, compared with the excellency of the knowledge they might have obtained, and the position and standing they might have secured in Zion during those five years. Oh! Lord, how long shall wisdom cry in the streets, and her voice not be recognized even by Saints!

Oh! ye simple ones! is not an inheritance in Zion of more value than the merchandise of Babylon? Are not the ordinances and privileges of the Lord's house to be preferred before the luxuries of Babylon? Is not the society of Prophets and Saints more to be prized than the questionable socialities of Babylon? Is not a day in the courts of the Lord better than a thousand amid the jargon of Babylon? Let each answer for himself.

Some of those who think they cannot close their business or dissolve their partnership this year, thought the same last year; and if they are not able to do it this year,



ten to one but they will feel either unable or unwilling to do it next year, and Satan will get his foot in their business or in their families, and when they have thus tampered with him, and slighted the holy commands of God, they will experience a difficulty in resisting evil influences. What then should be done? Dispose of your business or dissolve your partnership, or sell your interest therein without unnecessary delay, if by so doing you can realize sufficient means to gather with your families to Zion. And if you do this, and continue faithful, we are not afraid to prophesy, that in five years your circumstances will be ten times better than they possibly could be by your staying in Babylon ten years longer.

NOTICE TO INTENDING EMIGRANTS.—We beg to inform the Saints intending to emigrate, that we are now prepared to receive their applications for berths.

Every application should be accompanied by the names, age, occupation, country where born, and £1 deposit for each one named, except for children under one year old. Although children under one year old have their passage free to New Orleans, their names and ages are required by us equally as much as other passengers'. The dietary scale may be expected in our next.

Passengers must furnish their own beds and bedding, their cooking utensils, provision boxes, &c.

Every person applying for a berth or berths, should be careful to give their address very distinct, in order to insure the delivery of our answer to them by the letter carriers.

By reference to STAR No. 32, it will be seen that £10 each was named as the lowest sum upon which single persons or families could be encouraged by us to emigrate from Liverpool to Great Salt Lake city; therefore persons not having that amount should not apply for passage to New Orleans, as we do not purpose to ship any Saints but those who are prepared to go through to the Valley without detention.

Our first vessel will sail in the fore part of January, 1853; and as soon as our arrangements are complete, the passengers for that ship will be notified when to be in Liverpool, and receive all further necessary information; the same routine will be observed in reference to every succeeding ship.

Deposits may be forwarded until the close of the year, or later, as may hereafter be noticed.

All persons purposing to join the £10 companies, will please forward their deposits through the President of their Conference, and hold themselves in readiness to forward such a proportion of the £10 as may be called for to send forward by the Agent who may be appointed to procure teams, oxen, &c., on the frontiers, for the plains.

All persons having any sums of money lying here to their credit from former emigration seasons, will please to inform us whether they will emigrate this season, otherwise berths will not be secured for them.

## HISTORY OF JOSEPH SMITH.

(Continued from page 599.)

This day, also, the Elders in Missouri sent the following petition:—

*To his Excellency, Daniel Dunklin, Governor of the State of Missouri.*

We, the undersigned, leading members of

the Church of Christ, vulgarly called "Mormons," would respectfully represent to your Excellency, in addition to the petition presented to you by Messrs. Phelps and Hyde, and the affidavit of Messrs. Phelps, Gilbert, and McLellan, after having read the letters of the



Attorney-General and District Judge of this circuit to Mr. Reese; that whereas, our society, men, women, and children, after having been in some cases wounded, scourged, and threatened with death, have been driven by *force of arms* from their lands, houses, and much of their property in Jackson county;—most of which lands, houses, and property, have been possessed by the mob of Jackson county, or others, and are now unlawfully detained from the use and possession of our people. And that whereas, our people have been driven and scattered into the counties of Clay, Ray, Van Buren, Lafayette, and others, where, in many cases, they are destitute of the common necessities of life in this, even this winter season; and that whereas, the guns which were taken from our people, as set forth in the affidavit, are kept from them; therefore, in behalf of our society, which is so scattered and suffering, we, your petitioners, ask aid and assistance of your Excellency, that we may be *restored* to our lands, houses, and property, and protected in them by the militia of the State, if legal, or by a detachment of the United States Rangers, which might be located at Independence, instead of Cantonment Leavenworth, till peace is restored. (This could be done, probably, by conferring with the President, or perhaps Colonel Dodge.) Also, we ask that our men may be organized into companies of Jackson Guards, and be furnished with arms by the State, to assist in maintaining their rights against the unhallowed power of the mob of Jackson county.

And then, when arrangements are made to protect us in our persons and property, (which cannot be done without an armed force, nor would it be prudent to risk our lives there without guards, till we receive strength from our friends to protect ourselves,) we wish a court of enquiry instituted, to investigate the whole matter of the mob against the "Mormons;" and we will ever pray.

W. W. PHELPS,	ISAAC MORLEY,
JOHN WHITMER,	EDWD. PARTRIDGE,
JOHN CORRILL,	A. S. GILBERT.

The following letter accompanied the foregoing petition:—

Liberty, Dec. 6th, 1833.

Dear Sir—Your Excellency will perceive by the petition, bearing date with this letter, that we intend to return to Jackson county as soon as arrangements can be made to *protect* us after we are again placed into our possessions.

We do not wish to go till we know that our lives are not in danger of a lawless mob. Your Excellency will understand that at this inclement season it will require time

to restore us, and troops to *protect* us after we are there, for the threats of the mob have not ceased.

Your obedient servant,

W. W. PHELPS.

To Daniel Dunklin, Governor of Missouri.

Kirtland Mills, Ohio, Dec. 10, 1833.

*E. Partridge, W. W. Phelps, J. Whitmer, A. S. Gilbert, J. Correll, I. Morley, and all the Saints whom it may concern.*

Beloved Brethren—This morning's mail brought Bishop Partridge's, and Elders Correll's and Phelps' letters, all mailed at Liberty, Nov. 19th, which gave us the melancholy intelligence of your flight from the land of your inheritance, having been driven before the face of your enemies in that place.

From previous letters we learn that a number of our brethren had been slain, but we could not learn from those referred to above, as there had been but one, and that was Brother Barber, and Brother Dibble was wounded in the bowels. We are thankful to learn that no more had been slain, and our daily prayers are that the Lord will not suffer His Saints, who have gone up to His land to keep His commandments, to stain His holy mountain with their blood.

I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after *much* tribulation cometh the *blessing*. By this, and also others, and also one received of late, I know that Zion, in the own due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation, and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, Be still, and know that I am God! all those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now, there are two things of which I am ignorant; and the Lord will not shew them unto me, perhaps for a wise purpose in Himself—I mean in some respects—and they are these, Why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this great affliction is: and again, by what means He will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that



they are not plainly manifest, in consequence of those who have incurred the displeasure of the Almighty.

When I contemplate upon all things that have been manifested, I am sensible that I ought not to murmur, and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Saviour has not been strictly observed: "If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee." Now the fact is, if any of the members of our body are disordered, the rest of our body will be affected with them, and then all is brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours, sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt of the purity of your motives, are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword, &c.; I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings: and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of His providence, that the yoke of affliction might be less grievous upon you, God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not have lightened your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us.

O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, that peradventure, God hath laid up in store, great good for us in this generation, and may grant that we may yet glorify His name.

I feel thankful that there have no more denied the faith; I pray God in the name of Jesus that you all may be kept in the faith unto the end: let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should

give up the land of Zion, the inheritances which you have purchased with your monies; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and seek every lawful means to seek redress of your enemies, &c. &c.; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the president; and when the president fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary Him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.

Behold, He will not fail you! He will come with ten thousand of His Saints, and all His adversaries shall be destroyed with the breath of His lips! all those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful, will be likened unto the foolish virgins, who took no oil in their lamps: and when they shall return and say unto the Saints, Give us of your lands—behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them.

I would suggest some ideas to Elder Phelps, not knowing that they will be of any real benefit, but suggest them for consideration. I would be glad if he were here, but dare not advise, were it possible for him to come, not knowing what shall befall us, as we are under very heavy and serious threatenings from a great many people in this place.

But, perhaps, the people in Liberty may feel willing, God having power to soften the hearts of all men, to have a press established there; and if not, in some other place; any place where it can be the most convenient, and it is possible to get to it; God will be willing to have it in any place where it can be established in safety. We must be wise as serpents and harmless as doves. Again, I desire that Elder Phelps would collect all the information, and give us a true history of the beginning and rise of Zion, her calamities, &c.

Now hear the prayer of your unworthy brother in the new and everlasting covenant:—O my God! thou who hast called and



chosen a few, through thy weak instrument, by commandment, and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy Saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this, therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inheritances, to enjoy the fruit of their labours; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained, be rewarded unto them, even more than fourfold, that the borders of Zion be enlarged forever; and let her be established no more to be thrown down; and let all thy Saints, when they are scattered like sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organized according to thy law; and let this prayer ever be recorded before thy face. Give thy Holy Spirit unto my brethren, unto whom I write; send thy angels to guard them, and deliver them from all evil; and when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance; and may they depart from all their iniquities. Provide food for them as thou dost for the ravens; provide clothing to cover their nakedness,

and houses that they may dwell therein; give unto them friends in abundance, and let their names be recorded in the Lamb's book of life, eternally before thy face. Amen.

Finally, brethren, the grace of our Lord Jesus Christ be with you all until his coming and kingdom. Amen.

JOSEPH SMITH, jun.

December 12th. An express arrived at Liberty, from Van Buren county, with information that those families, which had fled from Jackson county, and located there, are about to be driven from that county, after building their houses, and carting their winter's store of provisions, grain, &c., forty or fifty miles. Several families are already fleeing from thence. The contaminating influence of the Jackson county mob, is predominant in this new county of Van Buren, the whole population of which is estimated at about thirty or forty families. The destruction of crops, household furniture, and clothing, is very great, and much of their stock is lost. The main body of the Church is now in Clay county, where the people are as kind and accomodating as could reasonably be expected. The continued threats of death to individuals of the Church, if they make their appearance in Jackson county, prevents the most of them, even at this day, from returning to that county, to secure personal property, which they were obliged to leave in their flight.

(To be continued.)

## PROGRESSION.

(From "Sparks from the Anvil." By Elihu Burritt.)

There is no error more natural to good men than that of mis-apprehending the condition of the age in which they live; and basing their conduct upon precedents possessing no propriety of present application, unless the world be in a *stationary attitude*. This error, the offspring of an unconscious mistake, becomes one of serious consequences to mankind, when affecting the action of those set apart to increase their *rate of moral progression*. Among the imperative and solemn duties devolving upon a minister of the Gospel, there is none more evident and inevitable than that of *leading* his charge, by precedent, and example, into all truth; of being ever *in advance of an advancing*

*society*, in every good word and work. And this duty he cannot discharge without becoming deeply read in the philosophy of the Gospel he preaches, and of the human mind to be affected by its light.

As, in the structure and productive capacity of our globe, and the constitution of man, there was a consentaneous provision for the continual propagation and sustenance of the human family; so all the revelations of nature and of the Bible have been, are, and will be made for *man* in a *progressive* state. This state is the inevitable condition of his being; and everything in heaven above or on the earth beneath, designed to facilitate his destiny, was created in as much conformity to this



state of progression as the eye to the light and the light to the eye. The Gospel you preach not only recognises this progressive tendency of humanity, but, above all the revelations made to man, its principles were adapted to promote and perpetuate it to the end of time. \* \* \*

If then, by constitutional necessity, the human mind has ever been and ever must

be in a state of progression; and if the genius of the Gospel not only *conforms*, but most intensely conduces to that state—how then can any minister of that Gospel, or any one walking by its light, living by its precepts, and breathing its spirit—how can such a one, I ask, stand in the same foot-prints that he occupied last year?

#### VARIETIES.

THE authorities in Paris impose fines for fortune-telling and somnambulism.

AN earthquake without serious accident occurred at Algiers on the 16th of October.

AN association has been formed for the purpose of encouraging Jewish settlements in Palestine.

THE Austrian government is demanding a tax of 225 rix-dollars from every full-grown person emigrating.

A DESTRUCTIVE fire occurred at Ogdensburgh, N. Y., on the 19th of October, laying nearly one-half of the business portion of the city in ruins.

A SEVERE gale occurred in Florida, U. S., on the 9th inst., doing considerable damage to lighthouses, wharves, shipping, roads, houses, crops, trees, &c.

A FAMILY OF GIRLS.—A Belgian paper states that a woman, thirty-three years old, is now lying at Liege who was lately confined of triplets, who are respectively her 22nd, 23rd, and 24th children. She has thus had, during nine years of married life, twenty-four children, all in good health, and of the female sex.

THE *Nouveau Patriote Savoisien* states that the vicar of Boerge, Savoy, has lately accustomed himself to impose, as a penance on the females of his flock, the obligation of coming to his chambers, where after their backs are stripped, they receive a flagellation from the pastoral hand, and that more than thirty females have been known to endure the degradation.

ROMAN CATHOLIC VISION.—The *Times* states that a very miraculous story is current among the Roman Catholics, concerning a vision of the Virgin Mary, said to have been communicated to two children,—a boy of eleven years and a girl of fifteen,—among the Alps, near Grenoble. The Virgin appeared in a blaze of glory. She denounced the desecration of the Sabbath in France, the cursing and swearing of French waggoners and ploughboys, and the insufficient observance of fasting and abstinence. If the warning were neglected, the consequences were to be some kind of a failure or blight among the potatoes, corn, grapes, and walnuts, and a pestilence especially fatal to little children. The matter received the sanction of the bishop of the diocese and the Roman Catholic clergy. The pope was much affected by it, and remarked that other European countries deserved the punishment as well as France.

WHAT JEWS CAN DO BESIDES MAKE MONEY.—Who composed "Il Barbiere?" Rossini—a Jew! Who is there that admires not the heart-stirring music of the "Huguenots" and the "Prophet?" The composer is Meyerbeer—a Jew! Who has not been spell-bound by the sorcery of "Die Judin?" By Halevy—a Jew! Who that, at Munich, has stood before the weeping Königspaare, whose harp hangs silently on the willows by the waters of Babylon, but has confessed the hand of a master in that all but matchless picture? The artist is Bendemann—a Jew! Who has not heard of the able and free-spoken apostle of Liberty? Boerne—a Jew! Who has not been enchanted with the beautiful fictions of lyric poetry, and charmed with the graceful melodies, so to speak, of one of Israel's sweetest singers? Hiene—a Jew! Who has not listened in breathless ecstasy to the melting music of the "Midsummer-Night's Dream?" Who has not wept with "Elijah," prayed with "Paul," and triumphed with "Stephen?" Do you ask who created those wondrous harmonies? Felix Mendelssohn Bartholdy, who, alas! that I must so write it, was—a Jew!—*Bentley's Miscellany*.



THE patient mule, which travels night and day, will in the end go farther than the Arabian courser.

MRS. GRUMMY thinks that there are now so many books that the people need not take the trouble to think at all, as they can find all they want to say, in the books.

AN old bachelor, on seeing the words "Families supplied," over the door of an oyster-shop, stepped in and said he would take a wife and two children.

Two boys from the country taking advantage of a cheap trip to the sea-side, indulged in a bath. "Jack," says one, "thou art very dirty." "Ay," replied John, "I missed coming last year."

GENIUS AND ACCOMPLISHMENT.—Corneille did not speak correctly the language of which he was such a master. Descartes was silent in mixed society. Themistocles, when asked to play on a lute, said, "I cannot fiddle, but I can make a little village and a great city." Addison was unable to converse in company. Virgil was heavy colloquially. La Fontaine was coarse and stupid when surrounded by men. The Countess of Pembroke said of Chaucer, that his silence was more agreeable to her than his conversation. Socrates, celebrated for his written orations, was so timid that he never ventured to speak in public. Dryden said he was unfit for company. Hence it has been remarked, "*Mediocrity can talk: it is for genius to observe.*"—*Southport Visitor.*

#### EGYPT.

Egypt, once famous seat of earthly pow'r,  
How great and lofty in thy glorious hour;  
How fallen, prostrate, and how crushed art thou;  
How once magnificent; how humble now.  
Where is the grandeur that once formed thy boast?  
Where are the myriads of thy mighty host?  
Where are the monarchs who once filled thy throne?  
Where are thy altars? where thy gods of stone?  
Where is thy wisdom by the world proclaimed?  
(The school for Solon and Lycurgus famed).  
Where are thy cities and their splendid towers?  
The palaced mansions of thy kingly powers?  
In vain we search; we only find their graves;  
Their groaning country is a slave of slaves.  
How loved thy sages, a false age to trace,  
And strove to deck thee with superior grace.  
Vaunt of thy past! thy sole remaining boast—  
Thy future's cheerless, and thy glory's lost.  
The lake of Moeris now no longer sighs,  
To sooth thy land parched by thy burning skies.  
His pyramids no more their tale shall tell,  
When Moeris governed or Thothmosis fell.  
The crumbled ruins of thy lab'rinth's maze,  
Force sad reflections as the travellers gaze.  
The Kings that built thee have all past away,  
The worms have fattened on their mouldered clay.  
Thou sole memento of their passed hour,—  
A fallen emblem of their faded power!  
Proud Thebes, who so long didst glorious shine,  
And aped a splendour which was thought divine;  
Thy walls are fallen, and thy gates no more  
Emit the millions who went out before.  
A mass of ruins only marks the spot  
Where crumbling Luxor and Carnac now rot;  
Once noble pillars of thy former fame,  
Now tottering tokens of thy present shame.  
And Memphis, where are now thy rich array,  
Thy pompous pageants and thy rare display,—  
Thy sacred bull, thine altars and thy priests,—  
Thy temples, off'rings, worship, and thy feasts?



Fallen and crushed thine obelisks now lie;  
 Defiled thy temples, open to the sky;  
 Thy tombs despoiled, and by stranger hands  
 Thy fathers carried into stranger lands;  
 Thy pyramids yet stand, unscathed by time;  
 As mighty monuments of mighty crime,  
 Built on the sweat of a crushed race of slaves;  
 The doom is just, they're now thy glory's graves.  
 Thy Kings have ruled proud conquerors in thy wars,  
 And kingly subjects drawn thy despots' cars;  
 But how reversed may now the tale be read,  
 A tyrant's heel is stamped upon thy head.  
 In vain thy Nile with rising floods o'erflows;  
 In vain thy fruit luxuriantly grows;  
 In vain thy reapers and thy planters toil;  
 In vain rich harvests crown thy thriving soil;  
 In vain each feature smiles with fresh'ning grace:  
 Clime of a murd'rer, thou canst ne'er efface  
 The branded stigma stamped upon thy face!  
 As in thy deserts, the fierce simoom's breath  
 Performs the mission of the conqueror death;  
 As the tornado's mighty, fearful blast  
 Sweeps with destruction when it rushes past;  
 So certainly that curse pronounced on Cain  
 Falls on his children who his mark retain.  
 Unchecked their crimes, unawed their impious pride;  
 Unwarned by judgments which they'd fain deride;  
 Untaught by wisdom or experience' page;  
 Untaught by time, and foolish in their age;  
 Faithless they were, when in the courts above;  
 Mean neuter cowards when all others strove.  
 JOSEPH had saved them, but still faithless, they,  
 Bound Israel fast in chains of slavery.  
 Without the Priesthood they're condemned to be,  
 Nor feel its value to set mankind free!

J. H.

ADDRESSES.—Moses Clawson, care of Mr. Edward Weaver, Malt Hill, Little Gonerby,  
 Grantham, Lincolnshire.  
 Joseph Westwood, Foundry Field, Hanley, Staffordshire.

LIST OF MONIES RECEIVED FROM THE 28TH OCT. TO THE 4TH NOV., 1852.

Charles Peat .....	£2 10 0	Brought forward.....	£22 5 6
William Cartwright .....	2 0 0	Henry Savage .....	5 0 0
James Bishop .....	2 0 0	John Halsall .....	7 0 0
James Linforth.....	4 0 0	Richard Morris.....	5 0 0
David Roberts .....	0 2 6	Thomas Hansom.....	8 0 0
William Simms.....	0 10 0	Thomas Chamberlain .....	4 0 0
Edward Weaver .....	4 3 0	John Alexander.....	10 0 0
John Memmott.....	5 0 0	Isaac Jones .....	6 4 2
Edward Frost .....	2 0 0	Samuel Cornaby .....	5 0 0
Carried forward.....	£22 5 6		£72 9 8

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Page 626  
THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—Rev. ii. 7.

No. 40.—Vol. XIV. Saturday, November 27, 1852. Price One Penny.

CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24TH JULY.—THE  
ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT  
SALT LAKE.

(From the Deseret News.)

(Continued from page 614.)

President Young delivered the follow-  
ing

SPEECH.

(Reported by G. D. Watt.)

I wish to make a few remarks only, to this congregation, as the time allotted to us this morning, is far spent. The remarks which have been made previous to my rising are very good, as they are also true. They are things not fresh to the majority of this assembly, though there may be some present who are perhaps ignorant of them.

Suffice it to say, that five years ago this day, the Pioneers approached this valley, with their implements of husbandry, &c., which were represented by them in the procession to-day. We came for the purpose of finding a place to set our feet, where we could dwell in peace. That place we have found. If the Saints cannot enjoy that peace which is so dear to them here, I would say that I am ignorant of the spot on the earth where they can. Where could a place have been found where we might enjoy freedom of thought, freedom of speech, and freedom of worship? If not in these mountains, I am ignorant of the place.

We have enjoyed perfect peace here for five years; and I trust we shall for many fives to come. If the Saints are persecuted, it is for their good; if they are driven, it is for their good; consequently, when I reflect, I have nothing to

fear in all the persecutions or hardships I may pass through in connection with this people, but the one thing, and that is, to stray from the religion I have embraced, and be forsaken of my God. If you or I should see that day, we shall see at once that the world will love its own; and affliction, persecutions, death, fire, and the sword, will cease to follow us.

If the Latter-day Saints magnify their calling, walk humbly before their God, do the things that are pleasing to their Father in heaven, and walk up to their duty in every respect, I am bold to say that not five years only, but scores of years will pass away without the Saints ever being interrupted or driven again from their possessions: thus far it is for our good.

I did not rise for the purpose of delivering an oration on this occasion, but to remind you of the blessings we now are privileged to enjoy. When we first approached this valley, there was not a man upon the face of the earth who ever had beheld these vallies of the mountains, or knew anything of the Great Basin, who knew that corn, or any other kind of grain could be raised here. Can you find the man who had any knowledge of the Great Basin, as it is called, that believed there could be an ear of corn ripened in it? There is not that man on the earth, when you have excepted the people called Latter-day Saints. We came here and planted our garden-seeds of various kinds, five



years ago this day; they grew, but they did not ripen, though the buck-wheat would have ripened, perhaps, had it been properly taken care of; some other grains also would have come to maturity, so as to have assisted a small colony to live here: they, however, lived; how? Shall I say by faith? Yes, partially so; for had they not had faith, they certainly never would have come to this place: it is the faith of the Latter-day Saints that brought them here.

There is a very mysterious principle that abides with this people; it is a mystery, and one of the greatest mysteries to the inhabitants of the earth that have been made acquainted by history, or by personal knowledge, with this people. And what makes it more singular, say they, by all our calculations we cannot conceive of it; it is so mysterious that it absolutely amounts to a miracle. What is this great mystery? It is that these Latter-day Saints are of one heart, and of one mind.

To Saint and sinner, believer and unbeliever, I wish here to offer one word of advice and counsel, by revealing the mystery that abides with this people called Latter-day Saints: it is the Spirit of the living God that leads them; it is the Spirit of the Almighty that binds them together; it is the influence of the Holy Ghost that makes them love each other like little children; it is the spirit of Jesus Christ that makes them willing to lay down their lives for the cause of Truth; and it was that same Spirit that caused Joseph our martyred Prophet to lay down his life for the testimony of what the Lord revealed to him. This mystery, the great mystery of "Mormonism," is, that the Spirit of the Lord binds the hearts of the people together. Let the world look at it. This I say by way of exhortation, if you please. Let the inhabitants of the earth gaze upon this people, this wondrous people, for a magic power attends them; something mysterious hangs around them. What is it? It is not magnetism; it is something more wonderful; those that are present this day may truly say it is wonderful in the extreme. Who gives me power, that "at the pointing of my finger," the hosts of Israel move, and at my request the inhabitants of this great Territory are displaced; at my command they are here? Who gives me that power? Let the world inquire? It is the God of heaven; it is the Spirit of the Holy Gospel; it is

not of myself; it is the Lord Jesus Christ, trying to save the inhabitants of the earth.

The people are here; they endure. Did they bring their bread with them? No. Did they bring their meat with them? No. Did they bring that that sustained them until they raised it from the earth? They could not do it, for they were obliged to bring tools, ploughs, drag chains, &c.; they were obliged to bring their wives and children in their waggons; five and six, and eight, and in some wagons ten people would get huddled together, to drive a thousand miles from all sustenance, and there plant themselves in the wilderness, where nothing met the eye but snowy peaks, and parched vales; and trust in the God of Israel to sustain them. Let the world ask the question,—would the Methodists thus run the hazard of losing their lives for their religion? Would the Presbyterians, the Baptists, the Quakers, or their old mother, the Roman Catholic church, run the same risk? Would she venture thus in the wilderness? No. It is not very common to find a whole people on the earth, as in the case of the Latter-day Saints, who would do it; though single individuals might be found so enthusiastic as to sacrifice their lives, and run into a lion's den, in proof of their faith in their religion; but where are the tens of thousands, and the scores of thousands, and the hundreds of thousands, who would lay down every principle of life and happiness, and everything that is desirable pertaining to this world, for the principles of eternal life; and would go forth into the wilderness, having no other stay but the hand of God to lead them? They are not to be found!

We meet here and celebrate the day: five years we have been in this valley; and I will say to the new comers, our brethren, or those who are not our brethren, three years ago last October, the first house was reared in this place. There was not a rod of fence, nor a house, except the old fort, and a little log cabin. Here we are now, spread out from the east to the west, measurably so, but more extensively to the north and south. Travel through the vallies, and scan the houses, and the farms, and see the improvements that have been made; take the back track of the "Mormons"; follow them from here to Nauvoo; from Nauvoo to Far West; then to Kirtland; and back to Missouri again to Jackson county, and all people will acknow-



ledge that the "Mormons" have had enough to do to mind their own business, and make the improvements that have been performed by them: they have done nothing but mind their own business. Look at the improvements that have followed this people, in all their travels up to this place, for a testimony of their endurance, and unflinching industry.

I say to this community, be humble; be faithful to your God, true to His Church, benevolent to the strangers that may pass through our Territory, and kind to all people; serving the Lord with all your might, trusting in him; but never fear the frowns of an enemy, nor be moved by the flatteries of friends or of enemies from the path of right. Serve your God; believe in Him and never be ashamed of Him, and sustain your character before Him, for very soon we will meet in a larger congregation than this, and have a celebration far superior: we will celebrate our perfect and absolute deliverance from the power of the devil: we only celebrate now our deliverance from the good brick houses we have left; from our farms and lands, and from the graves of our fathers; we celebrate our perfect deliverance from these.

Our lives have been spared, and we are yet upon this planet; and by and by we will celebrate a perfect deliverance from all the powers of earth; and we will keep our eyes set upon the mark, and go forward to victory.

I say to the aged, to the middle-aged, and to the young—all be true to your God, true to your brethren, and kind to all, serving God with all your heart; and may He bless you for Jesus' sake. Amen.

The following speech, by Gen. D. H. Wells, was then presented and read:—

Brethren and Friends,—The annual greeting has again arrived, redolent with the rich fruits of the earth, and the summer harvest.

Here, amid the clear sunshine of the human heart, where all is peace and joy, and where gladness, which maketh merry, beams forth from the overflowing soul, let us render unto our Father in heaven a tribute of praise, thanksgiving, and adoration, for His kindness unto us, and the munificent blessings which we enjoy, and receive from His all-bountiful hand.

Brethren and Friends,—In the days of our prosperity, while we have health, strength, and peace, we should be mind-

ful of our duties pertaining to our eternal welfare. In adversity the mournful heart seeks and reaches after God. We call upon Him in the abundance of the heart's affliction, and He hearkens in much mercy unto the wail of sorrow and woe. Then, why forget to remember and call upon Him when prosperity gladdens and cheers our pathway? Let, then, the happy aspirations of the glad soul arise in unison before the throne of the Most High, in humble praise and adoration; and let us worship in sincerity and truth the God whom we adore, invoking the continuance of His kind blessings and care over us, and all our works, and everything pertaining to our existence.

There is an intense feeling and sense of secret joy to the human heart, emanating from the inmost soul, upon the consideration of the faithful discharge of our daily duties; when toil has wearied our minds and our bodies, and we would fain rest us of our wearied existence, the very thought that we are in the service of our God, that we are living in the faithful performance and discharge of our duties, and are not throwing away our existence, but are completing and fulfilling the measure thereof in accordance with the design of our being, and of our Maker, who is God, inspires us with new vigour, re-enlivens the springs of nature, and with a thrill of joy and emotions of unutterable delight, we renew our exertions, redouble our efforts, and eradicate from our bosoms every vestige of a disposition to repine, lament, or complain.

In this vast congregation, who are assembled to commemorate this day, we find represented among many others, from the honoured and aged fathers and mothers, to the little child, a class of citizens, upon whose character and history we take a delight in contemplating. Of the hardy, the brave, the venturesome Pioneers, a few are here with their sun-brown visages, while others of their number are again away upon their favourite mission of seeking out new locations, and planting new colonies, amid dangers unfeared, and toils and hardships unheeded. So are the remote regions of the vast public domain reclaimed from the solitude of ages, and made to contribute to the sustenance of man, and being ushered into the family of nations, made to swell the current of civilized existence, and extend the area of Freedom's circle.



But it is not to this class of Columbia's hardiest freemen to which I wish to direct your attention: the star of their fame is in the ascendant; their names are immortalized in every country, town, and borough; the very streets will echo their names in all time to come; their story is told by the fireside, as well as in halls of state, and has been storied in immortal song.

But who are they of whom I would speak; of whom it has been said, a more faithful and public spirited, self-denying and persevering race does not exist? I allude to the men who are the spirit of the community, and whose works and influence pervade the whole, even every organization of society; in the world, among all people, they are known as the most energetic and enterprising class of citizens; in our city and Territory, and among this people, they not only possess the same distinguishing characteristics, but unlike them are also distinguished by their faith and good works, without the usual inducements which self-interest inspires.

Yes, my friends and brethren, there is a class of citizens before you, who devote all—their talents, time, labour, means, and all that they can control, to the building up of the kingdom of God upon the earth; who are sacredly devoted to His cause, to the construction of Temples to His Holy Name, wherein He can receive the oblations and sacrifice of His people, and bestow upon them of the inexhaustible riches of His wisdom and understanding. Who are they? Let the Temple at Kirtland, the erection of which was completed under the most extraordinary pecuniary embarrassments that ever swept over any people, answer. Let Nauvoo also speak, when half dead with ague, on half rations of corn meal alone, with a sword or gun in one hand, and trowel or hammer in the other, they achieved the erection of one of the most splendid edifices the nation could boast; in time only, it is true, to receive the peltings of the war dogs, the sacrilege of the barbarous and ruthless mobocrat, who celebrated their own deathless infamy and disgrace by its destruction. Splendid in her ruins, she yet remains matchless in the beauty and symmetry of her workmanship, equally commemorative of the superior skill, ingenuity, and wisdom of the workmen, and their martyred Prophet, who designed the same.

Again, let Deseret's fair vales respond to the enquiry who they are that have broken the monotony of the sad and solitary place, and brought forth, as if by magic, a greater work in the way of improvements than was ever before accomplished under similar circumstances; behold, their works again speak for them, rising on every side, in every form approximating towards the erecting, in the tops of the mountains, the "house of the God of Jacob." They are, as represented upon their banner, "Zion's Workmen."

Toil on, ye brave hearts; and remember that you are filling a mission of the utmost importance upon the earth; you have the privilege accorded to but few of earth's best citizens—of doing the work of the Lord who is your God: it is your privilege if you will do it; if not, He will call those who will. It is a privilege to exist in this age of the world. It is a privilege to enjoy the peaceful influence of truths sublime, emanating from the God we serve, through His servants the Prophets. It is a privilege to suffer for His and the Gospel's sake, for the reward is great. It is also the greatest boon of all, to have the privilege of doing good, and of being a benefit to our fellows, and to the cause of our God. Let us not permit an opportunity to pass unimproved; never neglect the opportunity of doing a good deed, lest it may pass and not again occur, and we thereby lose our reward; but remember to "work while the day lasts, for the night cometh when no man can work."

Brethren of the Public Works, let your souls be filled with the gratifying reflection, that to you is given the privilege of building cities, and temples to the name of the Most High God, and of adorning the inner courts of the most holy place; yea, more; to dwell within its holy precincts, and receive instruction from the Fountain of all intelligence.

In common with all of the faithful Saints, you too have suffered from the hands of relentless persecution. The prairies of Missouri and Illinois have borne witness of your sufferings, and the death of near and dear friends, whose fragile forms were not sufficient to endure the howling blast of fiendish ire, nor the murderous mandates of official mobs; but hold! it is seditious to connect the word "official," "legal," or "government," with anything like mobs, oppression, or persecution. True, it should be for the



simple reason that authorities should not be guilty of such charges; and if those *articles of Political Economy* do not relish to be told of such doings, I know of but one remedy, and that is, not be guilty of them. If the government of Missouri did not banish us by the authority of the government, then was not Lilburn W. Boggs their governor. If the pledged faith of Illinois did not in cold blood murder Joseph and Hyrum Smith, then was not Thomas Ford governor of that state. And if our battalion was not drawn for the Mexican war, while we were weltering under the effects of the most direful persecution and distressed circumstances, by the government of the United States, then was not James K. Polk President, nor Thomas H. Benton Senator in her Congress.

But what of this? Suppose even that men at the head of Government should occasionally do wrong—is there no remedy, is there no appeal? There is, and but one in a republican form of government, and that is to the people. Unfortunate, indeed, are those whom popular clamour shall cry down; for then the unfortunate party have to perish; or endure, if it be possible for them to survive such contumely, reproach, and injury, as their persecutors shall list. Here, then, the government vests in the people, and justly too, in order that recreant officials may, by appeal to the ballot box, be driven from the honourable positions which they may have disgraced; unquestionably should the silent voice of the ballot box hurl from office every ingrate, high or low, who should, under any pretence whatever, desecrate by his polluted presence the Temple of Liberty; and every patriot should use his influence to produce so desirable a result.

If this be sedition, then am I alone guilty; and if gentlemen politicians feel aggrieved, all I ask is, for them to hold me alone responsible, and not, as heretofore, seek to bring down condign punishment upon a whole community, for the honestly expressed sentiments of a single individual.

One more reflection. Shall we forget our history? If we do, we shall be unlike our revolutionary fathers, who take great care not only to commemorate theirs, but impress upon their children every notable circumstance pertaining to the birth of Freedom. Shall we be less

indifferent in regard to our early history, the more especially when the ground has drunk the blood of our friends and brethren in the boasted land of Freedom's choice? Let it pass; WE WILL REMEMBER IT, and teach our children also, that they may know upon what sacrifices the foundation of the kingdom of our God was established upon the earth.

Howl on! ye ingratiate politicians, mobocrats, and pseudo judges; learn to know there is a people in whose bosoms the fire of patriotism burns with unextinguishable force, although the finer sensibilities are not yet quite destroyed, or deadened so much but they can yet feel the withering blast of popular violence, unjustly received in the country they fain would serve—in a government which, although delinquent in the exercise of their aid and protection in times of greatest need, they still cherish and honour.

Learn to know the blood of patriot sires flows in their veins, and they have a due sense of what are their rights, and knowing, dare maintain them; and if your bloodthirstiness and unextinguishable desire for plundering an innocent people shall again assemble your misbegotten, misshapen, and cowardly host, drunken with infuriate malice and ignorant and unbounded prejudice, the boon we crave is that you may come in your true colours, and legal authority, not withhold them while you wreak upon us your vengeance, and thereby avert a final settlement.

Learn to know that Freedom's noble men spurn your imbecile attempts to crush a free and virtuous people, or deprive them of their rights.

They know themselves; they also know you. Be satisfied, therefore, to remain in your own nothingness, and not aspire to an unenviable notoriety of eternal disgrace and infamy. And let all people learn these simple facts,—that mobs, unrestrained, in any government, will surely sap its foundation, and ultimately prove its utter ruin and overthrow; also, that industry well directed in the advancement of the peaceful avocations of life, cultivating the earth, and building up cities, are indications of a free, enlightened, and virtuous people. Hide the blush of shame that mantles your cheek, to have to be told of such manifest truth, and let your future actions betoken a sense of returning reason.



Let us return to our celebration of the 24th of July, 1852. Five years have elapsed since our beloved President, Brigham Young, with 143 of Zion's camp, arrived in this valley. Yonder, within a stone's throw of this very place, they pitched their camp, and walking down into the pure mountain stream, renewed their covenants unto the Lord their God, and, arising from the waters of baptism, sang a song of praise and thanksgiving unto His holy name.

They then dedicated this land and themselves to the Lord God of Israel, invoking His blessing upon all their efforts, and upon the barren soil, as every appearance indicated it then to be.

How well the faith and prayers of those faithful men have been heard and answered by a faithful Providence, let the present fruitful fields and prosperous settlements answer.

Let the wearied traveller, who finds a cool retreat from the burning plains, while tasting the hospitable fare of Utah's citizens, consider the difference, the contrast, betwixt to-day and five years ago upon this self-same spot; the reception of the Pioneers at that time, and their own reception now. It is impossible to appreciate, to understand and comprehend, the anxieties, the dubiety, and misgivings of some, whether or not grain could be raised in so high an altitude, upon so poor a prospect for soil, thirsty with the drouth of an eastern desert, all verdancy parched and crisped by the scorching sun; and the question, "shall we here locate?" doubtfully, shudderingly asked, fearful of an

affirmative response, but the solution of which has amply justified the wisdom that then dictated the decision. Those only can realize who have passed through similar scenes, how men felt, whose welcome was the whoop and yell of the wild Indian, and the howl of the marauding Kaiote, when awakened from the deep slumber of the night, after the day's toilsome march, only in time to find their horses gone, yet hearing their distant tread as the Indians, who had swept the plain and overpowered the guard, with lightning's speed hied away to their secret retreats, where the silence of ages is only interrupted by these, and the wild beast's orgies over the spoils of war and strife; a thousand miles from civilized existence, and no bread, in a country comparatively destitute of game.

These, my brethren and friends, are a few of the scenes which dwell upon the memory when refreshed upon the return of the anniversary we this day celebrate. Refreshed by the presence of assembled thousands whose bosoms vibrate with patriotic emotions in witnessing the prosperity attending untiring perseverance and industry in rapidly advancing the infant state to adorn the constellation which will ere long o'erspread the horizon of the western continent, so may the time be hastened when the beacon of Columbia's freedom shall illumine every recess of this *Continent of ours*, exhibiting to all the world, a mirror in which tyrants can behold their fate, and the oppressed of every nation the way to obtain the enjoyment of natural freedom.

*(To be concluded in our next.)*

## VISIT OF PRESIDENT YOUNG AND SUITE TO UTAH COUNTY.

*(From the Deseret News.)*

July 15, 1852.—President Young and suite left Great Salt Lake city at 9 A.M., passing through the Big Field, where the brethren were very active in gathering the wheat harvest, which promises a good yield, except where the hail storm passed over, which did considerable damage. On arriving at the point of the mountain, found the road considerably widened and much safer than it was last year; arrived at Dry Creek about 5 P.M. At 8 P.M. the people met in the school house, and were addressed by Elder O. Pratt and President Young.

16th.—Visited the farming land, and learned that several brethren expect to reap from fifty to seventy-five bushels of wheat per acre; the crops look extremely fine. At 9 A.M., resumed our journey to Pleasant Grove: all the company dined at brother Henson Walker's, when a pleasant shower of about two hours' duration passed over; we then travelled to Provo City, and tarried over night with brother Isaac Higbee.

17th.—A Special Conference was held in the Bowery, at 10 A.M., and were addressed by President Young and Elder



Pratt; when the people voted for brother George A. Smith to go and regulate the affairs in Utah, and preside over them.

In the afternoon Elders A. Carrington, George A. Smith, and Joseph Young preached.

After the dismissal of the meeting, a Convention of the Delegates from all the precincts in the county met, and organized by voting the Hon. Aaron Johnson to be the chairman of the Convention, and Lucius N. Scovil clerk.

Sunday, July 18th.—At 8 A.M. all of the Quorums of Seventies met at the call of their President, Joseph Young, who preached to them a short time, and distributed a number of Licenses.

At 10 A.M. the congregation were called to order by President Young, when G. A. Smith nominated Isaac Higbee and Dominicus Carter for his Counsellors, who were unanimously voted in.

Asahel Perry, Thomas Guyman, James A. Smith, Samuel Clark, James Ivie, Harlow Redfield (in absence of Alexander Williams), Aaron Johnson, William Pace, John Banks, Peter W. Conover, David Canfield, and William Miller, were voted as the High Council of the Stake, without a contrary vote.

Jonathan O. Duke, James Bird, Elias Blackburn, and William Wall, were voted as Bishops of the four Wards of Provo.

Elder G. A. Smith was voted to be a committee to superintend the building of a chapel for the Saints to meet in and worship the Lord our God.

Presidents Young, Kimball, and G. A. Smith, then addressed the congregation, and adjourned for one hour.

Two o'clock P.M.—The congregation again assembled to hear an address from Professor O. Pratt, on the revelations of Jesus Christ. President Young informed the people, that brother Canfield and Co. had warranted the bridge over Provo River to stand for two years, and had been paid the full amount; therefore, he urged the necessity of its being replaced forthwith by the company, to fulfil their contract, and requested the brethren to turn out and assist them.

After singing and benediction, the congregation dispersed.

July 19th.—The President with his

escort left Provo about 10 A.M., and proceeded to Pleasant Grove, where a Bowery was erected for the occasion, and at two o'clock the meeting was called to order by President Young. After being opened by singing and prayer, he asked for some person to explain the difficulties which were rumoured concerning the Bishop, but there was not any present; on inquiries being made, the people voted to sustain George S. Clark as the Bishop of Pleasant Grove Ward, without a dissenting voice.

Remarks were made by brothers George S. Clark, Duncan McArthur, John Neff, John Banks, G. A. Smith, Charles Hopkins, John Holman, and William G. Sterrett. President Young answered their inquiries. On motion, Henson Walker was voted to be the Presiding Elder of the Pleasant Grove Branch.

The congregation was then dismissed with the blessing of the Lord, in order that the President and his company might proceed to fill the appointments at American Fork and Dry Creek in the evening.

Not only did the President and his company start for the American Fork, but also the whole congregation took up the line of march to accompany them. On arriving at the river, it was arranged for brothers Pratt and Smith to preach in the School House, which they did, to a large congregation, while Presidents Young and Kimball, and Joseph Young, travelled on to Evansville School House; but the people neglecting to convene there, and it being dusk, the President decided not to open meeting.

July 20th.—Started for home about 10 A.M., thunder showers passing in several directions, and arrived at Great Salt Lake city about 5 P.M., having enjoyed a very pleasant trip, and realized that the Saints have learned wisdom and truth, and observed an increased desire in them to do better than *they have done* hitherto. In every place visited, they rejoiced for the privilege of receiving instruction, and manifested by their works, that they would live accordingly.

May the Lord continue to pour out His blessings upon all His Saints; I ask in the name of Jesus Christ, His well-beloved Son. Amen.

T. BULLOCK, Clerk.

"KNOWLEDGE is power!" complacently exclaimed a dandy the other day, when, two strong men having failed, he released a lap-dog from the teeth of a huge mastiff, by quietly administering to the latter a pinch of snuff.



## The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 27, 1852.

**THE BOMBAY MISSION.**—It affords us great pleasure to learn by Elder Findlay's letter published in our columns of to-day, of the organization of a Branch of the Church in Hindostan, although it appears to have been accomplished under circumstances exhibiting a more than ordinary degree of opposition and prejudice from that portion of the people of whom better things might reasonably have been expected. The great object of effecting an organization being now accomplished, we fully anticipate a degree of prosperity to attend the work proportionate to the prejudice which has been arrayed against it, which will continue to yield before the influence of truth, until the weakness of men is so conspicuously manifested as to appear even disgusting in the eyes of all good and honest people, and will thus prove the very means of building up and giving character to the work. The re-action of the influence associated with such measures as have been adopted by the military and ecclesiastical authorities of that country to crush the germ of Truth before it had taken root, will serve greatly to add to its increasing growth, in influence, numbers, spirit, and power.

The prospect which Elder Findlay has of soon having preaching in the native language, and the reinforcement of Elders direct from the Presidency of the Church in the Valley, add much to the interest of that important mission; and the hearts of the honest and faithful will be made to rejoice, while the cause of Truth shall triumph gloriously. By this we would send our warm greetings to Elder Findlay and his little flock of the Poonah Branch, and assure them that they are not without the prayers of many faithful Saints in Britain.

With Elder Findlay's letter, we were also favoured by a very interesting one from Elder John Z. Hewett, of Poonah, who expresses the true feelings of a Saint of God, and informs us that his present calling requires him to travel, for eight months in the year, amongst various towns and settlements, where numbers of Europeans reside, affording him valuable opportunities of spreading the principles of the Gospel over a widely-extended district of country. Thus does the Gospel-seed, when once sown in honest hearts, take root and spread on the right hand and on the left, and bring forth manifold fruit to the honour and glory of God. We pray that Elder Hewett may be blessed and prospered in his travels, that he may be enabled to bring many precious souls from darkness to light, and cause them to break forth in extatic songs of praise and thanksgiving to their Father in heaven, that He has begun His great work of the restoration of scattered Israel.

**EMIGRATION.**—In order to emigrate the Saints with only £10 each, it will be necessary to make every possible arrangement to avoid needless expense; and that none may be incurred by detention on the way, an Agent who is well acquainted with the business will be sent to the United States for the purpose of procuring wagons, oxen, provisions, &c., and whatever else is necessary for a fit-out across the plains; and to have them in readiness upon the arrival of the companies upon the frontiers.

To effect this object, every person purposing to join the £10 companies is required to forward immediately to our office the sum of £5, to be forwarded by our Agent.

This amount is required over and above the deposit money, and in all cases should be forwarded to us through the Presidents of Conferences, on or before the 20th of December. The remaining £4 will not be required until the time of shipping.



It is also advisable for those who do not join the £10 companies, but have means to fit out teams for themselves and families, to forward money for the purchase of them by our Agent. This will save them detention by the way, and also a vast deal of trouble and expense, which they would be subject to in numberless ways, travelling through a strange country, trading with strangers for their fit-out.

According to the prices which have been furnished us, no one should expect to procure a team suitable for the plains, consisting of two pairs of oxen, two cows, and a wagon, for less than £40; and if they wish their flour and other provisions supplied to them for the land journey, the amount of money sent should be increased for that purpose.

Every person's name should be forwarded to us with the amount of money which they send, that there may be no mistake in returning to them the full value thereof, in whatever they may order purchased.

We learn that tents, and wagon covers can be supplied here to better advantage than in St. Louis; and we shall make arrangements for furnishing all that may be required by the £10 companies. All others who will require tents or covers would do well to inform us as early as possible, that they may be provided for in our arrangements; also the size of their tents, or the number of persons which they will be required to accommodate.

It is of the utmost importance for the well being of the Saints, in the coming emigration season, that these items be punctually attended to; and if there be any who cannot furnish the amount of money required, by the 20th of December, from not having closed their business, &c., let them not fail to forward it the first possible moment after that date.

As a general thing, it will be advisable for the Saints emigrating from the same Conference, to go together; should there be cases, however, where circumstances render it particularly advisable for persons to emigrate early, we should be timely advised, that we may enter their names for our first ship.

Included in the Passage-money to New Orleans, the following amount of provisions will be furnished to each adult passenger, sailing after the 16th January, 1853; and half the amount to children under fourteen years and over one year old:—

Dietary scale for the voyage to New Orleans, required by Act of Parliament of June last:—

- 25 lbs Bread or Biscuit,
- 20 lbs Flour,
- 37½ lbs Oatmeal,
- 20 lbs Rice,
- 5 lbs Sugar,
- 1½ lbs Tea,
- 1½ lbs Salt.
- 3 quarts Water, daily.

In addition to the above, we shall furnish—

- 10 lbs Pork,
- 5 lbs Molasses,
- 3 lbs Butter,
- 2 lbs Cheese,
- 1 pint Vinegar.

The issue of provisions will be made daily.

The vessel or vessels which may sail before the 16th January, will be victualled for eighty days, and those which sail after the 16th, for seventy days, as required by law.



ELDERS INTENDING TO EMIGRATE.—Among those who are anxious to gather with the Saints the coming emigration season, and who have our approbation in so doing, are several Pastors and Presidents of Conferences, &c., whose names we here record :—

*Counsellor to the President of the Church in the British Isles.*

Levi Richards.

*Counsellor to the President of the Welsh Church.*

Thomas Pugh.

*Pastors or Presidents of Districts.*

Cyrus H. Wheelock,

Jacob Gates,

Moses Clawson,

Isaac C. Haight,

Appleton M. Harmon.

*Presidents of Conferences.*

Vincent Shurtleff,

George Halliday,

John Lyon,

John Carmichael,

Claudius V. Spencer,

William Speakman,

James McNaughtan, John Kelly,

Joseph W. Young,

Richard Rostron,

George Kendall.

These brethren have laboured diligently and successfully for the welfare of the Saints in the British Isles, and, as they have our blessing in retiring from their several fields of labour, we trust they will be honourably remembered, and assisted by the Saints over whom they have had the watch-care for a time past. Most of them have families, either to take with them or to whom they are going, that will be able to appreciate the blessings of a liberal people.

These Elders will not be released from the responsibility of their several Presidencies before the New Year, but as soon after as they can be relieved by their duly appointed successors.

When we contemplate the great work to be accomplished in the dispensation of the fulness of times,—the responsibility laid upon men to preach the Gospel, the belief of and obedience unto which, bring Salvation,—the sacrifices required of those who engage in the work,—the joy and blessings experienced by those who enter heartily into the New and Everlasting Covenant,—the HOPE that inspires one to serve the living and true God, in prospect of the fulfilment of the prophecies and promises made concerning the life that now is, and that which is to come, — when we reflect upon the success of the work in these Isles, through the instrumentality of His servants, we can but express our gratitude and thanksgiving to our Heavenly Father, in the name of Jesus Christ, for the progress Truth has made, and for the prosperity of His kingdom. We therefore trust that the Saints, who have so richly participated in the blessings thereof, will not allow these brethren to leave without a suitable expression of their feelings, and their attachment to the institutions of Heaven, and the cause of God ; but we hope they will justly appreciate the labours of His servants, whose testimony will not soon be forgotten by those who have listened to it, and, especially by the Saints who have witnessed the solicitude that prompted them to suspend the enjoyments of Earth's strongest ties, in order to benefit their fellow men.

PEARL OF GREAT PRICE, IN WELSH.—It affords us much gratification to be able to inform our readers of the translation and publication of the “Pearl of Great Price” (*Y Perl o Fawr Bris*) in the Welsh language, by Elder John Davis, of the Welsh Presidency. We congratulate the Welsh Saints upon this addition to their theological literature, of a translation of an interesting and valuable work; and we recommend all who feel an interest in the work of God, to obtain this work, and thus second the efforts of Elder Davis to build up God's kingdom.

*Y Perl o Fawr Bris* is got up in a neat and creditable manner, and reflects much in favour of the energy, perseverance, and ability of Elder Davis.

Copies are on sale at our Office, Price 1s. 2d., retail.



THE VOICE OF JOSEPH.—We have just published an edition of the VOICE OF JOSEPH; *A brief account of the Rise, Progress, and Persecutions of the Church of Jesus Christ of Latter-day Saints, with their Present Position and Future Prospects in Utah Territory.* By Elder Lorenzo Snow. It is printed in new, clear type, on superfine paper, and is adapted for extensive circulation among honest inquirers after truth, being peculiarly calculated to impart a general idea of the foundation, history, and persecutions of the work of the last days. We would recommend the Saints to obtain this tract, and place it in the hands of their friends and acquaintances, as it is a most suitable work for that purpose. Price, retail, same as the "New Jerusalem."

## SUCCESS OF THE TRUTH IN WESTERN HINDOSTAN.

OPPOSITION OF THE MILITARY AND ECCLESIASTICAL AUTHORITIES.—ORGANIZATION OF A BRANCH OF TWELVE MEMBERS AT POONAH.—LETTER FROM ELDER HUGH FINDLAY.

Poonah, Sep. 13, 1852.

Beloved President Richards,—Trusting that the letter I addressed to your office for President L. Snow, bearing date of June last, has been received, although detained one month on account of the steamer bearing the mail having put back to Bombay, short of coal.

I am doubtful that Elder Snow's communications have miscarried, as I have received none from him, save one from Malta, dated the 11th of March. In the absence of other instructions, I beg therefore, with your permission, to communicate through the medium of the STAR, what may be interesting to him and those who love the cause of Zion.

In the letter referred to, I gave a brief outline of the combined opposition, military and ecclesiastical, which met our first operations in Bombay; which two powers combined leave little play for the privileges of the civil constitution.

The majority of India's European population are of the military class, the chaplains not excepted, who, by dint of their sacred office in their varied grades, or as the natives of the country would say, *castes*, bear great sway; all are hand-in-hand, jolly, good fellows to keep out every invading foe; and as "Mormonism," although it makes no interference with constitutional governments, either in military or civil affairs, save to honour and obey them, still, claiming spiritual authority to teach heavenly principles, and to call upon all men to repent of their transgressions of the laws of the Lord, and to obey the Gospel of the Son of God, which duty cannot be faithfully accomplished without revealing the vile corruptions of men-made schemes—this consti-

tutes it a most formidable foe to the usurped pretensions to Holy Orders of the various contending systems, the pride, imbecility, and inconsistencies of which have left a stench in the noses, and a prejudice in the hearts of India's children against the Christian religion, which will not be easily eradicated.

When an English commanding officer told me in Bombay, that I should remember that I was not exactly under English law in India, I spurned the idea as a piece of petty tyranny: but we are always learning; *now I know it is so.*

As I mentioned in my last, I left Bombay for this place on the 24th of June, in company with Elder Tail and family, and after one night's sailing, and three days and two nights' travelling by bullock-wagons, in alternate rain and sunshine, we arrived at Poonah in the evening of the 27th. My first work was to hire a room to live and preach in; this we soon obtained; but the next and greatest difficulty was yet to be surmounted, viz., the possessing it, the grant of which rested with the military authorities, this being a military cantonment, hence under military law. Our position proved the more precarious on account of the Bombay interdict from entering the military boundaries, the news of which, with many of the newspapers, having reached here in so ludicrous a form that they were almost amusing, only that they were aimed against a cause so sacred. However, in this extremity the Lord wrought for us; we, therefore, after some difficulty, got permission upon the consideration that "*the less these people are opposed the less harm they will do.*"



I was only about two days in this new habitation, when about a dozen soldiers called, as a deputation from their regiment, to ascertain whether I had come to purchase the discharge of all who would join our Church, and send them to California, as such a report had gone through their lines, and there were about two hundred of their comrades who were ready to fall in with the conditions. I mention this farce because I believe it was a deep laid scheme of the enemy to have me turned out of camp; this conviction has of late been more confirmed from the circumstance of a certain colonel on meeting one of his men, saluting him thus:—"Where are you going, sir? are you going to the Mormon meeting?" On receiving a negative reply, he added, "You must not go there, *they will send you to California.*"

A soldier of another regiment dared to place one of our tracts (*The Only Way to be Saved*) on the table of the public library. Upon information of this being borne to the chaplain, the commanding officer was written to,—Sunday, as it was, the better the day the better the deed,—the unfortunate librarian was first arrested, but, upon the black sheep being found out, orders were issued to arrest and imprison him the moment he set foot in the lines. Next morning, arraigned before the seat of judgment, he was well taunted as a "Mormon," in the low slang of the common hue-and-cry, until he told the commanding officer that he was not a "Mormon," neither did he care for any religion. Jamieson's code being well ransacked, no military law could be found to condemn him; he was in consequence dismissed from the bar, with an admonition. The same colonel, as we are told, has issued an order that none of his men are to be allowed to come to our meetings, and if any are seen with one of our tracts, they are to be severely punished. The chaplains and missionaries are diligently distributing a scurrilous publication, purporting to be written by a J. G. Deck,

in England, which they have honoured with a reprint, and a large, gratuitous circulation here and at Bombay. As this tract has gained so great a celebrity amongst the people, I have written a reply to the assertions of its author, in a tract of twelve pages, now in process of being published. But, to cap the climax of this array of opposition, the Rev. father in the bosom of the old mother, has publicly threatened to curse every mother's son or daughter of his flock who will dare to set their feet in our meeting-house.

You may realize from the above outline, that they are all in a stew here, and we mean to keep them so, so long as the Truth will do it; and we only desire to have wisdom from the Lord to keep outside of every snare that may be laid to entrap us.

Notwithstanding the attempt of the wicked one to thwart our purposes, the Lord has been with us, and has so far prospered our labours, that we had the happiness of organizing a Branch of the Church of Christ, at Poonah, last Sunday, composed of twelve members, including three Elders and one Teacher. This little company are of a mixed birth, European, Eurasian, and Native, but one in spirit, and the first fruits of that spirit—love and union—begin to show themselves, as the evidence to all that we are of God; a contrast to the fact that the joint chaplains at this station so heartily hate each other as to be unable to speak to each other. "*Herein shall all men know that ye are my disciples.*"

Your brother and fellow-servant,

HUGH FINDLAY.

P.S.—In this great field, another Elder of some experience would be a great facility to the prosperity of the work of God. It seems like a little world of itself. We have had no public preaching in the native tongue as yet, but expect very soon to have.

H. F.

#### PROSPERITY OF UTAH.—LATE FROM THE PLAINS.

(From the New York Herald.)

St. Louis, Oct. 20, 1852.

Stephen B. Ross arrived at Independence on the 17th instant from Utah. He reports that at Salt Lake city great ac-

tivity pervaded every department of trade.

Emigrants were arriving freely—generally in good health—and gave a great impetus to business.



The crops were very abundant, and promised a large surplus.

Governor Young's administration of the territory was giving great satisfaction to the people, and in local politics there was a dead calm.

Vast numbers of Indians were still collected about Fort Laramie, awaiting the arrival of Major Fitzpatrick, whose unaccountable delay gave great dissatisfaction to them. The goods for distribution among them reached the fort several weeks ago.

The Nez-Perces Flat-head tribe were assembled at Fort Bridger. They were also expecting presents from the United States government.

The Snake Indians made a treaty with the Yampones, and afterwards, while on a buffalo hunt, fell in with a band of Cheyennes, and had a skirmish, during which some of the latter were killed.

The Snakes and other tribes had sent an ambassador to the chief of the Utahs, expressing a desire to make a treaty of peace.

Mr. Ross and his party experienced no molestation from the Indians during their trip.

Phelps's train, with the Secretary of the Treasury of Utah territory, was getting along well.

The train escorting Reid and Shaffer, the Utah Judges, was met between the Big and Little Blue. All well.

The Mormons are building up a dense city at Salt Lake, and extending their settlements in all directions in the Valley. The Tabernacle is finished.

Mr. Ross learned, at Fort Kearney, that a war party of Pawnees was out against the Sioux.

We elsewhere publish some late intelligence from Utah territory, by which it will be observed that the Mormons are enjoying all the blessings usually showered down upon a Christian people. Their

[From the reports we have heretofore heard, we might have understood that Governor Young was blessed with about 90 wives, but this sad falling off from 90 to 16 ill comports with the otherwise prosperous state of things in the Territory of Utah; and forcibly reminds us of the vulgar story of "our cat and another." From the remarks of the Editor of the *Herald*, on the zeal for proselyting, which by no means appears upon the wane, we conclude that he is as sceptical as we are upon the subject of this wonderful depreciation of "Mormon faith" in the mountains, or there would be no occasion for the fear which seems to have seized upon him in consideration of the progress which "Mormonism" is making in the world generally. We read that "fearfulness shall surprise the hypocrites;" but one thing is certain, the progress of the Latter-day work and the doctrine of the Latter-day Saints are perfectly congenial with honesty and truth.—ED.]

temple (tabernacle) had been finished, the crops had yielded an abundance of food, the country was healthy, the Indians were quiet, and Brigham Young gave every satisfaction in the performance of his arduous duties as Governor of the territory, and husband of some sixteen or more wives.

To be serious, a glance at the progress of the Mormons ought to beget other thoughts than mere pleasantries. The strides which the sect is making entitle them to grave consideration. Thousands of teams are constantly leaving the settlements in the Western States for Utah. In Britain, Germany, France, Spain, Greece, Malta, Hindostan, Australia, and South America, countless missions have been established, and are prospering. But a few years ago they were a mere family; they are now counted by hundreds of thousands, and the zeal for proselytism is increasing instead of flagging. To us, especially, is their progress a matter of deep import; if they continue as they have begun, a very brief period will elapse before the neighbourhood of Utah Lake contains a powerful nation. For our part,

All creeds we view with toleration  
thorough,  
And have a horror of regarding Heaven  
As anybody's rotten borough.

But, looking at Mormonism rather as a polity than a religion, we think its advancement is one of the most alarming features of the age. Were this country, through any extraordinary combination of adverse circumstances, to fall into the same state of decay as marked the Asiatic nations at the advent of Mahomet, Christians might, indeed, view the progress of Mormonism with jealousy and dread. In the midst of an active and intelligent people, with an organized government, it never can do much harm.



# RUINS OF AN ANCIENT AND MAGNIFICENT CITY AT TINIAN ISLAND, IN THE PACIFIC.

(From the *Edgartown (Mass., U.S.) Gazette*.)

Captain Alfred K. Fisher, of this town, informs us that, when on his last whaling voyage, in the ship *America*, of New Bedford, (which was about eight years ago) he had occasion to visit the island of Tinian, (one of the Ladrone Islands,) to land some sick men. He stopped there some days. One of his men, in his walks about the island, came to the entrance of the main street of a large and splendid city in ruins. Captain Fisher, on being informed of the fact, entered the city by the principal street, which was about three miles in length. The buildings were all of stone, of a dark colour, and of the most splendid description. In about the centre of the main street he found twelve solid stone columns, six on each side of the street; they were about forty-five or fifty feet in height, surmounted by cap-stones of immense weight. The columns were ten feet in diameter at the base, and about three feet at the top. Captain Fisher thinks the columns would weigh about sixty or seventy tons, and the cap-stones about fifteen tons. One of the columns had fallen, and he had a fine opportunity to view its vast proportions and fine architecture. From the principal street, a large number of other streets diverged.

They were all straight, and the buildings were of stone. The whole of the city was entirely overgrown with cocoanut trees, which were fifty and sixty feet in height. In the main street pieces of common earthenware were found. The island has been in possession of the Spaniards for a long time. Six or seven Spaniards resided on the island when Captain Fisher was there. They informed him that the Spaniards had had possession about sixty years—that they took the island from the Knackas, who were entirely ignorant of the builders of the city, and of the former inhabitants. When questioned as to the origin of the city, their only answer was, "There must have been a powerful race here a long time ago."

Captain Fisher also saw on the island immense ledges of stone, from which the buildings and columns had evidently been erected. Some portions of them exhibited signs of having been worked. Here is food for speculation. Who were the founders of this once magnificent city in the North Pacific, and what has become of their descendants? Whatever the answer may be, they were evidently a race of a very superior order.

## VARIETIES.

A THREATENING revolt has broken out in Syria and Mesopotamia.

HUGH BOURNE, the founder of the Primitive Methodist body, died the latter end of October, in Staffordshire.

DANIEL WEBSTER, the Secretary of State for the United States, died on the 24th of October. He was interred at Marshfield on the 29th of the same month.

SHOCKS of an earthquake were felt early in the morning of the 9th instant, at Liverpool, Southport, Wales, Anglesea, &c. We have not heard of any serious effects from it.

STEEL TYPE.—The *Baltimore Sun* says, that a working mechanic on Long Island has invented a method of making type without casting, and yet by a process not more expensive.—*Cincinnati (U.S.) Atlas*.

THE Persian government has recently promulgated a decree prohibiting any dealer from selling the smallest article on credit to any civil or military employés; and, as these functionaries are the principal purchasers of colonial articles, tea, arms, glass, &c., commerce is completely at a stand still.

Two Tuscan subjects (the Madias, man and wife,) have been condemned, by the Tuscan tribunals, to five years' imprisonment for the alleged crime of propagating Protestantism, (*depropagande Protestante*) which is proscribed by the laws as an attack on the religion of the State. The Court of Cassation has rejected an appeal for a reversal of the sentence.



THERE is more fatigue in laziness than in labour.

PRIDE cannot bear reproof, but humility bows before it.

MANY are discontented with the name of idler, who are nevertheless content to do worse than nothing.

SELF-GOVERNMENT.—Let not any one say he cannot govern his passions, nor hinder them breaking out and carrying him into action; for what he can do before a prince or a great man, he can do alone, or in the presence of God, if he will.—*Locke*.

A REV. lecturer recently, at Darlington, interpreted "vessels of bulrushes" and "swift beasts," spoken of in Isaiah as the means of transport of the Jews to their own land, to mean "steamships and railway trains."

It is stated, in one part of the *Maine Law*, that "the inspectors shall see that no liquor is sold." It is said—but we suppose only as a joke—that the good citizens of Newport have dodged the operation of that clause by electing *four blind men as inspectors!*

MORBID CURIOSITY.—When the scaffold for the execution of the murderer Treibea was erected a few days ago, at Munich, several "ladies" ascended it, and sat down in the "seat of blood"—the chair to which the criminal is tied to receive the fatal stroke—to see "how they looked there."—*News of the World*.

THE execution at Teheran, Persia, of about 400 Babis, who are said to have been accomplices in the attempt to take the life of the Shah of Persia, took place in a very cruel manner. They were subjected to the greatest tortures. It is said that the Shah is much affected in consequence of the attempt made upon him by the Babis.

AGE AND POVERTY ARE CRIMES.—A correspondent of *Lloyd's News* says that the *Melbourne* (Australia) *Argus*, of 24th of April last, contains the following:—"An old man, a cripple, who stated his age to be ninety-three, was brought before the mayor yesterday, for the second or third time, charged with being unable to support himself. He was sent to jail for two months." Christians certainly treat age with a little more consideration than many Heathens do, for some Heathens take their aged parents into the wilds to starve to death, but Christians give them shelter and rations in a Bastile or prison-house; but, as far as treatment of poverty is concerned, we do not think Christians have any cause for boasting over Heathens.

STORM AND FEVER IN THE WEST INDIES.—Porto Rico has been visited with a violent storm, by which more than one hundred lives have been lost. Martinique and Guadeloupe have been visited with a malignant African fever, which has carried off the troops in large numbers. Whole families have been carried off by it. The yellow fever was ravaging Barbadoes. The island of St. Thomas was very sickly. On the 22nd September, a fearful gale devastated the Virgin Islands, St. Christopher's, Nevis, Antigua, Montserrat, Domingo, Guadeloupe, Martinique, and other islands. Considerable damage was done to shipping and buildings.

## I SING OF A LAND, A HAPPY LAND.

BY ELDER W. G. MILLS.

I sing of a land, a happy land,  
The home of the pure and free;  
Whose sons are men of a chosen band,  
In the courts of eternity.

'Tis a land, by its Maker greatly blest,  
And it claims our highest praise;  
From the Gentiles' curse it long lay at rest  
For the work of the Latter days:

The Sun, that choice land with his golden ray paints,  
As he sinks to his rest—'tis the home of the Saints.

The plant of Truth, like a mighty tree,  
In its soil has taken deep root;  
Its branches spread over land and sea,  
That all may partake of its fruit:

'Twas planted there by an Angel's hand,  
And the Priesthood tend it well;



'Twill grow till its worth, in every land,  
Will be known where the honest dwell:  
'Tis the happiest land throughout the wide world,  
Where the standard of Truth and Peace is unfurled.

The noblest spirits that God could find  
Are bearing that standard up;  
Their heralds are calling all mankind  
To come to the mountains' top:  
The treasures of heaven are richly shed  
By the Prophets of the Lord:  
The blessings of earth are amply spread,  
Like a great, luxuriant board:  
Revelation invites to Reason's feast,  
And the land is crying, "come and taste."

All nations shall speak of that happy place,  
And tread on the sacred ground,  
Where the past and the present of human race,  
With a mighty chain will be bound;  
For the Priesthood is there, with the holy keys,  
To unfold what the Gods have said;  
And we shall attend their wise decrees,  
For the living and the dead:  
And the Temple soon shall on Zion stand,  
As a beacon light to every land.

Oh! that is the spot where plenty smiles,  
And truth and peace hold the sway;  
A sure retreat from the Gentiles' broils,  
And the scourge of the latter day.  
The will of our Father will there be done  
On earth as it is in heaven;  
For their faith, and their hope, and their deeds are one,  
When celestial laws are given.  
My spirit burns to dwell with thee,  
O Zion! thou home of the pure and free!

Devonport.

ADDRESS.—Mr. T. B. Broderick, Mr. Joseph Horton's, 16, Providence St., Leeds, Yorkshire.

POSTAL NOTICE.—All persons addressing letters to their friends at St. Louis, in care of Mr. William Gibson, are reminded that they should *invariably* prepay their letters, or they will not be taken out of the Post Office by Mr. Gibson.

#### LIST OF MONIES RECEIVED FROM THE 4TH TO THE 11TH NOV., 1852.

Thomas Kirkwood .....	£10 0 0	Brought forward.....	£53 19 0
W. L. N. Allen .....	2 0 0	James Linforth .....	5 0 0
W. G. Mills.....	5 0 0	Thomas Chamberlin .....	10 0 0
George Simpson .....	1 19 0	Richard Tilt .....	4 13 2
T. C. Armstrong .....	35 0 0	John Holsall .....	4 0 0
Carried forward.....	£53 19 0		£77 12 2

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THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

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A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS;  
ALSO, OF THE HEAVENS AND THE EARTH.

BY ELDER ORSON PRATT.

DELIVERED AT THE TABERNACLE, IN GREAT SALT LAKE CITY, JULY 25, 1852.

REPORTED BY G. D. WATT.

(*From the Deseret News.*)

I have been requested to preach the funeral sermon of the wife of brother Levi Savage, who died last December; and since coming to this place this morning, I have been requested to preach the funeral sermons of several of the Saints who have died in England; and I have concluded, instead of limiting my address to any one individual case, to preach what may be considered a general funeral sermon of all the Saints that have died in all past ages and generations, with all that shall die hereafter, and the funeral sermon of all those who are not Saints, and also the funeral sermon of the heavens and the earth; and for this purpose I will take a text which you will find recorded in the 51st chapter of the prophecy of Isaiah, and the 6th verse:—

“Lift up your eyes to the heavens, and look upon the earth beneath, for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.”

All things with which we are acquainted, pertaining to this earth of ours, are subject to change; not only man, so far as his temporal body is concerned, but the

beasts of the field, the fowls of the air, the fishes of the sea, and every living thing with which we are acquainted,—all are subject to pain and distress, and finally die and pass away; death seems to have universal dominion in our creation. It certainly is a curious world; it certainly does not look like a world constructed in such a manner as to produce eternal happiness; and it would be very far from the truth, I think, for any being at the present time to pronounce it very good; everything seems to show us that goodness, in a great degree, has fled from this creation. If we partake of the elements, death is there in all of its forms and varieties; and when we desire to rejoice, sorrow is there, mingling itself in every cup; and woe, and wretchedness, and misery, seem to be our present doom.

There is something, however, in man, that is constantly reaching forward after happiness, after life, after pleasure, after something to satisfy the longing desire that dwells within our bosoms. Why is it that we have such a desire? And why is it that it is not satisfied? Why is it that this creation is so constructed? And why is it that death reigns universally over all living earthly beings? Did the great Author of creation construct this little



globe of ours subject to all these changes, which are calculated to produce sorrow and death among the beings that inhabit it? Was this the original condition of our creation? I answer, no; it was not so constructed. But how was it made in the beginning? All things that were made pertaining to this earth were pronounced "very good." Where there is pain, where there is sickness, where there is sorrow, and where there is death, this saying could not be understood in its literal sense; things can not be very good where something very evil reigns and has universal dominion.

We are, therefore, constrained to believe, that in the first formation of our globe, as far as the Mosaic history gives us information, everything was perfect in its formation; that there was nothing in the air, or in the waters, or in the solid elements, that was calculated to produce misery, wretchedness, unhappiness, or death, in the way that it was then organized; not but what the same elements, organized a little differently, would produce all these effects; but as it was then constructed, we must admit that every particle of air, of water, and of earth, was so organized as to be capable of diffusing life and immortality through all the varied species of animated existence;—immortality reigned in every department of creation; hence it was pronounced very "good."

When the Lord made the fowls of the air, and the fishes of the sea, to people the atmospheric heavens, or the watery elements, these fowls and fish were so constructed in their nature as to be capable of eternal existence. To imagine anything different from this, would be to suppose the Almighty to form that which was calculated to produce wretchedness and misery. What says the Psalmist David upon this subject? He says that all the works of the Lord shall endure for ever. Did not the Lord make the fish? Yes. Did He not make the fowls of the heavens? Yes. Did He not make the beasts of the field, and the creeping things, and the insects? Yes. Do they endure for ever? They apparently do not; and yet David says all His works are constructed upon that principle. Is this a contradiction? No. God has given some other particulars in relation to these works. He has permitted the destroyer to visit them, who has usurped a certain dominion and

authority, carrying desolation and ruin on every hand; the perfections of the original organizations have ceased. But will the Lord for ever permit these destructions to reign? No. His power exists, and the power of the destroyer exists. His power exists, and the power of death exists; but His power exceeds all other powers; and consequently, wherever a usurper comes in and lays waste any of His works, He will repair those wastes, build up the old ruins, and make all things new: even the fish of the sea, and the fowls of the heavens, and the beasts of the earth, must yet, in order to carry out the designs of the Almighty, be so constructed as to be capable of eternal existence.

It would be interesting to know something about the situation of things when they were first formed, and how this destroyer happened to make inroads upon this fair creation; what the causes were, and why it was permitted.

Man, when he was first placed upon this earth, was an immortal being, capable of eternal endurance; his flesh and bones, as well as his spirit, were immortal and eternal in their nature; and it was just so with all the inferior creation, the lion, the leopard, the kid, and the cow; it was so with the feathered tribes of creation, as well as those that swim in the vast ocean of waters: all were immortal and eternal in their nature; and the earth itself, as a living being, was immortal and eternal in its nature. What! is the earth alive too? If it were not, how could the words of our text be fulfilled, where it speaks of the earth's dying? How can that die that has no life? "Lift up your eyes to the heavens above," says the Lord, "and look upon the earth beneath; the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner." In like manner!—what! the earth and the heavens to die? Yes, the material heavens and earth must all undergo this change which we call death; and if so the earth must be alive as well as we. The earth was so constructed that it was capable of existing as a living being to all eternity, with all the swarms of animals, fowls, and fishes that were first placed upon the face thereof. But how can it be proved that man was an immortal being? We will refer you to what the apostle Paul has written upon this subject: he says that by one man



came death; and he tells us how it came: it was by the transgression of one individual that death was introduced here. But did transgression bring in all these diseases and sorrow, this misery and wretchedness over the whole face of this creation? Is it by the transgression of one person that the very heavens are to vanish away as smoke, and the earth is to wax old like a garment? Yes, it is by the transgression of one; and if it had not been for his transgression, the earth never would have been subject to death. Why? Because the works of the Lord are so constructed as to exist for ever; and if death had come in without a cause, and destroyed the earth, and laid waste the material heavens, and produced a general and utter overthrow and ruin in this fair creation, then the works of the Lord would have ceased to endure according to the promise, being imperfect in their construction, and consequently not very good.

But what was this sin, and what was the nature of it? I will tell you what it was: it was merely the partaking of a certain kind of fruit. But, says one, I should think there is no harm in eating fruit. There would not be unless God gave a command upon the subject. There are things in nature that would be evil without a commandment: if there were no commandment it would be evil for you to murder an innocent being, and your own conscience would tell you it was an evil thing. It is an evil for any individual to injure another, or to infringe upon the rights of another, independent of any revealed law; for the savage, or that being who has never heard of the written laws of heaven—who never heard of the revealed laws of God with regard to these principles—as well as the Saint, knows that it is an evil to infringe upon the rights of another; the very nature of the thing shows that it is an evil; but not so in regard to many other things that are evil, which are only made evil by commandment.

For instance, here is the Sabbath day; a person that never heard the revealed law of God upon the subject, never could conceive that it was an evil to work on the Sabbath day; he would consider it just as right to work on the first day of the week, as on the seventh; he would perceive nothing in the nature of the thing by which he could distinguish it to

be an evil. So with regard to eating certain fruits; there is no evil in it of itself, it was the commandment of the Great God that made it an evil. He said to Adam and Eve, Here are all the fruits of the garden; you may eat of them freely except this one tree that stands in the midst of the garden; now beware, for in the day you eat thereof you shall surely die. Don't we perceive that the commandment made this an evil? Had it not been for this commandment, Adam would have walked forth and freely partaken of every tree without any remorse of conscience; just as the savage, that never has heard the revealed will of God, would work on the Sabbath, the same as on any other day, and have no conscience about the matter. But when a man murders, he knows it to be an injury, and he has a conscience about it, though he never heard of God; and so with thousands of other evils. But why did the Lord place man under these peculiar circumstances? Why did He not withhold the commandment, if the partaking of the fruit, after the commandment was given, was sin? Why should there have been a commandment upon the subject at all, inasmuch as there was no evil in the nature of the thing to be perceived or understood? The Lord had a purpose in view; though He constructed this fair creation, as we have told you, subject to immortality, and capable of eternal endurance, and though He had constructed man capable of living for ever, yet He had an object in view in regard to that man, and the creation he inhabited. What was the object? And how shall this object be accomplished?

Why, the Lord wanted this intelligent being called man, to prove himself; inasmuch as he was an agent, He desired that he should show himself approved before his Creator.

How could this be done without a commandment? Can you devise any possible means? Is there any person in this congregation having wisdom sufficient to devise any means by which an intelligent being can show himself approved before a superior intelligence, unless it be by administering to that man certain laws to be kept? No. Without law, without commandment or rule, there would be no possible way of showing his integrity; it could not be said that he would keep all the laws that govern superior orders of



beings, unless he had been placed in a position to be tried, and thus proven whether he would keep them or not. Then it was wisdom to try the man and the woman, so the Lord gave them this commandment; if He had not intended the man should be tried by this commandment, He never would have planted that tree, He never would have placed it in the midst of the garden. But the very fact that He planted it where the man could have easy access to it, shows that He intended man should be tried by it, and thus prove whether he would keep His commandments or not. The penalty of disobedience to this law was death.

But could He not give a commandment, without affixing a penalty? He could not: it would be folly, even worse than folly, for God to give a law to an intelligent being, without affixing a penalty to it if it be broken. Why? Because all intelligent beings would discard the very idea of a law being given, which might be broken at pleasure, without the individuals breaking it being punished for their transgression. They would say, where is the principle of justice in the giver of the law?—it is not there; we do not reverence Him nor His law; justice does not have an existence in His bosom; He does not regard His own laws, for He suffers them to be broken with impunity, and trampled under foot by those whom He has made; therefore we care not for Him or his laws, nor His pretended justice; we will rebel against it. Where would have been the use of it if there had been no penalty affixed?

But what was the nature of this penalty? It was wisely ordained to be of such a nature as to instruct man. Penalties inflicted upon human beings here by governors, kings, or rulers, are generally of such a nature as to benefit them.

Adam was appointed lord of this creation; a great governor, swaying the sceptre of power over the whole earth. When the governor, the person who was placed to reign over this fair creation, had transgressed, all in his dominions had to feel the effects of it, the same as a father or a mother, who transgresses certain laws, frequently transmits the effects thereof to the latest generations.

How often do we see certain diseases becoming hereditary, being handed down from father to son for generations. Why? Because in the first instance there was a

transgression, and the children partook of the effects of it.

And what was the fullest extent of the penalty of Adam's transgression? I will tell you;—it was death. The death of what? The death of the immortal tabernacle—of that tabernacle where the seeds of death had not been, that was wisely framed, and pronounced very good: the seeds of death were introduced into it. How, and in what manner? Some say there was something in the nature of the fruit that introduced mortality. Be this as it may, one thing is certain, death entered into the system; it came there by some means, and sin was the main spring by which this monster was introduced. If there had been no sin, old father Adam would at this day have been in the garden of Eden, as bright and as blooming, as fresh and as fair as ever, together with his lovely consort Eve, dwelling in all the beauty of youth.

By one man came death—the death of the body. What becomes of the spirit when the body dies? Will it be perfectly happy? Would old father Adam's spirit have gone back into the presence of God, and dwelt there eternally, enjoying all the felicities and glories of heaven, after his body had died? No; for the penalty of that transgression was not limited to the body alone. When he sinned it was with both the body and the spirit that he sinned: it was not only the body that eat of the fruit, but the spirit gave the will to eat; the spirit sinned therefore as well as the body; they were agreed in partaking of that fruit. Was not the spirit to suffer then as well as the body? Yes. How long? To all ages of eternity, without any end; while the body was to return back to its mother earth, and there slumber to all eternity. That was the effect of the fall, leaving out the plan of redemption; so that, if there had been no plan of redemption prepared from before the foundation of the world, man would have been subjected to an eternal dissolution of the body and spirit—the one to lay mingling with its mother earth to all ages of eternity, and the other to be subject, throughout all future duration, to the power that deceived him, and led them astray; to be completely miserable, or as the Book of Mormon says, “dead as to things pertaining to righteousness;” and I defy any such beings to have any happiness when they are dead as to things per-



taining to righteousness. To them, happiness is out of the question; they are completely and eternally miserable, and there is no help for them, laying aside the atonement. That was the penalty pronounced upon father Adam, and upon all the creation of which he was made lord and governor. This is what is termed original sin, and the effect of it.

But there is a very curious saying in the Book of Mormon, to which I now wish to refer your minds; it reads thus: "Adam fell that man might be, and men are that they might have joy." Says one, if Adam had not fallen, then there could not have been any posterity. That is just what we believe; but how do you get along with that saying which was given previous to the fall, where he was commanded to multiply and replenish the earth? How could he have multiplied and fulfilled this commandment, if "Adam fell that man might be?" Let me appeal to another saying in the New Testament: "Adam was not deceived; but the woman, being deceived, was in the transgression," says the apostle Paul. Well, after the woman was deceived, she had become subject to the penalty; yes, after she had partaken of the forbidden fruit, the penalty was upon *her*, and not upon Adam; he had not partaken of the fruit, but his wife had. Now, what is to be done? Here are two beings in the garden of Eden, the woman and the man; she has transgressed, has broken the law, and incurred the penalty. And now, suppose the man had said, I will not partake of this forbidden fruit: the next word would be, Cast her out of the garden; but let Adam stay there, for he has not sinned, he has not broken the commandment, but his wife has; she was deceived, let her be banished from the garden, and from my presence, and from Adam's presence; let them be eternally separated. I ask, on these conditions could they fulfil the first great commandment? They could not. Adam saw this, that the woman was overcome by the devil speaking through the serpent; and when he saw it, he was satisfied that the woman would have to be banished from his presence: he saw also that unless he partook of the forbidden fruit, he could never raise up posterity; therefore the truth of that saying in the Book of Mormon is apparent, that "Adam fell that man might be." He saw that it was necessary that he should with her partake

of sorrow and death, and the varied effects of the fall, that he and she might be redeemed from these effects, and be restored back again to the presence of God.

This tree of which they both ate, was called the tree of knowledge of good and evil. Why was it thus termed? I will explain a mystery to you, brethren, why this was called so. Adam and Eve, while in the garden of Eden, had not the knowledge you and I have; it is true, they had a degree of intelligence, but they had not the experience, they had not the knowledge by experience as you and I have: all they knew was barely what they knew when they came there; they knew a commandment had been given to them, and they had sufficient knowledge to name the beasts of the field as they came up before them; but as for the knowledge of good, they had not got it, because they never had anything contrary to good placed before them.

We will bring up an example. For instance, suppose you never had tasted anything that was sweet—never had the sensation of sweetness—could you have any correct idea of the term sweetness? No. On the other hand, how could you understand bitter if you never had tasted bitterness? Could you define the term to them who had experienced this sensation, or knew it? No. I will bring another example. Take a man who had been perfectly blind from his infancy, and never saw the least gleam of light—could you describe colours to him? No. Would he know anything about red, blue, violet, or yellow? No; you could not describe it to him by any way you might undertake. But by some process let his eyes be opened, and let him gaze upon the sun beams that reflect upon a watery cloud, producing the rainbow, where he would see a variety of colours, he could then appreciate them for himself; but tell him about colours when he is blind, he would not know them from a piece of earthenware. So with Adam previous to partaking of this fruit: good could not be described to him, because he never had experienced the opposite. As to undertaking to explain to him what evil was, you might as well have undertaken to explain to a being, that never had, for one moment, had his eyes closed to the light, what darkness is. The tree of knowledge of good and evil was placed there that man might gain certain information



he never could have gained otherwise: by partaking of the forbidden fruit he experienced misery; then he knew that he was once happy, but previously he could not comprehend what happiness meant, what good was; but now he knows it by contrast; now he is filled with sorrow and wretchedness, now he sees the difference between his former and present condition, and if by any means he could be restored to his first position, he would be prepared to realize it, like the man that never had seen the light. Let the man to whom all the beauties of light have been displayed, and who has never been in darkness, be in a moment, in the twinkling of an eye, deprived of his natural sight; what a change this would be to him; he never knew anything about darkness before, he never understood the principle at all; it

never entered the catalogue of his ideas, until darkness came upon him, and his eye-sight was destroyed: now he can comprehend that the medium he once existed in was light. Now, says he, if I could only regain my sight, I could appreciate it, for I understand the contrast; restore me back again to my sight, and let me enjoy the light I once had; let me gaze upon the works of creation, let me look on the beauties thereof again, and I will be satisfied, and my joy will be full. It was so with Adam; let the way be prepared for his redemption, and the redemption of his posterity, and all creation that groans in pain to be delivered; let them be restored back again to what they lost through the fall, and they will be prepared to appreciate it.

*(To be concluded in our next.)*

## HISTORY OF JOSEPH SMITH.

*(Continued from page 621.)*

The following is an extract of a letter to me, from Elder Phelps, dated

Clay county, Missouri, Dec. 15, 1833.

The situation of the Saints, as scattered is dubious, and affords a gloomy prospect. No regular order can be enforced, nor any usual discipline kept up; among the world yea, the most wicked part of it, some commit one sin, and some another, (I speak of the rebellious, for there are Saints that are as immovable as the everlasting hills,) and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren, &c., and cannot hear from each other oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessities of life, and shall we lease, buy, or otherwise obtain land where we are, to till, that we may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob.

The Governor is willing to restore us, but as the constitution gives him no power to guard us when back, we are not willing to go. The mob swear if we come we shall die! If, from what has been done in Zion,

we, or the most of us, have got to be persecuted from city to city, and from synagogue to synagogue, we want to know it; for there are those among us that would rather earn eternal life on such conditions than lose it; but we hope for better things, and shall wait patiently for the Word of the Lord.

Our people fare very well, and when they are discreet, little or no persecution is felt. The militia in the upper counties is in readiness at a moment's warning, having been ordered out by the Governor, to guard a court martial and court of inquiry, &c., but we cannot attend a court of inquiry, on account of the expense, till we are restored and protected.

*(Signed)*

W. W. PHELPS.

I received the following:—

*Revelation, given December 16, 1833.*

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; yet, I will own them, and they shall be mine in that day when I shall come to make up my jewels.

Therefore, they must needs be chastened, and tried, even as Abraham, who was commanded to offer up his only son; for all



those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jar-rings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore, by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. In the day of their peace they esteemed lightly my counsel; but in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion toward them; I will not utterly cast them off; and in the day of wrath I will remember mercy. I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in the behalf of my people; and even as I have said, it shall come to pass. Mine indignation is soon to be poured out without measure upon all nations, and this will I do when the cup of their iniquity is full. And in that day, all who are found upon the watch tower, or in other words, all mine Israel shall be saved. And they that have been scattered, shall be gathered; and all they who have mourned, shall be comforted; and all they who have given their lives for my name, shall be crowned. Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still, and know that I am God. Zion shall not be moved out of her place, notwithstanding her children are scattered; they that remain, and are pure in heart, shall return and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion. And all these things that the Prophets might be fulfilled. And behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my Saints, until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called Stakes, for the curtains, or the strength of Zion.

Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting Gospel, should gather together and stand in holy places, and prepare for the revelation which is to come when the veil of the covering of my temple in my tabernacle, which hideth the earth, shall be taken off, and all flesh shall see me together. And every corruptible thing, both of man, or of the beasts of the field, or of

the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, shall be consumed; and also, that of element shall melt with fervent heat: and all things shall become new, that my knowledge and glory may dwell upon all the earth. And in that day the enmity of man, and the enmity of beasts, yea, the enmity of all flesh shall cease from before my face. And in that day whatsoever any man shall ask, it shall be given unto him. And in that day Satan shall not have power to tempt any man. And there shall be no sorrow because there is no death. In that day an infant shall not die until he is old; and his life shall be as the age of a tree; and when he dies he shall not sleep, (that is to say in the earth,) but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious. Yea, verily I say unto you, in that day when the Lord shall come, he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the purpose and the end thereof; things most precious; things that are above, and things that are beneath: things that are in the earth, and upon the earth, and in heaven. And all they who suffer persecution for my name, and endure in faith, though they are called to lay down their lives for my sake, yet shall they partake of all this glory. Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul; and seek the face of the Lord always, that in patience ye may possess your souls; and ye shall have eternal life. When men are called unto mine everlasting Gospel, and covenant with an everlasting covenant, they are accounted as the salt of the earth, and the savor of men. They are called to be the savor of men. Therefore, if that salt of the earth lose its savor, behold it is thenceforth good for nothing, only to be cast out and trodden under the feet of men. Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore, they must needs be chastened. He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion; a certain nobleman had a spot of land, very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees; and set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower; that mine



olive trees may not be broken down when the enemy shall come to spoil, and take unto themselves the fruit of my vineyard. Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower. And while they were yet laying the foundation thereof, they began to say among themselves, and what need hath my lord of this tower? and consulted for a long time, saying among themselves, what need hath my lord of this tower, seeing this is a time of peace? Might not this money be given to the exchangers? for there is no need of these things! And while they were at variance one with another, they became very slothful, and they hearkened not unto the commandments of their lord; and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted and fled; and the enemy destroyed their works, and broke down the olive trees.

Now behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof; built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? and behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready, and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer. And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by, I may come with the residue of mine house and possess the land.

And the servant said unto his lord, When shall these things be? And he said unto his servant, When I will? go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise

steward in the midst of mine house; a ruler in my kingdom.

And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days all things were fulfilled.

Again, verily I say unto you, I will show unto you wisdom in me concerning all the Churches, inasmuch as they are willing to be guided in a right and proper way for their salvation; that the work of the gathering together of my Saints may continue; that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares; that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be, while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the Churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you, and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which say, or teach, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my Saints; all the land which can be purchased in Jackson county, and the counties round about; and leave the residue in mine hand.

Now, verily I say unto you, let all the Churches gather together all their moneys; let these things be done in their time; be not in haste, and observe to have all things prepared before you. And let honourable men be appointed, even wise men, and send them to purchase these lands; and every Church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient; yea, even abundance to redeem Zion, and establish her waste places no more to be thrown down, were the Churches who call themselves after my name, willing to hearken to my voice. And again, I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress and redemption, by the hands of those



who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles; that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them; that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, (for men ought always to pray, and not faint,) which saith, There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, Avenge me of mine adversary. And he would not for a while, but afterward he said within himself, though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me. Thus will I liken the children of Zion.

Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the president; and if the president heed them not, then will the Lord arise and come forth out of His hiding place, and in His fury vex the nation, and in His hot displeasure, and in His fierce anger, in His

time, will cut off these wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth. Pray ye therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them. What I have said unto you must needs be, that all men may be left without excuse! that wise men and rulers may hear and know that which they have never considered; that I may proceed to bring to pass my act, my strange act, and perform my work, my strange work; that men may discern between the righteous and the wicked, saith your God.

And again, I say unto you, it is contrary to my commandment, and my will, that my servant Sidney Gilbert should sell my storehouse, which I have appointed unto my people, into the hands of mine enemies. Let not that which I have appointed, be polluted by mine enemies, by the consent of those who call themselves after my name; for this is a very sore and grievous sin against me, and against my people, in consequence of those things which I have decreed, and are soon to befall the nations. Therefore, it is my will that my people should claim, and hold claim upon that which I have appointed unto them, though they should not be permitted to dwell thereon; nevertheless, I do not say they shall not dwell thereon; for inasmuch as they bring forth fruit and works meet for my kingdom, they shall dwell thereon; they shall build, and another shall not inherit it; they shall plant vineyards, and they shall eat the fruit thereof. Even so. Amen.

(To be continued.)

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## The Latter-day Saints' Millennial Star.

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SATURDAY, DECEMBER 4, 1852.

**SELF-DENIAL, AND SELF-DEVOTION.**—Considering the opposition it has had to encounter, and the limited resources ever at its command, no one can reasonably deny that what many term "Mormonism," has made a progress and attained a power and position unparalleled in the annals of the world. Kingly and despotic conquerors, with the aid of numbers, treasure, talent, and the sword, have fought, subdued, and brought to allegiance millions of their fellow-men, and have exercised a controlling influence over them. But nowhere does history inform us of the accomplishment, in so short a time, of a work of so great magnitude, and fraught with such deep and momentous consequences to society at large, as the work which has been accomplished through the Latter-day Saints.

Little more than twenty years ago an illiterate young man announced a mission



from heaven, to establish the kingdom of God upon the earth, and to prepare mankind for the second advent of Jesus Christ, and his Millennial reign of righteousness. This kingdom was not to be established by oppressive war and bloody violence, after the fashion of the great ones of the earth; but its subjects were to be a mixed and chosen people, collected from all nations, by the preaching of the Gospel, and were to be associated and held together by their faith in it. And now we behold, drawn together, as the present results of this young man's mission, a large, prosperous, and powerful community, composed of representatives of all the principal kingdoms of the world, every man and woman of which have been induced, by some great and mysterious feeling in their own bosoms, to travel from one thousand miles and upwards for the special purpose of forming part and parcel of that community. It also has ambassadors and representatives in most of the civilized portions of the globe. Tyrants and warriors have gained authority and dominion over countless subjects, by martial prowess, wily stratagem, and deeds of blood; but the kingdom of God has been established upon the principles of faith and love, repudiating physical force, except in the extremity of self-defence. Based on such principles, its unprecedented progress, in ample fulfilment of the prospectus of the Prophet, its founder, is no small presumption in favour of its divine origin.

The primary or moving cause of this rapid prevalence and extraordinary increase of "Mormonism," is that the great Jehovah himself is at the helm. The secondary or instrumental cause is the ever ready, self-denying spirit which "Mormonism" imbues its advocates with, which is the natural result of a deep and abiding faith in the divine character of the work. This living faith in the divine nature of "Mormonism" brings also a perfect knowledge of the same to those who thoroughly imbibe its principles, and fires them with a vigour, an energy, a determination, and an indomitable zeal, which, combined with the spirit of self-denial, surmount all obstacles, overcome all opposition, and accomplish what astonishes the world.

This principle of self-denial and self-devotion is one of the noblest which can swell the breast of man or woman, and is the basis of prosperity, and the bone and sinew of any truly great community or system. Whenever any truly great deeds have been accomplished, or lasting benefits conferred, this principle has been at the root of the matter; and whenever any deeds of darkness have been perpetrated, or grievous miseries inflicted, the absence of this principle has been one of the greatest inducements to the same.

Wherever this principle exists, it incites to noble, virtuous, and patriotic effort; and when a people are thus incited they are safe, their progress and prosperity are unavoidable; a splendid destiny awaits them. Whenever this principle ceases to burn in the bosoms of a community, the virtue of that community fails, its course is retrograde, its doom is inevitably fixed. The progress and prosperity of any community or system may be accurately dated from the introduction and prevalence of this principle, whilst its decay and downfall may, with the same unerring certainty, be dated from the disappearance of this principle.

The absence of this principle of self-denial and self-devotion in the antediluvians, caused their destruction. The absence of this principle in Judas, caused him to betray the Lord of life and glory with a kiss. The absence of this principle among the Jews, caused the devastation of Jerusalem, the dispersion of its inhabitants, and the scattering of their posterity to be cursed among all nations. It was the absence of this principle that caused the degeneracy of Christendom. It is the absence of this principle that renders Christendom so weak and impotent as it is. It is the absence of this principle that has caused professing Christians to "heap up



to themselves teachers " to suit their "itching ears." It is the absence of this principle, that causes Christian priests to "preach for hire and divine for money," and make merchandise of the souls of men. It is because of the absence of this principle in those who call themselves Christians, that the name of Christ is unknown to millions of mankind at the present day.

The self-denial and self-devotion of the American people, won and secured the freedom and independence of the United States, and framed a Constitution the noblest and best the world can boast. The self-denial and self-devotion of Noah and his family, saved the seed of man and beast from perishing by the deluge. The self-denial and self-devotion of Jesus Christ, wrought out redemption for the human family. The self-denial and self-devotion of the ancient Apostles, filled the world with the doctrines of a crucified and risen Redeemer.

It was the self-denial and self-devotion of Joseph Smith, that enabled him to translate the Book of Mormon, and publish it to the world, and lay the foundation of that kingdom which shall fill the whole earth and stand for ever. It is the self-denial and self-devotion of the Elders of the Church of Jesus Christ of Latter-day Saints that has enabled them to plant the standard of the Everlasting Gospel on so many distant shores, and gather together so many thousands of Saints from the various nations of the earth to the secluded vallies of the Rocky Mountains of North America, and there unite them as the heart of one man. It is on this principle that they go forth without purse or scrip at any time, on any length of notice, for any period, to any nation or people to preach unto them the glad tidings that the kingdom of God is established, and to invite them to become its subjects, that they may enjoy its privileges and blessings. It is upon this principle that upwards of one hundred Elders have been recently appointed and sent from Salt Lake Valley on missions to Washington, St. Louis, New Orleans, Texas, Iowa, British Guiana, West Indies, Nova Scotia, Norway, Denmark, the British Isles, France, Germany, Prussia, Italy, Spain, Cape of Good Hope, Hindostan, Siam, China, Australia, Pacific Isles, &c. And upon this principle will the kingdom of God be built in these last days, and extend its dominion over all the earth.

We might look in vain among a community of ten or fifteen thousand professing Christians, for an hundred persons who would willingly, without any delay, sacrifice the endearments of home and the society of friends, to go, without salary, or purse, or scrip, to strange and distant nations of the earth, to preach their faith to those nations; no religious society but the Latter-day Saints can present such a spectacle; for Christendom has so far forgotten the principle of self-denial and self-devotion, that the idea of men sacrificing their ordinary earthly business, and comforts, and luxuries, to go, on any notice, to any nation, to preach the Gospel—oftimes in a strange tongue which they must first learn—seems truly marvellous and astounding to them; it is so contrary to their ideas, so averse to their dispositions and prejudices, that they account it but the evidence of the grossest religious fanaticism and folly. But this principle is the life and soul of "Mormonism;" it always enters largely into the composition of the kingdom of God, when it is in an healthy state; and when this principle ceases to inspire the members of God's kingdom, it is an indubitable sign that the fatal disease of apostacy has fastened on their vitals. When this principle is no longer a living part and parcel of "Mormonism," then "Mormonism" will fall; but so long as it is a vital principle of "Mormonism," no power on earth can stay its progress, and no power in heaven will; but by its ennobling and elevating influence it will exalt "Mormonism"—the Kingdom of God—above all the kingdoms of the earth, until they crumble before it and pass away as the chaff of the summer thrash-



ing floor, and the Lord Jesus Christ be revealed from the heavens as its acknowledged king.

At Jesus' name then every knee shall bow;  
Earth's high and haughty ones will crouch full low,  
Wishing his august presence they could fly,  
To 'scape the glance of his heart-searching eye.  
O then, the Saints who have themselves denied  
Of all ungodliness and worldly pride,  
Endured the cross, suffered reproach and shame,  
And overcome, and spread his saving fame—  
Then will the Lord of heaven and earth them own,  
And honour them to sit down on his throne:  
The Priesthood's regal sceptre they will sway,  
Reigning as kings in an eternal day.

CELEBRATION OF THE FIFTH ANNIVERSARY OF THE 24TH JULY.—THE  
ENTRANCE OF THE PIONEERS INTO THE VALLEY OF THE GREAT  
SALT LAKE.

(From the *Deseret News*.)

(Concluded from page 630.)

The following "Comic Political Song,"  
composed by James Bond, was sung by  
John Kay:—

"MORMON" POLITICS.

Let Whigs and Democrats agree  
To stir up party strife;  
And thus shall opposition be  
The very hinge of life.  
Each party strives to gain the sway;  
To beat the rest they're bent;  
All say they're going to win the day,  
And choose their President.

*Chorus.*

Though politicians all be blest  
With nobleness of soul;  
From north to south, from east to west,  
The "Mormons" beat the whole.

Free Soilers then bring up the rear  
Against the other two;  
They hold each other in great fear,  
And e'en themselves out-do;  
And each will bring their candidate,  
And choose their nominee:  
Each party thus in every State  
Strives conqueror to be.

Though politicians, &c.

The canvassers will raise their hats,  
And each the other twiggs,  
While Whigs will vote for Democrats,  
And Democrats for Whigs.  
Thus Scott and Cass the race may run,  
In faith their party serve;  
The heroes who have battles won,  
In politics ne'er swerve.

Though politicians, &c.

But hold, ye Whigs, and clear the way,  
For Douglass now comes in;

Who knows but "Young America,"  
The present race may win?  
And each "great man" knows every  
string  
To work his puppets well;  
And each knows how the votes to bring,  
And offices to sell.

Though politicians, &c.

But Fillmore, should he condescend  
To try the people's choice,  
His noble mind would never bend,  
Nor stoop to mean device.  
He has been tried and fairly proved;  
His character is plain;  
By upright men he is beloved;  
They'll vote him in again.

Though Politicians, &c.

But filthy minded dabblers  
Can't work him like a tool;  
And empty headed babblers  
Think he must be a fool;—  
But, hark ye! now, the time is nigh,  
When righteousness shall reign;  
The "Mormon" vote will cast the die,  
When they shall vote again.

Though Politicians, &c.

For "Mormons" always vote one way,  
And soon a voice they'll get,  
And *unison* will bless the day  
That shines on Deseret.

But never mention what we've said,  
For this partic'lar reason,  
That if you do, we're good as dead,  
Because you know—IT'S TREASON!

Though Politicians, &c.

Tune, "Hail Columbia," was then  
played by Captain Ballo's band.



The following toasts were then read by W. W. Phelps, Thomas Bullock, and James Ferguson :—

REGULAR TOASTS.

1. *The 24th July, 1847*: One of the days not forgotten.
2. *The Kingdom of God*: Out of all the kingdoms on earth, *one* stands for ever and ever, says Daniel.
3. *The First Presidency*: How the world would rejoice to see their lightning purify the air, if it was not afraid of thunder.
4. There is music in the crying of children, and bleating of lambs; but when the Lion roars, the forest is shaken with a voice of strength, majesty, and power.
5. *Freedom*: All men in the world should be free to the soil, free to the elements, and free to their religion, inasmuch as they infringe not upon their neighbors' rights. That is constitutional.
6. *Zion's Camp, "Mormon" Battalion, and Pioneers*, will be had in remembrance in all the festivals and songs of Zion; and their deeds be found in the records of eternity.
7. *Utah*: The youngest sister; as in altitude, may she excel the older, in her charms, her virtues, and in the number of her children.
8. *"Mormonism" and Marriage*: More good, and more favour; for Solomon says, "Whoso finds a wife, finds a good thing, and obtains favour of the Lord;" wherefore, as he had many, *the more good*; and the more good, the more favours of the Lord. That's Scripture.
9. *The Nauvoo Legion*: A new life-preserver against storms, with or without wind.
10. *Brigham Young*: He is all he is, and who says there is a lion in the path?
11. *The "Mormon" Battalion of '46, and the Pioneers of '47*: Two unions of honest men, that run together like two drops of water. *They are the boys*.
12. *The Twelve*: The Lord's traveling court of chancery, to settle the religious controversies of all nations. Hear ye! hear ye! the court is now open!
13. *Politics*: The pestilential "itch" of governments, cured only with hot brimstone. Who scratches?
14. *Lawyers*: Cholera visible, following Death on the pale horse, and emptying the pockets of the miserable.

VOLUNTEER TOASTS.

*J. M. Bernhisel and J. M. Grant*: Noble defenders of the Constitution, of their country, and the rights of the Beehive. Should their enemies kill their bodies, like the two Prophets in Jerusalem, they would again stand upon their feet to the fear and consternation of their enemies.—By Wilford Woodruff.

*The Runaway Judges, &c.*: May they soon go home to their own place.—By T. B.

*Colonel Thomas L. Kane*: A noble philanthropist, who, like the good Samaritan, is not ashamed to advocate the cause of the wounded, and pay their bills. For this he shall receive his reward.—By W. Woodruff.

*The 24th of July*: "The regeneration of the American Constitution."

Time writes no wrinkles on thine aged brow;

Such as thy birthday's dawn beheld, thou standest now.

—By Ireland.

*Home Manufactures*: May they continue to improve in quality, in proportion as they increase in quantity, and demand for consumption.—By J. L. Heywood.

*The Twenty-four little Boys*: Chieftains in embryo.—By J. Ferguson.

*The Seventies, Messengers of Salvation*: The artillery of the Gospel; may they continue to fire their deadly shot till the enemies of truth be overcome.—By M. Gaunt.

*The Twenty-four Warriors*: They battle for peace.—By Ireland.

*Deseret*: A Bee-Hive: may her inmates never cease their toil until the world is filled with honey, and her enemies with stings.—By Edw. Stevenson.

*The Twenty-four Young Ladies*: The Warriors' comforters.—By James Ferguson.

*A Mountain English Toast*: Success to Zion's noblemen, who dwell in these mountains, whose motto is, Go a-head in righteousness, and make the rough places smooth, and crooked places straight, and prefer the way of the Lord; who never say, "I can't;" but when mountains of difficulties arise, walk right through them to the tune of Yankee doodle do it. Father's at the helm.—By G. Morriss.

Solo on Bass Drum was performed by Colonel Duzette, with violin accompaniment.



Tune by Captain Pitt's Band.

Irish comic song was then sung by John Kay.

Tune by Captain Ballo's Band.

Benediction by Isaac Morley, Patriarch.

The congregation then dispersed.

At sun down, three guns were fired.

Much praise is due the Marshals of the Day, for the order preserved during the procession, and the various exercises in the Tabernacle; also to Thomas Tanner, Cannoneer, for his promptness of execution in the discharge of the artillery; to

the several Marshals of Divisions; to John Kay, singer; to the Captains of the Brass and Martial Bands; and to the Door Keepers.

The festivities of the evening were kept up by dancing at the various school houses and commodious buildings in the city.

Thus closed the 24th in this peaceful Valley, unalloyed by accidents, disorders, or dissipation; ever to be remembered by the Saints and the transient traveller, as a day of pure, unsullied joy.

ROBERT CAMPBELL.

#### FURTHER INTELLIGENCE FROM HINDOSTAN.

OPPOSITION AND BAPTISMS.—LETTER FROM ELDER HUGH FINDLAY.

Poonah, October 13, 1852.

Beloved President Richards,—Having sent you by last mail, *via* Marseilles, copies of the *Bombay Gazette*\* for the 25th and 30th September last, in which are contained the correspondence between the Brigadier commanding this station, and myself; and also two letters from a Poonah correspondent, condemnatory of the course taken by this man of authority, which the public here, as far as I have the means of knowing, quite concur in denouncing as being tyrannical in the extreme—I deem it necessary to write you a few lines by way of particularizing the circumstance.

In my last, despatched from this one month ago, I mentioned that we had organized a small Branch here. No sooner had this noised abroad, than plans were immediately entered into for the extermination and rooting out of that tree we had planted; but it was too late; that had been done which all the petty tyrants on earth could not undo.

On arriving here, knowing the barriers that stood in my way, I only conveyed the idea of a monsoon visitor, which had the effect of diverting their minds from any serious consequences, thinking, no doubt, that I could do little harm during that period; whilst I thought I could do all the good necessary to the establishing the work of the great God in this part, and be able to leave it in the hands of others to carry it on. The above idea is evident from the Brigadier's communication of the 13th ultimo; for instance, "Had the Brigadier the slightest idea

that it was your intention to establish yourself permanently here, that permission (to reside in cantonment) would not have been accorded." But it is well! We have found a few of the honourable of the earth, who are willing to lay down their last mite for the prosperity of that cause they have so nobly espoused.

We have taken a ten years' tenure of land, whereon we commence immediately to build a place of worship, only about a hundred yards from our former meeting, towards the Native City, still out of military boundaries, and on a superior site; so that this touch of oppression's hand, although causing no little excitement in our little camp for a time, will only give us a more permanent, and in every respect a better position than before; indeed we are bound to confess the providential hand of God in the whole matter, and feel the more to render our tribute of praise to Him who doeth all things well!

We now hold our meetings in a building on the far corner of the same field where we are about to build upon; it was formerly used for a currying shop, and lately vacated by the decease of its possessor, and thus waiting our accommodation. This house is a little uncouth to the eye, bearing a resemblance to an English store-room, or a Bombay go-down, having a door, six feet by six, at each end, and two windows, four feet by six, on each side, with iron bars, and the light of day as an apology for glass; indeed, having such an edifice for bedroom, parlour, and sanctuary, it requires considerable faith to convince one's self that imprisonment is not added to banish-

\* We have not received the *Gazette*.—ED.



ment. But we "stoop to conquer," and are thankful to the Lord for it.

We have only added two by baptism since my last, but hope to do things big when we get under our own vine (roof), where we trust none will dare to make us afraid.

I am happy to say that the little band here, begin to appreciate the "Word of Wisdom," and feel the drawings of the Spirit toward the *West*, where rests the centre of gravity for all Saints.

It is also pleasing to learn that even the *East*, Judah's land, is likewise being blessed for the return of man and beast. The following extract from the *Oriental Christian Spectator* for September last, may be interesting to those who note the signs of the times, in fulfilment of the work of the Lord, as given by ancient Prophets:—"Others there are who believe Palestine to be an accursed land, incapable of producing any crops but salt, stones, and sulphur. Let them come and see two crops a-year produced by the poorest land we have. Let them behold quince trees groaning under the burden of four hundred quinces, each larger than the largest apples of England; vines with a hundred bunches of grapes, each bunch three feet long, each grape three-and-a-half inches in circumference; a citron tree having five hundred and ten pounds weight of fruit; half grown broad beans

from Meshallam's farm, the pod thirteen inches long, and six clustering stems from each plant; Indian corn eleven feet high, on ground from which a similar crop had been taken five weeks before; water-melons twenty, thirty, forty pounds in weight. The unbelief and apathy, indolence and destructiveness of man;—these are the curses of Palestine; but the land is being healed before our eyes."

We say, Hail! auspicious day, when those more worthy, the rightful heirs, shall possess, till, sow, plant, and eat the fruit of it.

Your brother and fellow-labourer,

HUGH FINDLAY.

P. S.—The correspondence from Poonah has drawn a pious editor out of his shell again, with a lame attempt at justifying the edict of banishment, at the same time making a most virulent attack upon the "Mormons," concluding thus, "We regret that the missionary of such an *ism* can find any encouragement to remain a day in our community." It appears under the *editorial* cloak, but seems to us to savour more of the *sacerdotal*. However I wrote a reply, putting all down to the editorial account, but it has not been forthcoming. We suppose it would be something "new under the sun" if we were to get justice. I am just now visited by another candidate for baptism.  
H. F.

#### VARIETIES.

HER MAJESTY opened Parliament in person on Thursday, November 11th.

GOLD has been found near Carupano, not far from Cumana, in the province of Matovin, Venezuela, S. A.

AN earthquake has occurred at Malaga, Spain, which shook many buildings, and caused great consternation.

WE learn that the recent earthquake in the British Isles extended from Dublin and Wicklow, through South Lancashire, North Wales, along the edges of Cheshire and Shropshire, to Gloucestershire. It is the first earthquake in Ireland of which we have any authentic record.

THE POPE AND LOUIS NAPOLEON.—The pope has again refused to come to Paris for the purpose of assisting at the coronation of the emperor. It is said that the excuse made by his holiness is, that if he were to crown Louis Napoleon as *Empereur des Français* and *Roi de Algerie*, the Emperor of Austria would call upon him to crown him as Emperor of Austria and King of Italy.—*News of the World*.—Poor Pius appears in "a pretty considerable fix" among his strong-headed sons.

AURICULAR CONFESSION AND CONVOCATION IN THE CHURCH OF ENGLAND.—On Wednesday, November 11th, a crowded meeting of members of the Church of England was held at the Freemasons' Tavern, Great Queen Street, London, when several resolutions were adopted to withstand the efforts now being made to introduce auricular confession, and the renewal of Convocation, in the English Church. The Earl of Shaftesbury took the chair.



**RELIGIOUS DISPUTE BETWEEN TURKEY AND PERSIA.**—A curious subject of dispute between Turkey and Persia has lately occurred. The other day the good city of Teheran was thrown into a violent tumult by the appearance of a large red flag hoisted over the Turkish embassy, with the words thereon, "God is God, Mahomed is his Prophet, Aboubekr, Osman, and Oman are the Caliphs of God." This open display of Sunnite heresy was considered the greatest insult and abuse of hospitality that the Turkish ambassador could possibly offer to the Persians. A courier was instantly despatched to Constantinople from the Court of Persia, bearing a large green flag, with orders to have it hoisted on the Persian embassy, having the words "God is God, Mahomed is his Prophet and Ali is the Lion of God," in distinct letters on its ample folds. The Persian ambassador, a very old and infirm man, has been persuaded by the representatives of friendly powers to defer for a time this act of retaliation. Perhaps, by this time, Ahmed Vefih Effendi, the Ottoman representative, has fared no better than the Russian Ambassador, who with his suite, some years ago, was torn to pieces for offending the religious susceptibilities of the Persians.

## L A B O U R.

(Selected.)

LABOUR is *life*!—'Tis the still water faileth;  
*Idleness* ever despaireth, bewaileth;  
 Keep the watch wound, for the dark rust assaileth;  
 Flowers droop and die in the stillness of noon.  
 LABOUR is *glory*!—the flying cloud lightens;  
 Only the waving wing changes and brightens;  
*Idle* hearts only the dark future frightens:  
 Play the sweet keys, wouldst thou keep them in tune.

\* \* \* \*

WORK—and pure slumbers shall wait on thy pillow;  
 Work—thou shall ride over care's coming billow;  
 Lie not down wearied 'neath wo's weeping willow:  
 Work with a stout heart and resolute will.  
 Work for some good—be it ever so slowly;  
 LABOUR—all labour is noble and holy.

OSGOOD.

ADDRESSES.—Jonathan Midgley, 11, Peel Terrace, Tamworth Street, Stretford Road, Hulme, Manchester.

John Brown, Mr. J. V. Long's, Askey's Buildings, Chesterton, Cambridgeshire.

ERRATUM.—In STAR, No. 40, page 635, line 30, for "Elder Tail," read Elder Tait.

## LIST OF MONIES RECEIVED FROM THE 11TH TO THE 18TH NOVEMBER, 1852.

James Walker .....	£30 0 0	Brought forward.....	£58 0 0
G. W. Davies .....	2 0 0	James Bishop.....	2 0 0
John McComie .....	7 0 0	Samuel Cornaby.....	5 0 0
John Memmott .....	5 0 0	Henry Savage.....	6 0 0
William Eddington .....	10 0 0	William Parry .....	1 5 0
James Linforth .....	4 0 0	William Cartwright.....	4 0 0
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## LIVERPOOL:

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

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## A GENERAL FUNERAL SERMON OF ALL SAINTS AND SINNERS; ALSO, OF THE HEAVENS AND EARTH.

BY ELDER ORSON PRATT.

DELIVERED AT THE TABERNACLE, IN GREAT SALT LAKE CITY, JULY 25, 1852.

REPORTED BY G. D. WATT.

(*From the Deseret News.*)

(*Concluded from page 646.*)

In order to show you the dire effects of the fall, it is not only necessary to say that old father Adam has experienced that penalty, and laid down his body in the dust; but all generations since that time have experienced the same; and you, and I, and every man, and woman, and child, have got to undergo that penalty; it will be inflicted upon us, and thus will the law of God be magnified, His words fulfilled, and justice have its demands. It is not because of our sins, that we die; it is not because we have transgressed, that we die; it is not because we may commit murder, or steal, or plunder, or rob, or take the name of the Lord in vain; it is not these things that bring the death of the body; but it is Adam's sin that makes the little child die, that makes kings, princes, and potentates die, and that has made all generations die from his day down to the present time. Don't you think there ought to be some way to redeem us from this dreadful calamity? we had no hand in the transgression of Adam; you and I were not there to participate in it; but it was our great father who did it, and we are suffering the effects of it.

Cannot some of the wise medical men

of the age—some of the great physicians and doctors of the day, who have studied medicine all their life—can they not imagine up something new that will relieve the posterity of Adam from this awful calamity? They have not done it yet. Dr. Brandreth recommended his medicine for all kinds of diseases, and even it was said that steam-boats were propelled by its power; but it made no man immortal; it did not save one man; and it is doubtful in the extreme—it is certain that no man in this mortality has ever discovered that medicine which will relieve us from these awful effects transmitted from father Adam to this present time. There is a remedy, but it is not to be found in the catalogue of the inventions of man; it is not to be found in the bowels of the earth, or dug out of any mines; it is not to be purchased by the gold of California, or the treasures of India. What is it, and how discovered? It was the Being who made man, that made him immortal and eternal, that Being whose bosom is filled with mercy, as well as justice, that exercises both attributes, and shows to all creation that He is a merciful God, as well as a God of justice; it was He that discover-



ed this wonderful remedy to preserve mankind from the effects of this eternal death. But when is it to be applied? Not immediately, for that would frustrate His designs: when the body has got back into the dust, and after man has suffered sufficiently long for the original sin, He then brings him forth to enjoy all the bloom of immortality; He tells Death to trouble him no more; He wipes away all tears from his eyes, for he is prepared to live for ever, and gaze upon His glory, and dwell in His presence.

This great Redeemer is stronger than Death, more powerful than that direful monster who has come into the world, and laid siege to all the inhabitants thereof; He will banish it out of this creation. How will He do it? If the penalty of the original sin be the eternal separation of body and spirit, how can justice have all its demands, and mercy be shown to the transgressor? There is a way, and how? It is by the introduction of His Only Begotten Son, the Son of His own bosom, the First-born of every creature, holding the birthright over every creation He has made, and holding the keys of salvation over millions of worlds like this; he has a right to come forth and suffer the penalty of death for the fallen sons and daughters of man. He offered his own life: says he, Father, I will suffer death, though I have not merited it; let me suffer the demands of the law. Here I am innocent in thy presence; I have always kept thy laws from the day of my birth among thy creations, throughout ages past down to the present time; I have never been rebellious to thy commandments; and now I will suffer for my brethren and sisters: let thy justice be magnified and made honourable: here am I; let me suffer the ends of the law, and let death and the grave deliver up their victims, and let the posterity of Adam all be set free, every soul of them without an exception. This is the way that justice is magnified and made honourable, and none of the creations of the Almighty can complain of Him, that He has not answered the ends of justice; no intelligent being can say, You have deviated from your words. Justice has had its demands in the penalties that were inflicted upon the Son of God, so far as Adam's transgression is concerned.

I will explain a little further. So far as that transgression is concerned, all the inhabitants of the earth will be saved. Now

understand me correctly. If there are any strangers present that have not understood the views of the Latter-day Saints, I wish you to understand that we have no reference in any way to our own personal sins; but so far as the original sin of father Adam is concerned, you and I will have to suffer death; and every man and woman that ever lived on this globe will be redeemed from that sin. On what condition? I answer, on no condition whatever on our part. But, says one, where I came from they tell me I ought to repent for the original sin. I care not what they tell you, you will be redeemed from the original sin with no works on your part whatever. Jesus has died to redeem you from it, and you are as sure to be redeemed, as you live upon the face of this earth. This is the kind of universal redemption the "Mormons" believe in, though in one sense of the word, it is a different kind of universal redemption from that which the nations have been in the habit of hearing. We believe in the universal redemption of all the children of Adam into the presence of God, so far as the sins of Adam are concerned. They will obtain a universal redemption from the grave. It matters not how wicked you are; if you have murdered all the days of your life, and committed all the sins the devil would prompt you to commit, you will get a resurrection; your spirit will be restored to your body. If Jesus had not come, all of us would have slumbered in the grave; but now, wicked as we may be, if we go down to the grave blaspheming the name of the Lord, we shall as sure come up again as we go down there. This is free grace without works; all this comes to pass without works on the part of the creature.

Now let us pause upon another subject as we pass along. Don't you know, my hearers, that there has been another law given since man has become a mortal being? Is it the Book of Mormon? No. After man became a mortal being, the Lord gave him another law. What was it? You have now got into a condition that you know good and evil by experience, and I will give you a law adapted to your capacity, says the Lord, and I now command you, that you shall not do evil.

What is the penalty? Second death. What is that? After you have been redeemed from the grave, and come



into the presence of God, you will have to stand there to be judged; and if you have done evil, you will be banished everlastingly from His presence—body and spirit united together; this is what is called the second death. Why is it called the second death? Because the first is the dissolution of body and spirit, and the second is merely a banishment—a becoming dead to the things of righteousness; and as I have already remarked, wherever a being is placed in such a condition, there perfect misery reigns; I care not where you place them; you may take any of the celestial worlds, and place millions of beings there that are dead to righteousness, and how long will it be before they make a perfect hell of it? they would make a hell of any heaven the Lord ever made. It is the second death,—the penalty attached to the commandment given to the posterity of Adam, viz., *You shall cease to do evil*; for if you cease to do evil, you shall be redeemed from Adam's transgression, and brought back into my presence; and if you cease not to do evil, you shall be punished with everlasting destruction from my presence, and from the glory of my power, saith the Lord.

But, says one, He is so merciful, that He would not inflict such a penalty upon us. Have you ever seen a man that has escaped from the first death? or who had any prospect of it? No; you cannot find a remedy to hinder him from going down to his grave. Has there been any escape for any individual for 6000 years past? Now, if the Lord has been punctual to make every man, woman, and child suffer the penalty of the first transgression, why should you suppose that you can stand in His presence, and behold the glory of His power, and have everlasting life and happiness, when He has told you that you should be banished therefrom, that the second death should be inflicted upon you? For the first provocation, He has fulfilled to the very letter the penalty of the law; so will He in the second, and there is no escape. Says one, is there no escape? No; not so far as you are able to provide. But I will tell you that there is a redemption for man from this second death or penalty, and the Lord remain a perfect, just Being, His justice being magnified.

There is a way of escape from the effects of your own individual transgressions? but it is different from the redemption from the original sin of Adam. The

redemption from that sin was universal without works, but the redemption from your own personal sins is universal with works on the part of the creature,—universal in its nature, because it is free to all, but not received by all. The salvation, or redemption from your own sins, is not by free grace alone, it requires a little work. But what are the works? Jesus Christ, through his death and sufferings, has answered the penalty, on condition that you believe in him, and repent of your sins, and be baptized for the remission of them, and receive the Gift of the Holy Ghost, by the laying on of hands, and continue humble and meek, and prayerful, until you go down to your graves: and on these conditions, Jesus will plead for you before the Father, and say, Father, I not only died for Adam's sin, but for the sins of all the world, inasmuch as they believe in my Gospel; and now these individuals have repented, they have reformed their lives, and have become like little children in my sight, and have performed the works I have given them to do—and now Father, may they be saved with an everlasting salvation in thy presence, and sit down with me on my throne, as I have overcome and sit down with thee on thy throne; and may they be crowned, with all the sanctified, with immortality and eternal life, no more to be cast away.

Don't you think the Father would accept an appeal of this kind from His Only Begotten Son? Yes. He is our Mediator, to plead before the Father for those who will comply with his commands, and the laws of his Gospel. The way is simple, so simple and easy that many step over it and say, O, that is of no consequence, it is of no avail, it will do no good to be baptized in water. But if the Lord had not constructed it upon a simple plan, adapted to the capacities of all men, they might have had some excuse; but as it is, they have none: all you have got to do is to believe that Jesus Christ is the Son of God, turn away from your sins, cease to do evil, saying, Father, I will cease from this time henceforth to sin, and will work the works of righteousness; I will try to do good all the days of my life; and I witness this before thee by this day going down into the waters of baptism, and thus cast off the old man, with his deeds, and henceforth live in newness of life. If you will do this, you will just as sure be redeemed from your own sins, and the pen-



alty thereof, and be lifted up to dwell in the presence of God, as you have been redeemed or lifted up from the waters of baptism. This is the Gospel, the first principles thereof, by which you can be redeemed from your own sins; and by and bye death will come, and it will be sweet to you, for Jesus has suffered the penalty of sin; the pangs of sin are gone, and you fall asleep in peace, having made sure your salvation, and having done your duty well, like those we are preaching the funeral sermon of this morning; and thus you will fall asleep, with a full assurance that you will come up, in the morning of the first resurrection, with an immortal body, like that which Adam had before he partook of the forbidden fruit. This is the promise to them that fall asleep in Jesus.

When our spirits leave these bodies, will they be happy? Not perfectly so. Why? Because the spirit is absent from the body; it cannot be perfectly happy while a part of the man is lying in the earth. How can the happiness be complete when only a part of the redemption is accomplished? You cannot be perfectly happy until you get a new house. You will be happy, you will be at ease in paradise; but still you will be looking for a house where your spirit can enter, and act as you did in former times, only more perfectly, having superior powers. Consequently, all the holy men that have lived in days of old, have looked forward to the resurrection of their bodies; for then their glory will be complete.

What did Paul say upon this subject? He said, "I have kept the faith, I have fought the good fight, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give to me at that day." Do you understand this passage? Remember that this crown that Paul speaks of, was not to be given in the day we die; but it is to be given in "*that day*"—the day of the Lord's appearing; it is to be given to all those that love his appearing; then is the time that Paul will get his crown; then is the time that the Saints who fall asleep in our day, will receive their crowns—crowns of rejoicing—kingly crowns. What good would a crown do a man who is miserable and wretched? Many persons have worn crowns in this life; tyrants have had crowns of diamonds and gold; but what benefit are they? None at all, except to a being who has

made himself perfectly happy by his obedience. But what are we to understand by this crown of righteousness, which is to be given to the Saints? We understand that it is actually to be a crown of glory; that they are to be kings in reality. John speaks in the first chapter of his Revelations to the Churches in his day, and represents the Saints to be Kings and Priests; he says, "Christ hath made us Kings and Priests unto God and His Father;" and this too, while in this life.

In another place he speaks of those who are dead—about their singing a new song: "And they sung a new song, saying, Thou hast redeemed us by thy blood, out of every nation, people, and tongue; and hast made us unto our God Kings and Priests." Here then we find, from the first chapter, that they were made Kings and Priests before they were dead; and in the next quotation, we find that they still retained their kingly office after death, and actually had made songs to express their happy condition—Thou hast made us Kings and Priests. Now we see the reason why they are to wear crowns, for they will be made Kings and Priests on the earth: the Lord then, must have some way to give this kingly power.

Do you understand this, brethren and sisters? If you were to speak, I should hear innumerable voices respond, Yes, we understand it; the Lord has revealed the ordinances; we know how the sons and daughters of God obtain this kingly office, while living here in this mortal tabernacle.

We will pass over that; suffice it to say, that death does not wrench it from them; for they are to be kings, not for a day, or for this short life, but they are to remain to all eternity kings; having their thrones, and acting in the duties belonging to their kingly office. Compared with this, what are all the little, petty kingdoms of this earth worth? They are not worth one snap of the finger. The kings of the world exercise a certain authority over the nations—over their subjects, issuing laws, and framing governments, and controlling them; and do you suppose that the Saints will be kings in the eternal world, and sit down upon thrones, in silence, not exercising the functions of their office? No. That is not the way the Lord has organized His creations: if there are kings you may depend upon it they will have kingdoms under



their control; they will have authority and dominion; they will give laws to those subjects over whom they bear rule; they will control them by the priestly office, for it is combined with the kingly office, and neither can be separated to all eternity. Is our God so narrow and contracted in His feelings, in His views and disposition, that He would limit the authority of the priestly office to this little globe we inhabit? No. God has more expansive views; His works are without beginning, and without end; they are one eternal round. What kind of works are they? They are to make creations, and people them with living beings, and place them in a condition to prove themselves; and to exercise the kingly and priestly office to redeem them after they have suffered pain, and sorrow, and distress; and to bring them up into the presence of God; that they, in their turn, may become kings and Priests for other creations that shall be made, and that shall be governed and ruled over by those possessing the proper authority.

We do not believe that everything has got to be limited to this little space of time in this world; but the Saints will be doing a work that will be adapted to beings that are the sons of God in the fullest sense of the word, that are precisely like their Father; and if so, they will be like Gods, and will hold dominion under that Being who is the Lord of lords; and they will hold it to all eternity.

We will come back to our text. We have been talking about the funeral sermon of the earth; the earth is to wax old like a garment, and pass away. I have already proved to you the redemption of man, and how he will become immortal and eternal; now let us look after his inheritance: we will see if he is to be lifted up in space, without any inheritance to stand upon, without any land upon which to raise manna for eating, or flax for the spinning and making of fine robes and other wearing apparel. Let us see if it is to be a shadowy existence, like the god that is served by Christendom, "without body, parts, and passions," and located "beyond the bounds of time and space."

The earth is to die; it has already received certain ordinances, and will have to receive other ordinances for its recovery from the fall.

We will go back to the creation. The first account we have of the earth, it was

enveloped in a mass of waters; it was called forth from the womb of liquid elements. Here was the first birth of our creation,—the waters rolled back, and the dry land appeared, and was soon clothed upon with vegetable and animal existence. This was similar to all other births; being first encompassed in a flood of mighty waters, it burst forth from them, and was soon clothed with all the beauties of the vegetable kingdom. By and bye it became polluted by Adam's transgression, and was thus brought under the sentence of death, with all things connected with it; and as our text says, it must wax old and die, in like manner as the inhabitants upon the face thereof.

The heavens and the earth were thus polluted, that is, the material heavens, and everything connected with our globe; all fell when man fell, and became subject to death when man became subject to it. Both man and the earth are redeemed from the original sin without ordinances; but soon we find new sins committed by the fallen sons of Adam, and the earth became corrupted before the Lord by their transgressions. It needs redeeming ordinances for these second transgressions. The Lord ordained baptism, or immersion of the earth in water, as a justifying ordinance. Said he to Noah, Build an ark for the saving of thyself and house, for I will immerse the earth in water, that the sins which have corrupted it may be washed away from its face. The fountains of the great deep, and the windows on high, were opened, and the rains came and overwhelmed the earth, and the dry land disappeared in the womb of the mighty waters, even as in the beginning. The waters were assauged; the earth came forth clothed with innocence, like the new-born child, having been baptized or born again from the ocean flood; and thus the old earth was buried with all its deeds, and arose to newness of life, its sins being washed away, even as man has to be immersed in water to wash away his own personal sins.

By and bye the earth becomes corrupted again, and the nations make themselves drunken with the wine of the wrath of great Babylon; but the Lord has reserved the same earth for fire; hence He says by the Prophet Malachi, "Behold, the day cometh that shall burn as an oven, &c." A complete purification is again to come upon the earth, and that,



too, by the more powerful element of fire; and the wicked will be burned as stubble. When is this to be? Is it to be before the earth dies? This is a representation of the baptism that is received by man after he has been baptized in water; for he is then to be baptized with fire and the Holy Ghost, and all his sins entirely done away: so the earth will be baptized with fire, and wickedness swept away from its face, so that the glory of God shall cover it. As the waters cover the great deep, so will the earth be overwhelmed and immersed in the glory of God, and His spirit be poured out upon all flesh, before the earth dies. After this purifying ordinance, there will be a thousand years of rest, during which righteousness shall abound upon the face of the earth; and soon after the thousand years have ended, the words of the text shall be fulfilled:—"Behold, the heavens shall vanish away like smoke, and the earth wax old like a garment," &c. When the earth waxes old, and has filled the measure of its creation, and all things have been done according to the mind and will of God, He will say to the earth, Die. What will be its death? Will it be drowned? No: it is to die through the agency of fire; it is to suffer a death similar to many of the martyrs; the very elements themselves are to melt with fervent heat, and the hills are to be made like wax before the Lord. Will the earth be annihilated? No, there is not such a word in all His revelations; such a thing was never known in the bosom of the Almighty, or any other being, except in the imaginations of some of the moderns, who have declared that the globe was to become like the "baseless fabric of a vision." It is one of the sectarian follies, that the elements and every thing else are to be completely struck out of existence; the Lord never revealed, or thought of, or even hinted at such a thing.

The earth will not be annihilated, any more than our bodies are after being burned. Every chemist knows that the weight of a thing is not diminished by burning it. The present order of things must be done away, and, as the apostle John says, all things must become new; and he tells us the time when: it is to be after the millennium. This passing away is equivalent to death, and all things being made new is equivalent to the resurrection. Is the new earth to be made pre-

cisely like this earth? No; but as this earth was before sin entered into it; and we shall inherit it.

This is our heaven, and we have the title to it by promise, and it will be redeemed through the faith and prayers of the Saints, and we shall get a title from God to a portion of it as our inheritance.

O ye farmers, when you sleep in the grave, don't be afraid that your agricultural pursuits are forever at an end; don't be fearful that you will never get any more landed property; but if you be Saints, be of good cheer, for when you come up in the morning of the resurrection, behold! there is a new earth made wherein dwells righteousness, and blessed are ye, for ye shall inhabit it. "Blessed are the meek," says our Saviour, "for they shall inherit the earth," though they have died without a foot of land. The Latter-day Saints have been driven from one possession to another, until they were driven beyond the pale of civilization into the deserts, where it was supposed they would die, and that would be the last of them; but behold, they have a firm hold upon the promise that the meek shall inherit the earth, when they come here with immortal bodies capable of enjoying the earth. True, we can have plenty of the things of this life in their cursed condition; but what are all these things? they are nothing. We are looking for things in their immortal state, and farmers will have great farms upon the earth when it is so changed. But don't be so fast, says one, don't you know that there are only about 197,000,000 of square miles, or about 126,000,000,000 of acres, upon the surface of the globe? Will this accommodate all the inhabitants after the resurrection? Yes; for if the earth should stand 8,000 years, or eighty centuries, and the population should be a thousand millions in every century, that would be eighty thousand millions of inhabitants; and we know that many centuries have passed that would not give the tenth part of this; but supposing this to be the number, there would then be over an acre and a half for each person upon the face of the globe.

But there is another thing to be considered. Are the wicked to receive the earth as an inheritance? No; for Jesus did not say, Blessed are the wicked, for they shall inherit the earth; this promise was made only to the meek. Who



are the meek? None but those who receive the ordinances of the Gospel, and live according to them; they must receive the same ordinances the earth has received, and be baptized with fire and with the Holy Ghost, as this earth will be when Jesus comes to reign upon it a thousand years, and be clothed upon with the glory of God, as this earth will be; and after they have died as the earth will die, they will have to be resurrected, as this earth will be resurrected, and then receive their inheritance upon it.

Look at the seventeen centuries that have passed away on the eastern hemisphere, during which time the sound of the Gospel has never been heard from the mouth of an authorized servant of God. Suppose now that out of the vast amount of the population of this earth, one in a hundred should receive the law of meekness, and be entitled to receive an inheritance upon the new earth; how much land would they receive? We answer, they would receive over 150 acres, which would be quite enough to raise manna, and to build some habitations upon, and some splendid mansions; it would be large enough to raise flax to make robes of, and to have beautiful orchards of fruit trees; it would be large enough to have our flower gardens, and everything the agriculturalist and the botanist want, and some to spare.

What would be done with the spare portions? Let me tell you of one thing which perhaps some of you have never thought of. Do you suppose that we shall get up out of the grave, male and female, and that we shall not have the same kind of affections, and endearments, and enjoyments that we have here? The same pure feelings of love that exist in the bosoms of the male and female in this world, will exist with seven-fold intensity in the next world, governed by the law of God; there will be no corruptions nor in-

fringements upon one another's rights. Will not a man have his own family? Yes; he will also have his own mansion and farm, his own sons and daughters. And what else? Why, the fact is, man will continue to multiply and fill up this creation, inasmuch as it is not filled up by the resurrected Saints after it is made new.

And what will he do when this is filled up? Why, he will make more worlds, and swarm out like bees from the old hive, and prepare new locations. And when a farmer has cultivated his farm, and raised numerous children, so that the space is beginning to be too strait for them, he will say, My sons, yonder is plenty of matter, go and organize a world, and people it; and you shall have laws to govern you, and you shall understand and comprehend through your experience the same things that we know; and thus it will be one eternal round, and one continual increase; and the government will be placed under those that are crowned as kings and Priests in the presence of God.

Much more might be said, for we have only just touched upon these things, only turned the key that you may look through the door and discern a little of the glories that await the Saints. Let me tell you, it has not entered into the heart of man to conceive the things which God has laid up for them that love Him, unless he is filled with the Holy Ghost, and by vision gazes upon the thrones and the dominions, the principalities and powers, that are placed under His control and dominion; and He shall sway a righteous sceptre over the whole.

This we will consider a kind of resurrection sermon for this creation, and all the righteous that shall inhabit it. We have not time in this discourse to preach the resurrection of the wicked, nor point out the place of their location.

#### QUARTERLY CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTERDAY-SAINTS IN AUSTRALIA.

HELD IN THE SAINTS' MEETING ROOM, CAMPELL STREET, SYDNEY, ON THE 3RD, 4TH, 5TH,  
AND 6TH OF JULY, 1852.

We have received communications from Australia up to the 14th July, including the Minutes of the Quarterly Conference

held during four days as above. Elder C. W. Wandell, President.

Conscious that our readers will feel a



degree of satisfaction in learning of the progress of the truth in the land of gold, we cheerfully lay before them a digest of the intelligence which has come to hand.

In the latter end of June, Elder John Murdoch left Australia for Salt Lake Valley, via California.

At the Conference, Sydney Branch was represented in good condition, having good prospects; it consisted of 47 members, including officers. Elders Jones and Mc Carty had been labouring in Maitland about three weeks, during which time, the former had baptized one, and the latter two: prospects were cheering for a good work being done there. The Conference was informed by letter from Priest Watson, that he had safely arrived at Melbourne. Elder Baxter was appointed on a mission to Melbourne. It appears that there were at the Conference, five Elders and two Priests entirely devoted to the ministry. There was a Sunday School in connection with the Sydney Branch. One person was baptized and several ordained during the Conference. A number of resolutions were passed, the substance of which is as follows:—

That we sustain the First Presidency in Zion, the Quorum of the Twelve, the General Authorities of the Church, the Elders engaged on missions to the nations, and Elder Wandell as President of the Church in the Australian colonies; and that we uphold them by our faith and confidence, praying our Father in heaven to sustain them by His power, counsel them by His Spirit, and enable them to bear off the Kingdom of God victoriously before this generation.

That we will, by God's help, do all that we can to spread the Gospel abroad among these colonies; believing that a great work will eventually be done here, though retarded at present by the gold fever.

That as many of us as can, consistently with other duties, will devote all our time, talents, and energies to the preaching of the Gospel; feeling assured in our hearts that no sacrifice is too great for the Truth, no labour more honourable than the work of the ministry; none other that will eventually gain us a crown of unfading glory, and secure to us and our fellow-creatures an inheritance in the celestial Kingdom of God.

That though we are but partially informed of the causes that led to the departure from Great Salt Lake Valley, of certain civil and judicial appointees of the American government, yet we rejoice to know that they found Utah no place for soul-less lawyers and corrupt-hearted politicians; and we feel assured that His Excellency Gov. Brigham Young, the honourable Legislature, and all our brethren of the Territory of Utah, received and treated the said appointees in an honourable and proper manner; and that the true reason of their leaving was because they found the Saints there a virtuous people, having too much good sense to be fleeced by them.

That we earnestly recommend the "Word of Wisdom" to the notice of the Saints, and that we strongly disapprove the use of intoxicating drinks.

That we earnestly desire the prayers of all Saints for the success of this mission.

We are informed that such was the harmony and good feeling of the Conference that every motion was carried by acclamation.

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## The Latter-day Saints' Millennial Star.

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SATURDAY, DECEMBER 11, 1852.

PROGRESS OF THE KINGDOM OF GOD IN DESERET AND VARIOUS NATIONS.—We presume the present Number of the *Star* will afford considerable gratification to the Saints, containing as it does, valuable and interesting matter pertaining to the work of God, from widely distant countries of the earth.

We have not received any *Deseret News* yet by the last month's mail; we know not where they are detained; but the Saints no doubt will be cheered and strengthened by the intelligence of the favourable state of affairs in Utah, and the safe arrival of the emigration, especially those who went from England through the instrumentality of the "Perpetual Emigrating Fund;" which will be learnt by a perusal of the communications from Elders F. D. Richards and G. A. Smith. The "abundant entrance" into the Salt Lake Valley, which was ministered to the poor Saints on their arrival



there, will cause feelings of holy joy and gratitude to thrill the bosoms of the Saints who are now in Babylonish bondage.

The conclusion of Elder O. Pratt's able "General Funeral Sermon" occupies no small or insignificant portion of our pages, and will, we feel assured, be perused by our numerous and intelligent readers with much pleasure and profit.

The Elders in Scandinavia have had "lively times" from the first commencement of the preaching of the Gospel in those countries. Denmark gave them rather a warm reception; Sweden received them in the true "Anti-Mormon" style; and Norway is not a whit behind Sweden; stripes and imprisonment appear to be the order of the day to preachers of the Everlasting Gospel in that country. We are glad to hear, nevertheless, that the work of God is onward; and though Satan is so jealous of his usurped dominion as to incite his followers to physical force in order to sustain it, and prevent its overthrow, yet we feel confident their sturdiest efforts will not stay the progress of Truth, which must go forth conquering and to conquer; nor hinder the building up of the kingdom of God, which must increase in power and dominion until it fill the whole earth.

We are happy to learn of the introduction of the Gospel in the Birman empire, through the instrumentality of the Calcutta mission. The old adage says, "It is an ill wind that blows nobody any good," and so it appears in this instance, for through the hostilities which have arisen between the British and Birman governments, an opening has providentially presented itself for the preaching of the fulness of the Everlasting Gospel to the inhabitants of Birmah; and thus does the Almighty cause the anger and wrath of man to praise Him, and become subservient to the accomplishment of His purposes of salvation and redemption. We are for peace; the Gospel offers peace to all men; and though it is through war that an opportunity has occurred for the Gospel to be offered to Birmah, yet we hope that the words of brothers McCune and Adams will sink deep into the hearts of many honest-hearted Burmese, and that not many years will elapse before thousands will arise in that land and testify that the war with Britain was the advent of peace and salvation to their souls.

Elder Willes's zeal and diligence in propagating the truth and extending the Redeemer's kingdom on every side in the east, as opportunities appear, is worthy of all commendation.

Last, but not least, we notice the precious intelligence from the "land of Ophir." It is satisfactory to hear that the god of this world (gold), even in his own dominions, is not possessed of charms so supremely fascinating as to engage the attention of all so completely as to draw their minds from searching after the true, imperishable riches of eternal life. The spirit manifested in the Conference at Sydney, according to the minutes, is particularly pleasing to us; their adoption of the Word of Wisdom, the desire and determination to extend the work of God on every hand, and the passing of motions laid before the Conference not only by unanimity but by "acclamation," are in keeping with the spirit and feeling that reign in Zion. We will venture to promise, in the name of the British Saints, that the brethren and sisters in Australia will be liberally remembered before the throne of grace; and we trust that the fifty Saints there will be favoured with the blessing of the Lord upon their efforts, that their numbers may gradually and rapidly increase, until every nook and corner of Australasia shall reverberate with the Gospel tidings, and tens of thousands of grateful Saints raise their swelling anthems of praise and thanksgiving to the eternal King of heaven and earth.

ORGANIZATIONS AND APPOINTMENTS.—In consulting the general interests of the Church of Christ in the British Isles, and with an earnest desire for its continued



prosperity, we have ordained the following organizations and appointments, to take effect on and after the first day of January, 1853:—

That the Kilmarnock, Irvine, Ayr, Saltcoats, Maybole and Girvan, Craigmark, Galston, and Stewarton Branches of the Glasgow Conference, be organized into a Conference, and called the Kilmarnock Conference, over which Elder Joseph Booth, now labouring in the Dundee Conference, is appointed to preside.

That the Bath, Trowbridge, Steeple-Ashton, Burbage, Charlcott, West-Lavington, Easterton, Chiverel, Devizes, Warminster, Chalford, Melksham, Marshfield, and Frome Branches of the South Conference, be organized into a Conference, and called the Wiltshire Conference, over which Elder John Barker, now labouring in the Newcastle-on-Tyne Conference, is appointed to preside.

Elder Dorr P. Curtis, now labouring in the South Conference, is appointed to the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

Elder Andrew Ferguson, now labouring in Scotland, is appointed to succeed Elder James McNaughtan in the Presidency of the Dundee Conference.

Elder Wm. McGhie, President of the Newcastle-on-Tyne Conference, is appointed to succeed Elder George Kendall in the Presidency of the Derbyshire Conference.

Elder Thomas Squires, President of the Reading Conference, is appointed to succeed Elder McGhie in the Presidency of the Newcastle-on-Tyne Conference.

Elder Wm. G. Mills, President of the Land's End Conference, is appointed to succeed Elder Squires in the Presidency of the Reading Conference.

Elder Joseph Hall, now labouring in the Derbyshire Conference, is appointed to succeed Elder Mills in the Presidency of the Land's End Conference.

Elder Robert Menzies, President of the Bradford Conference, is appointed to succeed Elder J. W. Young in the Presidency of the Preston Conference.

Elder John Albiston, President of the Sheffield Conference, is appointed to succeed Elder Menzies in the Presidency of the Bradford Conference.

Elder Graham Douglas, now labouring in the Warwickshire Conference, is appointed to succeed Elder Speakman in the Presidency of that Conference.

Elder George Bramwell, now labouring in the Cambridgeshire Conference, is appointed to succeed Elder Rostron in the Presidency of the Southampton Conference.

Elder Charles Derry, President of the Shropshire Conference, is appointed to succeed Elder John Carmichael in the Presidency of the Lincolnshire Conference.

Elder John O. Angus, President of the Leicestershire Conference, is appointed to succeed Elder Charles Derry in the Presidency of the Shropshire Conference.

Elder Edward Sutherland has our approbation in visiting his family for a little season.

Elder Gilbert Clements, President of the Belfast Conference, is appointed to succeed Elder Edward Sutherland in the Presidency of the Work in Dublin.

Elder Thomas Lyon, now labouring in Scotland, is appointed to succeed Elder Clements in the Presidency of the Belfast Conference.

Elder Thomas Ord, now labouring in the Belfast Conference, is appointed to succeed Elder R. G. Frazer in the Presidency of the Londonderry Branch.

Elder James Works, now labouring in the Sheffield Conference, is appointed to labour in the Warwickshire Conference.

Elder John W. Hain, now labouring in the Dorsetshire Conference, is appointed to labour in the Sheffield Conference.

Elder G. D. Keaton is appointed on a Mission to Italy, to labour under the direction of Elder Jabez Woodard, President of the Italian Mission.

It is advisable that Elders Lyon, Bramwell, Hall, Barker, and Ord, repair immediately to their appointed fields of labour.

Other vacancies will be filled, and appointments made from time to time as the spirit of wisdom may direct.

S. W. RICHARDS, } President of the C. J. C. of  
L. D. S. in the British Isles.



SAFE ARRIVAL IN SALT LAKE VALLEY OF THE SAINTS EMIGRATED  
BY THE P. E. FUND.

EXTRACT OF A LETTER FROM ELDER F. D. RICHARDS.

Dear Brother Samuel,— While kind Providence appoints me a residence in this most delightful abode of the Saints, and determines your position at the same time, so far distant, I feel it my duty, as well as a high privilege, to communicate with you from time to time, to inform you of our family welfare, as well as the general items in which you are deeply interested.

The present and a short time past have been a season in which treasures of knowledge have been poured out upon God's people in Zion, and the same will be felt mightily unto the ends of the earth, in propelling the work of the latter-days.

The company of Elders who are now two weeks gone on the plains eastward, as well as the company which is to start westward soon after Conference, will, ere they return, shake the nations with the power of the Holy Spirit, administered in the authority of the Holy Priesthood. The truth is indeed dealt out in heavy doses, by the Giver of life, to a diseased world, as you and the British Saints will more fully realize by and bye. I thank our heavenly Father always in my prayers, for the riches of His grace, and the liberality of His Holy Spirit, revealed upon you, as the *Stars* and letters by September mail, which arrived on the 26th inst., abundantly testify; and I need not assure you that you are constantly upheld and blessed with the prayers of those which are most desirable in the Church. The Lord enable you to magnify your calling in all purity and faithfulness, and do much for the gathering of that people.

Captain Smoot arrived here on the 3rd inst., and was escorted in by Presidents B. Young and W. Richards, and many others, with the band. I had the gratification of taking Brother Willard, of the Presidency, my father and mother, and a portion of my own family, in my carriage to join the convoy. Several officers of the municipality, and military, attended in the escort; and when they passed up and down the line of wagons, many eyes were filled with tears, all faces were filled with smiles,

Great Salt Lake city, September 30, 1852.

the commingled expression of the overflowing gladness of their hearts. The band and distinguished personages taking their places at the head of the line, the company proceeded from the mouth of the kanyon, past the Temple block, to Union Square, where the company coralled, being honoured with most melodious music by the brass band, the roaring of artillery, and above all, the blest welcome of inspiration by the Prophet Brigham addressing them in the way of life, peace, and salvation.

The arrival of this company of Saints from England created a general sensation in the community, and was an occasion that will long be remembered in Zion with an abiding interest. The skilful and very successful manner in which Elder Smoot discharged the duties of that sacred trust, reflects great credit on himself, and affords me superlative pleasure that those measures which you aided me in devising, met with so successful an issue in this first important experiment of bringing out Saints by the "Perpetual Emigrating Fund."

Another item for the month is, that on the 22nd, Elder Orson Hyde, President of the Twelve, arrived in the Valley, making eight of that Council here. Elders P. P. Pratt, A. Lyman, and C. C. Rich, are expected here by the 1st December, when the Twelve will be once more together, excepting Elder Orson Pratt, who is now gone to Washington.

Those Elders named in the *Deseret News Extra* accompanying, and who were destined eastward from this place, left on or about the 15th.

The weather has been mostly very pleasant, one or two light rains which have turned the weather cooler, and some thereby have been taken down with cholera-morbus.

During the present month, the companies who were on the plains, have been pouring in in almost incessant streams, and report a comfortable supply of food for the teams. By latest accounts, captain E. B. Kelsey's company, and captain De La Mare's, (which contains the sugar machinery,) are



together, and are near Bridger. Twenty-three yoke of cattle, and a load of flour, have left this week, in charge of Joseph Horne and A. O. Smoot, to aid them in. They are the rear companies of our emigration. Brothers Russell, Coward, Rodger, Robbins, Ross, and Dunbar, have arrived.

This liberal accession to the strength of Zion, will greatly improve all the settlements, and probably establish a permanent one on Green river.

Immediately after the 6th of October Conference, brother Erastus Snow and I expect to leave for Iron county, and shall probably take with us brothers G. A. Smith and Albert Carrington, with the

goods which are now in captain Kelsey's company; having for our purpose to visit the iron and coal region, and take hold of the subject of iron making, in as efficient a manner as possible. I shall probably be gone until the sitting of the Legislature, when my presence will be required here.

The many things connected with the arranging of business affairs, are the reason why I do not write more to my friends in England. Though in Zion, I am still your fellow-servant, and desire a becoming remembrance to the British Saints.

F. D. RICHARDS.

S. W. Richards.

## PROSPERITY OF UTAH COUNTY, UTAH TERRITORY.

LETTER FROM ELDER G. A. SMITH.—COMMENCEMENT OF BUILDINGS FOR THE MANUFACTURE OF BEET SUGAR.—DISCOVERY OF ANOTHER VEIN OF COAL.

President Samuel W. Richards,—I have been for years in the habit of writing to the President of the British Conferences; but for the last three months have neglected to do so in consequence of an unusual press of business.

I was appointed by the Presidency of the Church to preside over the Saints in Utah county, which is the second in population in the Territory.

The settlements extend in this county a distance of about fifty miles. The different Branches are known as Mountainville, Lehi city, American Fork, Battle creek, Provo city, Springville, Palmyra city, Payson, and Summitville.

Considering the time it has been settled, and the number of inhabitants, Utah is one of the most flourishing counties in the world.

In counting the number of families at this place, we have not enumerated those who are continually arriving this summer from the East and other places.

Provo contains over two hundred families, three saw mills, one grist mill, one shingle machine propelled by water, one carding machine and fulling mill, and one manufactory of brown earthenware. There is also a turning lathe for turning wooden bowls, one thrashing machine propelled by water power, and two cabinet shops. A meeting house, eighty feet by forty-seven, to be finished with gal-

City of Provo, Sept. 27th, 1852.  
lery and steeple tower, has been commenced.

Last week I let the brethren who are new comers, have fifty town lots, which cost them only the expense of recording and surveying—one dollar and a half each.

The company for manufacturing Beet Sugar have commenced the erection, at this place, of a building, sixty-four feet long by fifty-two feet wide, designed for a factory.

Bishop Blackburn is about finishing a tithing-house, thirty-six feet long by twenty-four wide, two stories high, with good cellars underneath.

A great many brethren are continually passing this place to the more southern settlements.

A new coal vein has been discovered in Iron county, five feet thick, and about one mile nearer the iron works than any heretofore found.

On Friday next, the first day of October, there will be a Conference held at this place, to hold three days.

Provo river affords a great amount of water power for machinery. We occasionally get a taste of trout from Utah Lake, which are very fine.

There are two grist mills on American fork, and one at Springville. There is one saw mill at Mountainville, one on Hobble creek, one on Spanish fork, and one now building on Pateetneet creek.



In Springville there is a School-house building, forty-three feet by twenty-seven, two stories high. School-houses have been erected in almost every neighbourhood.

Friday, Sept. 17th, snow fell on the mountains, while it rained in the vallies.

Bishop Felt, with some others, is organising companies in Salt Lake city, for the purpose of strengthening the outer or new counties.

I am full of business at present, but I shall try to write to you every month. I remain as ever, your brother in the Everlasting Covenant,

G. A. SMITH.

P. S.—The brethren from the States are continually arriving at this and other settlements, as well as a large California emigration to the land of gold.

G. A. S.

## THE TRUTH IN DENMARK AND NORWAY.

EXTRACT OF A LETTER FROM ELDER WILLARD SNOW—SPREAD OF THE TRUTH—BAPTISMS—IMPRISONMENT OF ELDERS, &c.

Copenhagen, Nov. 10th, 1852.

Dear Brother S. W. Richards,—In my last letter, of September 24th, I informed you of the liberation of Elders Fulkman and Aminsén from their imprisonment at Brevig, and the arrival there of President Christian Larson, together with the seven brethren which we sent to their assistance in preaching the Gospel in Norway.

After calling a Council, as I told you, they separated, and went out in different directions, and entered upon their respective missions, and commenced preaching, baptizing from time to time, and continued until about the first of October, during which time the numbers of the disciples increased, so that there must be something near one hundred now in that country.

Brother Olea Olsen had succeeded in opening up a new place, and introducing the Gospel into Onsö Parish, near Fredrickstadt, where he had baptized nine persons, and many stood ready to enter in at the strait gate, when he was prohibited or forbidden by the magistrate from baptizing, or administering the Sacrament. Brother Olsen, manifesting an inclination to continue preaching and baptizing, was arrested and imprisoned, and has remained in prison ever since, though he has been examined before the court several times. Brother Johnson, the presiding Elder of the Branch at Fredrickstadt, was next tried, and forbidden to administer the ordinance of Baptism, or the Sacrament, under penalty of a heavy fine of ten Danish dollars for each offence. After this the brethren and

sisters were examined, who all had the pleasure of testifying, before the authorities, that their sins were washed away by baptism; but I have not learned whether any of them have been imprisoned for being baptized; probably the administering of the ordinance is considered a greater sin than the receiving of it.

In the meantime the "Amtman"—a superior reverence officer, whom we in America, if we had such an officer, should call Reverend Sheriff or Marshall—went to Christiana, the capital city, and obtained authority to imprison all travelling persons confessing "Mormon" doctrines, until the clergy decide whether it can be acknowledged a religious sect or not.

Accordingly, on the 14th October, brothers J. Fulkman and N. Hanson were seized by the overseer of Onsö Parish, and on the 16th, brothers F. Dorns and C. Knudsen were imprisoned in the same place. On the 15th, President C. Larson, captain of the *Zion's Lion*, and S. Larson, were imprisoned in Fredrickstadt, and brother Peter Breckstiöm soon after in the same place. Brother Dorns has been transported to Fredrickstadt, and brothers Fulkman, Hanson, and Knudsen to Elverhill, to the overseer of Barrough Parish, where brother Olsen is imprisoned; so you see the four last mentioned are all together in Elverhill, and the two brothers Larson, with brothers Dorns and Breckstiöm, are in Fredrickstadt. Communication with them has been forbidden, neither are they permitted to write to us. They have petitioned the town



judge, who has purchased a copy of all our books.

There was also a petition sent in from Prüsöer, as early as March, for to be formally organized as a Christian Church by the law of the land; but I have just learned from brother Aminsen, of Brevig, that he has learned from a reliable source, that the petition has been acted upon by the Church department, but the documents have been detained at the "Amt office." President C. Larson had determined on presenting a petition to the king, who was at the time in the capital, but one of his sons dying, his departure was accelerated until he was arrested in Fredrickstadt.

The law in Denmark is really much more liberal than in Sweden, as regards religious liberty and worship. I am in hopes that the Sun of righteousness will arise with healing in his wings, and his light shine forth through the fog of Lutheranism, and cause truth finally to triumph in Norway.

All things relating to the affairs of this office and the work of the Lord in this land, move on about as usual. A strong desire to emigrate prevails everywhere among the Saints, and many are receiving the work in different directions in the Conferences, notwithstanding all our persecutions. Brother P. O. Hanson thinks it is getting better times, for there is a place about fifteen or twenty miles from here where the Elders can baptize in open day without endangering their lives.

Not long since, a friend of our people in Bornholm got a severe flogging, as I learn, for standing up for the "Mormons," in the affair of mobbing Elders Svenson and Fulkman, about which I wrote before; and, being a man of some influence and resolution, he has sued the two villains that did it, and recovered a fine of 20 — of one, and the other goes to the workhouse for one year.

I remain your affectionate brother,

WILLARD SNOW.

## INTRODUCTION OF THE GOSPEL IN THE BIRMAN EMPIRE.

EXTRACT OF A LETTER FROM ELDER WILLIAM WILLES.

2, Jaun Bazaar St., Calcutta, Sept. 4th, 1852.

Beloved President Richards,—Since I last wrote to you, we have opened Bir-mah, in consequence of two highly esteemed brethren, who are staff-sergeants in the Arsenal department of the East India Company's army, having been ordered there shortly after the commencement of hostilities; their names are Elder Matthew McCune, and Teacher William Adams, both baptized in this Branch; they are truly faithful and diligent servants of Christ.

They have succeeded in conciliating the Karlu Missionary, Mr. Vinter, who is on the American Baptist mission staff; but Mr. Kincade, his colleague, has acted very rudely and bigotedly.

In consequence of the rains, the attendance at our public meetings here has been very limited. The efforts of our little band are being directed to the spread of the printed word, 1500 copies of English and Bengalee tracts, being at present in the press. How long it will be before we get a press of our own I am not able to say, but we have good hopes of soon succeeding in the accomplishment of this most desirable object, and then the work

will spread with much greater speed, as labour and materials are cheap.

Travelling in India is very slow, and attended with many dangers, which, I presume, for some time will interfere with the spread of the work of the Lord; and when I look at the whole picture, it presents some giant features of difficulty; for both European and Native society are like a "rope of sand." Of course the "rod of iron," being applied, will flog them into shape some time or other.

I am thinking to extend my labours "up country," as there are true and faithful brethren here who can take the helm now, having proven themselves apt scholars in the school of Christ.

We are looking for the harvest now in this locality, among the denizens of the "City of Palaces," as we hope the seed, which was sown when I first arrived, has been germinating during the rains. We sow in tears and reap in joy.

With every desire for your temporal and spiritual welfare, prosperity, and blessing,

I remain, most affectionately,

Yours in Christ Jesus,

WILLIAM WILLES.



## VARIETIES.

AN organized emigration from Chili is going on for the Australian diggings.

QUITE a crusade is being carried on in Rome against Jewish and Protestant Bible reading.

A REVOLUTION has broken out at Buenos Ayres, and Manuel G. Pinta has been named Governor, without opposition or bloodshed.

THE governor and chief-justice at Melbourne, Australia, have no servants; servants cannot be obtained; ladies have to wash their own clothes.

THE American papers announce the election of General Franklin Pierce for President of the United States, and Hon. William Rufus King for Vice-president.

GOLD IN FRANCE.—The Paris correspondent of *Lloyd's News* reports the discovery of a rich mine of virgin gold, at La Mott les Bains, department of the Isore.

In the course of a debate in the American Congress, some time since, one Mr. Cullom advised a speaker on the opposite side to "get some glue and stick himself to his seat, and maintain his dignity."

THE late continuous rains, accompanied in some parts with snow, have caused alarming floods and inundations in various parts of the country, much damage being done to property, many buildings being literally overflowed. A scientific person in Dublin, who has kept a rain-gauge for the last thirty years past, calculates the fall of rain, during five recent weeks, at seven and a quarter inches, which far surpasses anything within his experience.

DECLINE IN MORALS.—In the matter of public amusements of all kinds, there is a lamentable disrelish of the intellectual and the improving. Mechanics' Institutes and Literary Societies are not encouraged as they were five-and-twenty years ago. There is a rage for dancing in public with flashy women who have lost their reputation; for betting upon race-horses; and for smoking sham cigars: when parents and employers give way to such habits, children and servants naturally follow the example.—*News of the World*.

PROSPERITY OF THE SAN BERNARDINO SETTLEMENT.—The Mormon Settlement at San Bernardino was constantly receiving large accessions from the Salt Lake, of men and families, by the superb Southern route. This colony is in a prosperous condition. It bids fair to absorb and direct the business of the southern part of the State. The few resident Americans scattered throughout the lower districts are the most inert, unenterprising, and inefficient representatives of the Anglo-Saxon race in California. The destinies of the South will soon be wrested from their unworthy keeping.—*New York Tribune*.

NAUVOO AS IT IS.—The last time we visited Nauvoo, some time last winter, it was the very picture of desolation. The long table at the hotel had but some half dozen guests seated at it; and as we rambled the deserted streets, and gazed upon the tenantless houses and dilapidated temple, we could not but pity the poor infatuated Mormons, who have been persecuted and driven from their homes, not, we are sorry to say, in every case without cause. The site of Nauvoo is the most beautiful on the Mississippi, and had the Great Yankee Mahomet and his followers acted more prudently, it might now be the loveliest and most flourishing city in the Far West, instead of the desolate and deserted place it is at present.—*Cincinnati (U.S.) Atlas*.

A PREACHER SURPRISED.—A few Sundays since, there occurred rather a curious scene in the parish church of Campsie. A reverend gentleman proceeded to the pulpit to officiate for the Reverend Thomas Monro, the Minister of the parish. Mr. ——— had gone through the usual routine of singing, prayer, &c., had just given out the text, and was commencing his discourse, when a woman got up, and, at the top of her voice, exclaimed:—"Gae hame wi' you, sir, an' learn your lesson (a slight pause); gae hame, I say, an' learn your sermon afore ye come here. We're nae accustomed wi' a man readin' a sermon tae us—we can read ane at hame oursels. Gae hame (louder than before, accompanied with a stamp of her foot)—gae hame an' learn your lesson, like a skuleboy—gae hame, sir!" She went on in this strain for some time, and, it is said, Mr. ——— looked unutterable things.—*Dumbarton Herald*.



## THE THREE VOICES.

(Selected.)

Ye glass was at my lippe,  
Clear spirit sparkling was;  
I was about to sippe,  
When a voice came from ye glasse—

And wouldst thou have a rosy nose?  
A blotched face and vacant eye?  
A shaky frame that feebly goes?  
A form and feature all awry?  
A body racked with rheumy paine?  
A burnt up stomach, fever'd braine?  
A muddie mind that cannot think?  
Then *drinke—drinke—drinke!*

Thus spoke ye voice, and fledde,  
Nor any more did saye:  
But I thought on what it said,  
And threw ye glasse awaye.

Ye pipe was in my mouthe,  
Ye first cloud o'er me broke;  
I was to blow another,  
When a voice came from ye smoke!

Come, this must be a hoaxe;—  
Then I'll snuffe if I may not smoke;

But a voice came from ye boxe,  
And thus these voices spoke:—

And would'st thou have a swimmie hedde,  
A smokye breath and blacken'd toothe?  
And would'st thou have thy freshnesse fade,  
And wrinkle up thy leaf of youthe?  
Would'st thou have thy voice to lose its tone,  
Thy heavenly note a bagpipes drone?

If thou would'st thy health's channels close,  
Then *smoke—smoke—smoke!*

The Pipes of thy sweet music stuffe,  
Then *snuffe—snuffe—snuffe!*

Thus spoke and fled they both:  
Glasse, pipe, boxe, in a daye  
To lose them I was loth,  
Yet I threw them alle awaye.

O would we be alle health, all lightnesse,  
Alle youth, allesweetnesse, freshnesse, bright-  
nesse,

Seeing through every thinge,  
With minds like ye crystal spring!

O would we be just right enough!  
Not *drinke—not smoke—not snuffe!*

E. H. I.

NOTICE.—Mrs. Young, wife of Mr. Isaac Young, tanner, of Great Salt Lake City, will please give us her address, as we have a communication in our possession for her.

ADDRESS.—J. H. Hart, 2, Dorey's Cottages, behind St. Mark's Church, St. Heliers, Jersey.

ERRATUM.—In the "List of Monies Received," in STAR No. 35, for "W. Soulsby, £13 0 2," read £13 10 2, instead of "£32 10 2," as stated in Erratum in STAR No. 38.

## LIST OF MONIES RECEIVED FROM THE 18TH TO THE 25TH NOV., 1852.

Thomas Hansom.....	£10 0 0	Brought forward.....	£94 5 0
John Godsall.....	42 0 0	T. C. Armstrong .....	40 0 0
Richard Morris .....	5 0 0	John Memmott .....	7 0 0
Thomas Chamberlain.....	1 0 0	William Soulsby .....	7 0 0
Charles Peat.....	8 0 0	Edward Frost .....	2 0 0
W. L. N. Allen .....	2 0 0	Jonathan Brown .....	5 0 0
George Simpson .....	5 0 0	William Cartwright .....	6 0 0
William Simms.....	0 5 0	George Picton .....	7 0 0
John Mc Comie .....	7 0 0	F. Merryweather, (Cincinnati, U. S.) ...	1 4 7½
Thomas Kirkwood .....	12 0 0	J. W. Boud .....	4 0 0
Phillip Sykes.....	2 0 0		
Carried forward.....	£94 5 0		£173 9 7½

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UNTO THE CHURCHES.—*Rev. ii. 7.*

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## ADDRESS BY PRESIDENT BRIGHAM YOUNG.

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, JULY 11, 1852.

(*From the Deseret News.*)

There are a few minutes more of time allotted to us for worship this morning, which I will occupy for the consolation of my hearers, and for my own.

I can bear testimony that the Gospel of Jesus Christ is true; and the word of the Lord, whether written or spoken, is true.

Permit me to ask a question. Who are the individuals upon the face of the earth that can make this statement in truth? Who are the individuals that can say that the Gospel of Jesus Christ is true, and that he lives? Can the Christian world? They cannot. They may say that they believe, and have all confidence that Jesus lives; they may have all confidence in declaring that the Gospel of Jesus Christ is true; they may firmly declare that the Bible (referring particularly to the New Testament) is true; that therein contained is the plan of salvation, and is true. This they may declare in all good conscience, and with all soberness. But let me ask, where are the individuals that can say that they know that Jesus lives? and who are the individuals that can say that his Gospel is true, and is the plan of salvation to man? I will let Christendom answer this question for themselves; but to me it is certain, that no man lives on the face of the earth—no woman lives, that can say this, except those to whom Christ has revealed himself.

Though others may say in all good con-

science they believe he lives,—who knows the doctrine of the Lord Jesus Christ to be true? There is one class of people, and one only, that lives upon the face of the earth, who do know it; and that class of men and women are those that keep his commandments, and do his will; none others can say it. None others can declare with boldness, and emphatically, that Jesus lives, and that his Gospel is true. Upon the plain and simple principle of logical and philosophical deduction, we learn this from his own words, as written by one of his disciples:—"They that do my will, shall know of my doctrine, and they that love me will keep my commandments;" and I will add, "they that know and love me," says Jesus, "will keep my sayings."

This is my testimony. We have had the first principles of the Gospel laid before us this morning, and we have heard the testimony of one of the Apostles of the last days to confirm it. I am also a witness to the truth of these sayings contained in the New Testament.

Permit me, my hearers, brethren and strangers, to say to you, there is not that man that hears the sound of my voice this day, that can say that Jesus lives, whether he professes to be his disciple or not; and can say at the same time, that Joseph Smith was not a Prophet of the Lord.



There is not that being that ever had the privilege of hearing the way of life and salvation set before him as it is written in the New Testament, and in the Book of Mormon, and in the Book of Doctrine and Covenants, by a Latter-day Saint, that can say that Jesus lives, that his Gospel is true; and at the same time say that Joseph Smith was not a Prophet of God. That is strong testimony, but it is true. No man can say that this book (laying his hand on the Bible) is true, is the word of the Lord, is the way, is the guide-board in the path, and a charter by which we may learn the will of God; and at the same time say, that the Book of Mormon is untrue; if he has had the privilege of reading it, or of hearing it read, and learning its doctrines. There is not that person on the face of the earth who has had the privilege of learning the Gospel of Jesus Christ from these two books, that can say that one is true, and the other is false. No Latter-day Saint, no man or woman, can say the Book of Mormon is true, and at the same time say that the Bible is untrue. If one be true, both are; and if one be false, both are false. If Jesus lives, and is the Saviour of the world, Joseph Smith is a Prophet of God, and lives in the bosom of his father Abraham. Though they have killed his body, yet he lives and beholds the face of his Father in heaven; and his garments are pure as the angels that surround the throne of God; and no man on the earth can say that Jesus lives, and deny at the same time my assertion about the Prophet Joseph. This is my testimony, and it is strong.

Permit me to say, that I am proud of my religion. It is the only thing I pride myself in, on the earth. I may heap up gold and silver like the mountains; I may gather around me property, goods, and chattels, but I could have no glory in that, compared with my religion; it is the fountain of light and intelligence; it swallows up the truth contained in all the philosophy of the world, both heathen and Christian; it circumscribes the wisdom of man; it circumscribes all the wisdom and power of the world; it reaches to that within the veil. Its bounds, its circumference, its end, its height, and depth, are beyond the comprehension of mortals, for *it has none*.

Permit me to remark, my hearers, as for the intelligence of the day, and the

knowledge that they have had in Christendom,—how long will it take a man of reflection, of deep thought, and of a sound mind, to circumscribe every particle of it? It can be weighed and measured, as easy as the gold dust. For instance, go to the “Mother Church,” from whence all the religions of Christendom have sprung; go back to the time when she flourished in her glory; and how long would it take us to circumscribe the religion of the “Mother Church,” the “Holy Catholic Church?” Cannot we learn the principles of that church in a very few years? We can study her theology until we get all the knowledge and wisdom to be had upon every point of doctrine contained in her from first to last. Go then to the Church of England, and from that to the latest and last reformer that lives upon the earth,—and how long would it take to circumscribe every particle of their religion from first to last? Not long.

Why do I make these remarks and assertions? It is because I have an experience. All the religion of the world I have learned already. The best and greatest divines that lived, in my boyhood, I may say almost in my childhood, and children not as old as I was at the time, almost babes and sucklings, would drown them in their own arguments, and confuse them. Question them, and they cannot answer the simplest question concerning the character of the Deity, heaven, or hell, this or that, or the other; a sucking child would comparatively confuse and confound them upon these subjects; and they would wind up all by saying, “Great is the mystery of Godliness, God manifest in the flesh.” I would say, great is their foolery; they are profound in their ignorance.

But I am proud to say of my religion, I have studied it faithfully for twenty-two years, day and night, at home and abroad, upon the rivers, and upon the lakes, when travelling by sea and by land; have studied it in the pulpit; from morning till night; whatsoever might be my pursuit, I have studied it with as close an application as any college student ever did any subject he wished to commit to memory; and I can say I have only just got in to the A B C of it; it leads the vision of my mind into eternity.

Suppose the Almighty should unfold the future destiny of the nations to you, and wrap you in a sea of vision, and show



you the eternity of knowledge, with the history of worlds on worlds, and their destiny,—you can then have a faint idea of what it is like; and any other man, or any other woman, who ever has received the promise of the Gospel, knows that the Lord Almighty is in the midst of all His creatures that are scattered abroad among the nations of the earth, and does His pleasure among them. His scrutinizing eye will not suffer a hair of your head to fall to the ground unnoticed; His attention is at once so minute and so extensive.

He presides over the worlds on worlds that illuminate this little planet, and millions on millions of worlds that we cannot see; and yet He looks upon the minutest object of His creations; not one of these creatures escapes His notice; and there is not one of them but His wisdom and power has produced. But that is no matter to me; I speak with regard to you. Is there a man who believes, or professes to believe in what Jesus says, where he declared by one of his Apostles, or by more than one pointedly, there is no half way work in this matter? Now if you can believe it, it is directly to the point; says he, "If you love me, you will keep my commandments;" and if you do not love me, you will not keep my commandments—this follows as a matter of course; and that will show to my Father, and to my brethren that follow me, that you do love me; and so say I, they that love the Lord Jesus, will keep his commandments.

Why should I not be proud of my religion? if a man be permitted to have pride at all; or if this people be permitted to indulge in it in the least degree, why not be proud of their religion? for God loves it, angels adore it, all the heavenly hosts delight in it; it is in the midst of an eternity of intelligence, and forms a part of it; while, on the other hand, all hell is opposed to it, all wickedness is opposed to it, every man and woman who desire to make sin their refuge, hate it; and all hell, and all its votaries hate it, and the Lord Almighty, with all His subjects loves it; and He will yet rule triumphantly over this earth. What shall we say, will not Jesus reign and subdue the world? Is he not the Saviour of the world, and the only-begotten Son of the Father, and will he not accomplish the work he came to accomplish? Is not the earth the Lord's, the wheat, the fine flour, the gold, the silver, the earth and all its fullness? Can

you imagine to yourselves anything that pertains to this earth that does not belong to its Redeemer? He is my master, my elder brother. He is the character I look to, and the one I try to serve to the best of my ability. Should I not be proud of my religion? I think if pride can at all be indulged in, the Latter-day Saints should be proud.

I know there are a great many people who are not acquainted with the history of this people; I am personally and most intimately acquainted with the history of Joseph Smith and this people, for twenty-two years. There are a great many people that are not; and they have thought we have been persecuted from state to state, and from place to place, because of our wickedness and lawless acts among the people. I need not say it to my Father in heaven, to Jesus Christ His Son, or to the holy angels, or the Prophets and Apostles, who have lived in former, or in latter days; for they know it; but I can say to those who do not understand and know our history, that we have been persecuted because we believe in the Lord Jesus Christ, and do just as he has told us, and not because of the evil acts of Joseph Smith.

Joseph Smith was not killed because he was deserving of it, or because he was a wicked man; but because he was a virtuous man. I know that to be so, as well as I know that the sun now shines. Every man and woman who does the will of the Father, and will keep the commandments of Jesus Christ, may also know, as well as myself; it is their privilege. I know for myself that Joseph Smith was the subject of forty-eight law-suits, and the most of them I have witnessed with my own eyes; but not one action could ever be made to bear against him. No law or constitutional right did he ever violate. He was innocent and virtuous; he kept the law of his country, and lived above it; out of forty-eight law-suits, (and I was with him in the most of them), not one charge could be substantiated against him. He was pure, just, and holy, as to the keeping of the law. Now this I state for the satisfaction of those who do not know our history; but the Lord and the angels know all about it.

Let me ask another question; do the people know what we were driven from Missouri for? An old friend of mine, called upon me the day before yesterday. He



said he had been watching my course, had looked and inquired after me, and had endeavoured to find out my history, for we were friends. I asked him if he knew anything about the Latter-day Saints, or not? I found he had been looking after me, and had learned I had become a follower of Joseph Smith. I said, do you know anything about our history? By his reply I found he knew nothing at all of it, in comparison.

A great many are in the like situation. Now let me relate one item of it; not for those who are wise, and pretend to be filled with knowledge, and at the same time they know nothing; but I relate it for the information of those who know nothing about it. To my certain knowledge, men and women left the counties of Dours and Caldwell, in the upper part of the state of Missouri, set fire to their own buildings, drove off their cattle, killed and slayed, (I know, and could name the people), and then swore the "Mormons" had done it. Now this circumstance came under my certain knowledge. Says I, can it be possible that men can become so corrupt, and so sunken in wickedness? I say this for the information of those who do not understand and know this people from the beginning. From the first day I knew brother Joseph to the day of his death, a better man never lived upon the face of this earth.

From the days of my youth, and I will say from the day that I came upon the stage of action to act for myself, there never was a boy, a man, either old or middle aged, that ever tried to live a life more pure and refined than your humble servant. As I told my friend, says I, brother Brown, I have tried to make myself a better man from the day of our first acquaintance to this. I have not infringed upon any law, or trod upon the rights of my neighbours; but I have tried to walk in the paths of righteousness, and live an humble life, that I might gain eternal happiness. I make bold to speak thus, though in the eastern world it is quite unpopular to speak in one's own praise; but since I have become a western

man, I can make stump speeches. Why am I driven from my possessions? Why am I persecuted, and forced to leave thousands and thousands of dollars' worth of property in Ohio, Missouri, and Illinois? though I have never looked back upon it, it is as ashes under my feet; I am in the hands of God; He gave it, and He took it away; and blessed be the name of the Lord.

I am in His hands; all men are in His hands; and He has turned the enemy in his way, and held him by His power. It is not me, it is not Joseph, it is not this people, or the wisdom they possess, that has delivered them from their enemies; but it is the Lord: He is our captain, our pilot, and our master; and in Him do we glory, and will glory: let the world say what they please, we will glory in our holy religion, and God will we serve. And furthermore let me remark, I am not afraid nor ashamed to expose and oppose the iniquity of men, though they may stand in high places; neither was Joseph Smith. Let death come, no matter for that; who cares for it?

I am aware, as well as brother Kimball, if my body fall into the dust, I am laying it down to abide the penalty of the law broken in the fall of man; for dust I am, and unto dust I must return. It is all right to me; I have seen a great many times that I would like to have this body lie down, but as long as the spirit and body hold together, my tongue shall be swift against evil, the Lord Almighty being my helper; though it may be in "Mormon" Elders, among the people in or out of the Church, if they come in my path, where I can chastise them, the Lord Almighty being my helper, my tongue shall be swift against evil; and if evil come, let it come: if for this my body shall fall, let it fall; when they have destroyed the body, then they have no more that they can do; that is the end of their power, and of the power of the devil on this earth; but Jesus Christ has power to destroy both soul and body in hell. I thank you for your attention. May the Lord bless you. Amen.

CHURCH REFORM IN SWEDEN.—A few years ago a split occurred in the Swedish State Church (Lutheran). The *Separatists*, the disaffected ones, are greatly on the increase in influence and numbers. At Orsa, a town near the centre of the kingdom, they have so far asserted their independence as to receive the administration of baptism, blessing of marriages, confirmation and the Lord's Supper, from their own chosen ministers.



REFLECTIONS ON THE RELIGION OF HEAVEN, AND THE RELIGION  
AND WISDOM OF MAN.

BY ELDER W. G. MILLS.

Man is a progressive being: his mind is constituted to expand and enlarge, and to grasp all intelligence from every source; by which he becomes a distinguished creature, and answers the end of his creation; approximating to the perfection of that Being from whom he has proceeded.

The religion of heaven, as taught upon earth, in its design and practice, imparts principles of improvement, knowledge, and power. It is calculated to emancipate man from that ignorance in which he is born, dissipate the darkness in which he is enveloped, ameliorate his innate depravity, and turn his corrupt propensities into dignified faculties. It exalts and ennoble the intellect, and gives him a dignified stamp and bearing, which no other religion or system is capable of performing.

The wisdom of man, with all his vast research, his knowledge of men and things from the history of past ages and the experience of his progenitors, his discoveries in the inexhaustible ocean of science, and his refinement in the arts,—though it does much to civilize, improve, and polish, yet, when compared with the wisdom of Heaven, it appears like the glimmering spark of the midnight taper to the effulgence of that world of light suspended in the centre of the orbits of planets, from which the most distant receives its enlightening and vivifying rays.

The reason why the true religion of heaven is so much superior to the forms, dogmas, principles, and wisdom of men, is, that the former is *revealed* from the Great Creator of all things, and that in it He *will continue to reveal* to His people, until all truth will be known, all knowledge experienced, and all ignorance dispelled from His creatures who wish to enjoy the blessing.

The religion of Christians in this age, and in ages past, is and has been formed to **cramp** the religious energies of the mind, destroy the thirst which is often manifest for heavenly truth, and oppose the acquisition of more knowledge of the purposes of God. It is true, they affirm, very strenuously and wisely too, that the mind of man should be educated, the arts

acquired, the sciences understood, improvements and discoveries encouraged; that we should not be content with the learning, or extent of secular knowledge of our forefathers; and that even the most laboured theories are impregnated with error, and capable of improvement; and they use every laudable exertion, influence, and means to extend the principles of education, and to carry their liberal opinions into operation. In every city, town, and village, are academies, seminaries, and schools,

"To rear the tender thought,  
To teach the young idea how to shoot,  
To pour instruction on the infant mind;"

and they enforce powerfully the necessity to improve the mind, and glean intelligence by every means. Boys and girls are now more conversant with the theories on the sun, planets, and stars, than their forefathers were with the history of other countries, or the movements of commerce with other nations. Now they cast, as it were, a line from planet to planet, and measure their distances; calculate their sizes, and prescribe their orbits in the azure expanse, as if they marked with their tiny fingers a line through which they must travel; tell their transits and eclipses, and their causes, as naturally as if they talked merely of the extinguishing of a candle; converse of the seasons, and recite the names of the constellations, and their situations, as methodically as if they had trodden the "milky way," as they tread the pavement on their way to school, or run from light to light in the midnight vault of heaven, like the lamptimmer in our streets. Thus they acquire and communicate intelligence of the things by which they are surrounded; and it is good and noble to do so. But the moment we begin to speak of revelation from heaven *in these days*, for the purpose of learning the ways of God perfectly, and receiving *more* divine truth to lead mankind aright; when we declare, forcibly and incontrovertibly, the absolute necessity of *present* revelation to *guide* the Church among the systems and opinions



of the artful and designing, to prepare the world for the coming judgments which must inevitably overtake the wicked and rebellious, and for the accomplishment of Jehovah's designs in relation to His work upon the earth,—we are accounted fools and fanatics, credulous and weak-minded; and, having no arguments to sustain their position, they cry out, "beware of false prophets," "revelation has ceased! all is finished!" Yet, in opposition to the opinions of the learned, the sophistry and cavilling of logicians, and the declamations of pious divines, it stands boldly on the page of the sacred record, "Where there is no vision, the people perish;" or, according to Dr. Conquest's translation, "Where there is no revelation the people go astray."

It is true, however, that Christian professors believe in Revelation to a certain extent; but beyond that they *cannot* and *dare not* go. They imagine that God has no more to disclose for man upon this earth, than is contained in the Old and New Testaments; and they are really contented with *a part* of the truths revealed eighteen hundred years since. Hence an end to religious improvement, or to more knowledge of God and His purposes. The New Testament, say they, is sufficient; but, I would ask, what has it done for them? It is "the dead letter" which Paul says "killeth;" and it *has* killed them; it has cut and divided them into so many pieces, like an animal well known to naturalists, though severed into many parts, yet each part becomes a distinct body. Who could think it, did not the fact exist, that so many hundred sects will arise from the perusal of that *one* little book, and form more opinions of its contents than there are pages in the book altogether! Take any other work,—on the arts or sciences; on astronomy, natural philosophy, geology, geography, geometry, mathematics, or any science or art,—let a thousand men study its contents; and, if they believe it true, they will all form the same opinions, understand the same laws, and work in the same method. But in the grand science of salvation, with the unerring word of God, men are tossed about by every wind and doctrine, and are unstable and unsettled in their minds. What is really the cause of all this doubt, uncertainty, and fear? Is it because God's laws are imperfect? Is it because He wishes to perplex the minds of His creatures? No!

verily no! Go, and gaze at the sun, moon, planets, and stars; learn the laws that control them, and you will see that His laws are true, steady, and unchangeable, "His course one eternal round." See the care He manifests to clothe nature, and provide His creatures with the necessities of life: see His love in sending His Son, and Apostles, and Prophets to preach His truths infallibly; and then think, does He desire to perplex the mind! It is because the Christian world will only have "the dead letter," or past revelations, and will not be guided by men possessing the Priesthood to make known, with clearness and perspicuity, not only the revelations of the past, which are hid from the world by the wise; but likewise to receive more truths, more revelations adapted to the wants and position of the present generation!

While they improve, then, in art, science, and literature, they bind up their minds from the things of eternity in as many separate bundles, hinder the march of religious improvement, and can never know more of divine truth, or of God's will, than those who originated their several man-made systems.

The disciples of Luther and the English Reformers, in these days, can not possibly know more than Luther and the early Reformers did in their time; and can never attain to more principles and knowledge than contained in their creeds. The followers of Calvin, be they ever so shrewd, can never understand more than he who was their standard, notwithstanding their protestations to believe the Bible and all contained therein. The votaries of Wesley cannot go beyond the doctrines contained in the limited creed of their celebrated founder: their experience will give them no more knowledge; they dare not progress one doctrine, nor believe one principle more, or else they would cease to be identified as Wesleyans. Thus it is with the whole body of the religious world, who deny constant and present revelation; though they should live to the age of Methuselah, yes, even enjoy a millennium of existence on this earth,—they know no more at the end than at the beginning; further they cannot and dare not advance, or else they would forfeit their standing in the sect to which they may belong. That is like binding the secular student to a few rules or theories, at which he must study all his days and



nights; while stores of knowledge are within his grasp, and should be his privilege to enjoy.

This is evidently the state of the world at present: they are not capable of learning more truth, and aspire not to excel their forefathers in the extent of knowledge; for, in exhorting their flocks, in examining their feelings, and in decisions on disputed doctrines, they invariably turn to the writings of past *uninspired* commentators, to the works of "puritan divines," and, like the disciples of the Pope and Pusey, to the writings of the ancient fathers. O, tempore! O, mores!!

How different, then, the spirit of modern Christianity from that of the religion of heaven: it not only stops the progress of knowledge in the things of God, but it retrogrades or degenerates from the truths of heaven, as given by the Apostles anciently. Instead of possessing the same amount of intelligence and certainty, it divides the "milk of the word," and so much adulterates the little given, by the foul mixture of sectarianism, that it suffers not the system to grow to its pro-

per proportions, but poisons the energies of body and spirit, and gives it a puny, emaciated, and imbecile appearance.

Are there, however, principles calculated to make a wise, virtuous, holy, and just people, to be obtained here? The religion of heaven develops them. Should every correct and pure truth be ascertained and practised, which has been declared to man? The religion of heaven reveals and inculcates it. Should man receive all truth, moral, political, scientific, and divine, to make him happy and intelligent here? The oracles of God make it known, and His commandments enforce it to be received. Thus the religion of heaven, having proceeded from heaven, its author being God, its design and object to make Gods of men,—spreads its enlightening influence on the earth, until every principle of truth in the earth, and under the earth, in the universe, and in the heavens, *will be revealed* through the Prophets and Apostles of God, when all light, all knowledge, all wisdom, and all power, will be possessed by the Saints of the Most High God.

#### ANCIENT MINING IN LAKE SUPERIOR COUNTRY.

(From the New York Tribune.)

We extract from the columns of *The National Democrat*, a Cass paper published in Cassopolis, Cass county, Michigan, the following letter in relation to the National mine:—

Upper Peninsula, National Mine.

A. Kingsbury, Esq.: Dear Sir,—You requested me to write you what success attended our labours in excavating the ancient works on which we were engaged when you were here, and so far as time will permit, I will endeavour to comply with that request.

After opening the shaft on which we were engaged, eighteen feet deep, the loose rock in the bottom gave way and sank, leaving nothing but water to be seen at the bottom. We drained this out, and continued our excavations to the depth of thirty-two feet, where we found the loose dirt full of copper, one piece of which weighed thirty pounds. The opening at this depth is thirty-one inches wide, nineteen inches of the vein being left standing next the head wall, and has been

worked away fifteen feet on the course of the vein. In either end of this opening is a sheet of pure copper, that in the east being two, and that in the west one-and-a-half inches thick. The lode here changes from the north to the south wall, and is eighteen inches thick, bearing, in addition to the above-named sheet, a large amount of barrel copper, i.e., small masses. This opening extends eighteen feet deep, which, added to the thirty-two feet already named, makes the whole depth of the work fifty feet.

No place in the country has ever been opened showing their operations to an equal extent, and, in the course of excavation, numerous hammers and a large quantity of timber have been taken out; the latter, though apparently sound, is so soft as to be readily crushed by the pressure of the hand. The timber consists principally of oak and ironwood, and in some instances is deeply charred, the coal having, when dried, all the consistence of recently burned charcoal; whether it will ignite I could not say, for I have



not yet tried to re-light these long-extinguished fires, and the experiment remains to be tried when I have more leisure.

The first of these works was opened at the Minnesota Mine in 1848, and from one of them was taken a mass of pure copper weighing over six tons, "pure as a penny, and bright as gold." This mass was ten and one-half feet long, and in parts three feet wide. It had been raised some twelve feet by means of wedges and rollers, and bore unmistakable evidences of years of toil in trying to detach sundry projections from its sides.

Since 1848, numerous discoveries of ancient works have been made, till in length they are known as extending over more than one hundred miles of the country from N.E. to S.W.; and the assurance of having them on a mineral tract is considered very good evidence of its being valuable.

The tools used in these works consisted entirely, so far as we are able to

judge, of bowlders of hard stone, weighing from two to forty pounds, some with single, some with double grooves cut round them by which fasten a *withe* for a handle; they evidently heated the rock, and then applied water to soften it before working; and all this was accomplished by these simple means.

When this was done it is impossible to determine, but conclusive evidence exists of its being a work of a very remote period. Trees of several hundred years' growth are found extending their roots on the surface of an earth and soil that has required ages to accumulate over some of their deepest works. As yet no trace has been found of their authors—nothing to throw the remotest light on their origin. They evidently belong to a race and age passed away long before the inhabitants of Europe dreamed of the existence of a Western Continent.

I remain, sir, with much respect,

Very truly yours,

P. B. EASTMAN.

[The foregoing letter serves as another evidence in favour of the Divine authenticity of the Book of Mormon. It is cheering to contemplate, that though the learned and scientific world discredit the ancient history of America, as given by revelation from the heavens,—yet discovery after discovery by men of science and learning, of antiquarian relics in various portions of the American continent, gives proof upon proof, testimony upon testimony, that the Book of Mormon—the Stick of Joseph, is true; and thus is the testimony of the Prophet Joseph indirectly and unwittingly honoured by those who openly disbelieve it.—Ed. *Star*.]

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### The Latter-day Saints' Millennial Star.

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SATURDAY, DECEMBER 18, 1852.

NEWS FROM UTAH.—We have received the *Deseret News* for Sept. 4th and 18th, with an *Extra* of 48 closely printed octavo pages. They contain a full report of the Conference held at Salt Lake city on the 28th and 29th of August, and embody such a vast amount of intelligence and knowledge of the highest importance to the Saints, that, with the present limits of the *Star*, we feel altogether at a loss how to lay it before them in any reasonable time, without curtailing it, or excluding other valuable matter from our columns. However, we will endeavour to lay it before them in some shape or other, that they may benefit by it, and their minds be expanded to comprehend the purposes of the Lord God Almighty in relation to the salvation and exaltation of His people.

We will here present a few items of news which we have gleaned:—

The harvest was very abundant in the valleys, and peace and prosperity abounded among the settlements of the Saints. Very fine grapes had been produced from a vine three years old, in Governor Brigham Young's vinery. The Laws of the first Legislative Assembly of Utah were in print. The Council of Health met in the Tabernacle on the 31st August, when Professor Carrington delivered an interesting lecture on the present general weakness, derangement, and inefficiency of the bodies



of mankind—so different from what they once were, and again must be in the times of the restitution of all things—and the proper course to be pursued by husband and wife, to bring the bodies of their posterity to the most perfect developement, and the greatest amount of vital power, in the shortest period.

We find the following list of deaths among the emigrating Saints on the plains:—

AGE.		AGE.		AGE.	
Eliza Murdoch.....	3 years	Mary Ann Platt.....	26 years	Emma Dunn .....	12 years
James do. ....	1 „	W. Woolstenholme	30 „	Sarah Ann do. ...	2 „
Mary Ann Lavender..	2 „	Henry Brown .....	36 „	Peggy Duffin .....	56 „
Joseph McMichael ...	1 „	Maria do. ....	33 „	Maria do. ....	22 „
Franklin James .....	11 mon.	Henry do. ....	11 „	James Langton ...	51 „
Margaret do. ....	58 years	James do. ....	3 „	Ellen do. ...	51 „
John Carmichael.....	58 „	Julia do. ....	10 mon.	John do. ...	22 „
Thomas Edmond.....	9 „	John Dunn.....	42 years	Wm. M. Reeves...	5 mon.
Martha Cumberland	32 „				

The *News* requests us to notice that Martha, wife of William Henry Adams, late of Dover, England, died of inflammation of the bowels, at Pleasant Grove, Utah Valley, on the 17th of August.

HALF-YEARLY STATISTICAL REPORT, &c.—Presidents and Secretaries of Conferences are referred to our Circular of Instructions, published in No. 30, *Star*. We hope the reports will be forthcoming by the time therein named.

Book Agents, Auditors, P. E. Fund and Temple Offering Treasurers are also referred to the same circular for instructions regarding them.

## HISTORY OF JOSEPH SMITH.

(Continued from page 649.)

December 18th. The Elders assembled in the printing office, and bowed down before the Lord, and dedicated the printing press, and all that pertained thereunto, to God, by mine own hand, which dedication was confirmed by Elder Rigdon, and my brother, Hyrum Smith. We then proceeded to take the first proof sheet of the *Star*, edited by Elder Oliver Cowdery.

Blessed of the Lord is brother Oliver, nevertheless there are two evils in him that he must needs forsake, or he cannot altogether forsake the buffetings of the adversary. If he forsake these evils he shall be forgiven, and shall be made like unto the bow which the Lord hath set in the heavens; he shall be a sign and an ensign unto the nations.

Behold, he is blessed of the Lord for his constancy and steadfastness in the work of the Lord; wherefore, he shall be blessed in his generation, and they shall never be cut off, and he shall be helped out of many troubles; and if he keep the commandments, and hearken unto the

counsel of the Lord, his rest shall be glorious.

And again, blessed of the Lord is my father, and also my mother, and my brothers, and my sisters; for they shall yet find redemption in the house of the Lord, and their offspring shall be a blessing, a joy, and a comfort unto them.

Blessed is my mother, for her soul is ever filled with benevolence and philanthropy; and notwithstanding her age, yet she shall receive strength, and shall be comforted in the midst of her house, and she shall have eternal life.

And blessed is my father, for the hand of the Lord will be over him, for he shall see the affliction of his children pass away; and when his head is fully ripe, he shall behold himself as an olive tree, whose branches are bowed down with much fruit; he shall also possess a mansion on high.

Blessed of the Lord is my brother Hyrum, for the integrity of his heart; he shall be girt about with truth, and faithfulness shall be the strength of his loins:



from generation to generation he shall be a shaft in the hand of his God to execute judgments upon His enemies; and he shall be hid by the hand of the Lord, that none of his secret parts shall be discovered unto his hurt; his name shall be accounted a blessing among men; and when he is in trouble, and great tribulation hath come upon him, he shall remember the God of Jacob; and He shall shield him from the power of Satan; and he shall receive counsel in the house of the Most High, that he may be strengthened in hope, that the goings of his feet may be established for ever.

Blessed of the Lord is brother Samuel, because the Lord shall say unto him, Samuel, Samuel; therefore he shall be made a teacher in the house of the Lord, and the Lord shall mature his mind in judgment, and thereby he shall obtain the esteem and fellowship of his brethren, and his soul shall be established, and he shall benefit the house of the Lord, because he shall obtain an answer to prayer in his faithfulness.

Brother William is as the fierce lion, who divideth not the spoil because of his strength; and in the pride of his heart he will neglect the more weighty matters until his soul is bowed down in sorrow; and then he shall return and call on the name of his God, and shall find forgiveness, and shall wax valiant, therefore, he shall be saved unto the uttermost; and as the roaring lion of the forest in the midst of his prey, so shall the hand of his generation be lifted up against those who are set on high, that fight against the God of Israel; fearless and undaunted shall they be in battle, in avenging the wrongs of the innocent, and relieving the oppressed; therefore, the blessings of the God of Jacob shall be in the midst of his house, notwithstanding his rebellious heart.

And now, O God, let the residue of my father's house ever come up in remembrance before thee, that thou mayest save them from the hand of the oppressor, and establish their feet upon the rock of ages, that they may have place in thy house, and be saved in thy kingdom; and let all things be even as I have said, for Christ's sake. Amen.

December 19th.—William Pratt and David Patten took their journey to the land of Zion, for the purpose of bearing dispatches to the brethren in that place, from Kirtland. O may God grant it a

blessing for Zion, as a kind angel from heaven. Amen.

The following circular was published in the *Star*, by

THE ELDERS IN KIRTLAND TO THEIR  
BRETHREN ABROAD:

Dear Brethren in Christ, and companions in tribulation;—It seemeth good unto us to drop a few lines to you, giving you some instruction relative to conducting the affairs of the kingdom of God, which has been committed unto us in these latter times, by the will and testament of our Mediator, whose intercessions in our behalf are lodged in the bosom of the Eternal Father, and ere long will burst with blessings upon the heads of all the faithful.

We have all been children, and are too much so at the present time; but we hope in the Lord that we may grow in grace and be prepared for all things which the bosom of futurity may disclose unto us. Time is rapidly rolling on, and the prophecies must be fulfilled. The days of tribulation are fast approaching, and the time to test the fidelity of the Saints has come. Rumor with her ten thousand tongues is diffusing her uncertain sounds in almost every ear! but in these times of sore trial, let the Saints be patient and see the salvation of God. Those who cannot endure persecution, and stand in the day of affliction, cannot stand in the day when the Son of God shall burst the veil, and appear in all the glory of his Father, with the holy angels.

On the subject of ordination, a few words are necessary. In many instances there has been too much haste in this thing, and the admonition of Paul has been too slightly passed over, which says, "*Lay hands suddenly upon no man.*" Some have been ordained to the ministry, and have never acted in that capacity, or magnified their calling at all. Such may expect to lose their calling, except they awake and magnify their office. Let the Elders abroad be exceedingly careful upon this subject, and when they ordain a man to the holy ministry, let it be a *faithful man*, who is able to teach others also; that the cause of Christ suffer not. It is not the multitude of preachers that is to bring about the glorious millennium! but it is those who are "*called, and chosen, and faithful.*"

Let the Elders be exceedingly careful about *unnecessarily* disturbing and harrowing up the feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ. Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that "*it is a*



*day of warning, and not a day of many words.*" If they receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel.

Be careful about sending boys to preach the Gospel to the world; if they go, let them be accompanied by some one who is able to guide them in the proper channel, lest they become puffed up, and fall under condemnation, and into the snare of the devil. Finally, in these critical times, be careful; call on the Lord day and night; beware of pride; beware of *false brethren*, who will creep in among you to spy out your liberties, &c. Awake to righteousness, and sin not; let your light shine, and show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Apply yourselves diligently to study, that your minds may be stored with all necessary information.

We remain your brethren in Christ, anxiously praying for the day of redemption to come, when iniquity shall be swept from the earth, and everlasting righteousness brought in. Farewell.

On Monday night, the 24th December, four aged families, living near the village of Independence, whose penury and infirmities, incident to old age, forbade a speedy removal, were driven from their houses, by a party of the mob, who tore down their chimneys, broke in their doors and windows, and hurled large rocks into their houses, by which the life of old Mr. Miller, in particular, was greatly endangered. Mr. Miller is aged sixty-five years, being the youngest man in the four families. Some of these men have toiled and bled in the defence of their country; and old Mr. Jones, one of the sufferers, served as life guard to General George Washington, in the revolution. Well may the soldiers of "Seventy-six" contemplate with horror the scenes which surround him at this day in Jackson county, where liberty, law, and equal rights, are trodden under foot. It is now apparent, that no man embracing the faith of this people, whatever be his age or former standing in society, may hope to escape the wrath of the Jackson county mob, whenever it is in their power to inflict abuse.

A court of inquiry was held at Liberty, Clay county, Missouri, the latter part of this month, to enquire into the conduct of Colonel Pitcher, for driving the Saints, or "Mormons," from Jackson county;

which resulted in his arrest for further trial by a court-martial.

December 26th.—James Blanchard and Alonzo Rider were cut off from the Church by a Council of Elders, in Kirtland, for repeated transgressions, and promising to reform, and never fulfilling. Nelson Acre was also cut off, on account of his absenting himself from the meetings, and saying that he wanted no more of the Church, and that he desired to be cut off, &c. None of these being present, the Council notified them of their exclusion by letters. This evening a Bishop's court was called to investigate the case of Elder Ezekiel Rider, who had said many hard things against Bishop Whitney: that brother Whitney was not fit for a Bishop, and that he treated the brethren who came into the store, with disrespect; that he was overbearing, and fain would walk on the necks of the brethren, &c. Brother Story was also in a similar transgression. I rebuked them sharply, and told them that the Church must feel the wrath of God except they repent of their sins, and cast away their murmurings and complainings one of another, &c., &c. Elder Rigdon also lectured them on the same principles. Brothers Rider and Story confessed their wrongs, and all forgave one another.

December 27th.—A Bishops' court was called, to investigate complaints made against brothers Elliot, Haggart, and Babbitt, and their wives, and Jenkins Salisbury, all of whom were present; but the accusers not being present, the court adjourned *sine die*.

The mob sold the materials, or rather gave "Davis and Kelly" leave to take the *Evening and Morning Star* establishment, to Liberty, Clay county, where they commenced the publication of *The Missouri Enquirer*, a weekly paper. They also paid our lawyers, employed as counsel against the mob, three hundred dollars, on the one thousand dollar note, on agreement; a small amount towards an establishment which, with the book work and furniture, had cost some three or four thousand dollars.

From the very features of the celebrated mob circular, previously inserted, it will be seen that they meditated a most daring infraction of the constitution of our country, that they might gratify a spirit of persecution against an innocent people. To whom shall blame be attached in this



tragedy, when they in July last, boldly made known their determination to drive the "Mormons" from Jackson county, "peaceably if they could, forcibly if they must," openly declaring, that "the arm of the civil law did not afford them a sufficient guarantee against the increasing evils of this religious sect;" and in their circular they further say, "we deem it expedient, and of the highest importance, to form ourselves into a company for the better and easier accomplishment of our purposes," and conclude with these heightened words: "we therefore agree, that after timely warning, and upon receiving an adequate compensation for what little property they cannot take with them, they refuse to leave us in peace, as they found us—we agree to use such means as may be sufficient to remove them; and to this end, we each pledge to each other our lives, our bodily powers, fortunes, and sacred honours?"

In answer to their bold and daring resolves to guard against anticipated evils, I give the following extract from the Governor's letter in relation to this affair, dated Oct. 19th, 1833.

No citizen, or number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands: such conduct strikes at the very existence of society, and subverts the foundation on which it is based.

I ask again, to whom shall blame be attached in this tragedy? When the mob previously and publicly declared their intentions; and the principles involved were understood by the executive, as appears by the foregoing; and also by the judiciary, according to Judge Ryland's letter; and the constitution of the land guarantees equal rights and privileges to all,—to whom should blame be attached, but Jackson county mobbers, and Missouri?

December 31st.—Wilford Woodruff was baptized at Richland, Oswego county, New York, by Elder Zera Pulsipher.

1834.—The scattered Saints in Missouri commended the year eighteen hundred and thirty-four, with a Conference, which they held in Clay county, on the first day of January, at which Bishop Partridge presided. After transacting much business relative to comforting and strengthening the scattered members of the Church, it was

Resolved, That Lyman Wight and Parley

P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Missouri, to the Presidency and Church in Kirtland, and ask their advice, &c.

On the evening of the 2nd of January, a Bishops' court assembled in Kirtland to investigate the case of Wesley Hulbert, against whom charges had been preferred by Harriet Howe and others, "that Hulbert had denied the faith, spoken reproachfully of the Church, did not believe Joseph was a true Prophet, &c." Hulbert was in the place, but did not appear before the court, consequently was cut off.

Wilford Woodruff was ordained a Teacher, at Richland, New York.

Liberty, Clay county, Jan. 9th, 1834.

Dear Sir,—Since my communication of the 29th of November, and a petition dated the 6th of December last, to which my name was attached, I am induced to trespass again upon your patience, with further particulars in relation to the unfortunate faction in Jackson county, on which subject I should be silent, were it not that I entertain a hope of suggesting some ideas that may ultimately prove useful in ameliorating the present suffering condition of my brethren, and in some degree restoring peace to both parties.

Being particularly acquainted with the situation of both parties at this day, my desire is, to write impartially; notwithstanding, I feel very sensibly the deep wound that has been inflicted upon the Church of which I am a member, by the citizens of Jackson county. The petition to your Excellency, dated the 6th of December last, was drawn up hastily by Mr. Phelps, and signed by several of us, just before the closing of the mail; and there is one item in particular in said petition, that needs some explanation: the request that "our men may be organized into companies of Jackson Guards, and furnished with arms by the state," was made at the instance of disinterested advisers; and also a communication from the Attorney General to Messrs. Doniphan and Atchison, dated the 21st of November last, giving his views as to the propriety of organizing into regular companies, &c. The necessity of being compelled to resort to arms, to regain our possessions in Jackson county, is by no means agreeable to the feelings of the Church, and would never be thought of but from pure necessity.

In relation to the court of enquiry, serious difficulties continue to exist, well calculated to preclude the most important testimony of our Church; and there appears to be no evil which man is capable of inflicting upon his fellow creature man, but what our



people are threatened with at this day by the citizens of Jackson county. This intimidates a great many, particularly females and children, and no military guard would diminish their fears so far as to induce them to attend the court in that county. This, with other serious difficulties, will give a decided advantage to the offenders, in a court of enquiry, while they triumph in power, numbers, &c.

The citizens of Jackson county are well aware that they have this advantage, and the leaders of the faction, if they must submit to such a court, would gladly hasten it. The Church are anxious for a thorough investigation into the whole affair, if their testimony can be taken without so great peril as they have reason to fear. It is my opinion, from present appearances, that not one-fourth of the witnesses of our people can be prevailed upon to go into Jackson county to testify. The influence of the party that compose that faction is considerable, and this influence operates in some degree upon the drafted militia, so far as to lessen confidence in the loyalty of that body; and I am satisfied that the influence of the Jackson county faction will not be entirely put down while they have advocates among certain religious sects.

Knowing that your Excellency must be aware of the unequal contest in which we are engaged, and that the little handful that compose our Church are not the only sufferers that feel the oppressive hand of priestly power; with these difficulties, and many others not enumerated, it would be my wish to adopt such measures as are best calculated to allay the rage of Jackson county, and restore the injured to their rightful possessions; and to this end, I would suggest the propriety of purchasing the possessions of the most violent leaders of the faction; and if they assent to this proposition, if about twenty of the most influential in that county, (which would embrace the very leaders of the faction,) could be obtained, I think the majority would cease in their persecutions, at least, when a due exercise of executive counsel and authority was manifested. I suggest this measure because it is of a pacific nature, well knowing that no legal steps are calculated to subdue their obduracy, only when pushed with energy by the highest authorities of the state.

In this proposal, I believe that I should have the concurrence of my brethren. I therefore give this early intimation of our intention, on the part of some of the leading men in the Church, to purchase out some of the principal leaders of the faction, if funds sufficient can be raised; hoping thereby to regain peaceful possession of their homes; and in making a trial of this measure at a

future day, we may deem it important, and of great utility, if we could avail ourselves of counsel and directions from your Excellency, believing there will be a day, in negotiations for peace, in which an executive interposition would produce a salutary effect to both parties.

In this communication, with honesty of heart I have endeavoured *briefly* to touch upon a few interesting points, in plain truth, believing that I have given no wrong bias on either side, and with earnest prayers to our great Benefactor, that the chief ruler of this state may come to a full knowledge of the grand outrage in Jackson county. I subscribe myself,

Your obedient servant,  
ALGERNON S. GILBERT.

To his Excellency DANIEL DUNKLIN,  
Jefferson city, Missouri.

On the evening of the 11th of January, Joseph Smith, jun., Frederick G. Williams, Newel K. Whitney, John Johnson, Oliver Cowdery, and Orson Hyde united in prayer, and asked the Lord to grant the following petitions:—

That the Lord would grant that our lives might be precious in His sight; that He would watch over our persons, and give His angels charge concerning us and our families, that no evil nor unseen hand might be permitted to harm us.

That the Lord would also hold the lives of all the United Order, and not suffer that any of them shall be taken.

That the Lord would grant that brother Joseph might prevail over his enemy, even Doctor Hurlbut, who has threatened his life, whom Joseph has caused to be taken with a precept; that the Lord would fill the heart of the court with the spirit to do justice, and cause that the law of the land may be magnified in bringing him to justice.

That the Lord, in the order of His providence, would provide the Bishop of this Church with means sufficient to discharge every debt that the Order owes, in due season, that the Church may not be brought into disrepute, and the Saints be afflicted by the hands of their enemies.

That the Lord would protect our printing press from the hands of evil men, and give us means to send forth His record, even His Gospel, that the ears of all may hear it; and also that we may print His Scriptures; and also that He would give those who were appointed to conduct the press, wisdom sufficient, that the cause



may not be hindered, but that men's eyes may thereby be opened to see the truth.

That the Lord would deliver Zion, and gather in His scattered people to possess it in peace; and also, while in their dispersion, that He would provide for them that they perish not by hunger or cold; and finally, that God, in the name of Jesus, would gather His elect speedily, and unveil His face, that His Saints might behold His glory, and dwell with Him. Amen.

As soon as the Governor intimated, or the news began to circulate, that the "Mormons," (as the people styled the Church,) would be restored to their possessions in Jackson county, (if they desired to be,) the "priests" of all denominations, as the

(To be continued.)

men behind the scene, with the mob, began to set their springs in motion, and by their secret councils, and false publications and insinuations, soured the public mind, and veiled the administration of the laws, so that anything like a return to their houses and lands, or recovery of damages for losses sustained, seemed as distant as the day of judgment. The powers of wickedness and darkness walked hand in hand together, and the Saints mourned.

January 16th. I visited brother Jenkins Salisbury, and spent the night. O Lord! keep us and my family safe, until I return unto them; O my God, have mercy on my brethren in Zion, for Christ's sake. Amen.

#### INTERESTING DISCOVERIES IN PERSIA.

(From the Boston (U. S.) Chronicle.)

We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

The line between Persia and Turkey has not been defined with that exactness which peace and security demands, and soldiers have, by both Governments, been placed upon the disputed territory to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission which should embrace England and Russia and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Colonel Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

In the prosecution of this work the Commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the Prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its cor-

respondence with the description of the palace recorded in the sacred history, amounts almost to demonstration. The reader can turn to Esther, chap. i. 6, there he will read of a "pavement of red, and blue, and white, and black marble in that palace." *That pavement still exists, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history.* And in the marble columns, dilapidated ruins, the sculpture, and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

Not far from the palace stands a tomb; on it is sculptured the figure of a man bound hand and foot, with a huge lion in the act of springing upon him to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day.



VARIETIES.

SEVEN tons of Australian gold recently arrived in the Thames.

It is reported that there is an abundance of gold in the hilly country of Birmah.

THE errors of the good are often very difficult to eradicate, from being founded on mistaken views of duty.

It is possible to drive a good horse to death; it is equally possible to drive a sound principal to weakness and contempt. — *Dr. Alexander.*

JUDGE Reid, who was recently appointed for Utah Territory, was on his way there, but the journey across the plains not agreeing with his health, he returned from Fort Laramie, and arrived at St. Louis Nov. 5th.

HURRICANE AT ATHENS.—On the 26th October, a violent hurricane occurred at Athens, to land and sea property. During the gale, one of the columns of the temple of Jupiter Olympus (the centre one of the three isolated columns), fell prostrate, having survived the storms and vicissitudes of twenty centuries.

THE QUEEN *v.* NEWMAN.—A Rule Nisi for a new trial in the case of *The Queen v. Newman* has been applied for, on three points, viz.:—firstly, that certain evidence had been improperly rejected upon the trial; secondly, that the learned judge before whom the trial took place misdirected the jury; and thirdly, that the verdict was against the evidence. Lord Campbell granted a rule on the last count only.

AN atrocious attempt has been made to murder James Gordon Bennet, Editor of the *New York Herald*. A box was addressed to him, containing gunpowder, and a bunch of detonating matches fixed amongst it in such a manner as to ignite when the lid of the box was unscrewed. The box was opened however, and the contents discovered without harm to any one. It is a sad sign for the "infernal machines" of the old world to appear in the new.

TUSCAN INTOLERANCE.—About 1,000 Lombard, Roman, and Neapolitan refugees have received an order to quit Tuscany within five days. The grand duke has issued a decree, dated Florence, 16th Nov., which re-establishes the punishment of death by the guillotine, for crimes against religion, of public violence against the government, of premeditated homicide, and robbery accompanied with acts of violence. Sentence of death may be passed even when the judges are not unanimous on the point.

NEW GREEK TREATY.—A new convention has been signed on behalf of England, France, Russia, Bavaria, and Greece, which declares that none but a prince professing the Greek religion shall reign over the Greek people. According to the treaty of 1832, the crown of Greece was guaranteed to the house of Bavaria. If national war or internal commotion should drive the Bavarian princes from Greece, Russia, as the head and chief of the Greek Church, will no doubt step in for the crown.

TRUE FAME.

Too long has this world, like a harp of sad sound,  
 Been allowed to breathe forth a false strain:  
 Too long have the worthless their praise in it found,  
 And danced in a glittering train.  
 While virtues are placed on the wise men of old,  
 The truth and the virtue now born,  
 The words of the living great, spoke clear and bold,  
 Are passed by with silence or scorn.

But the pages of hist'ry will never more tell,  
 Nor the poet record in his strains,  
 That true glory proceeds from great warriors who fell,  
 And true wisdom from mad sophists' brains.  
 No! the annals to come will be thoroughly changed,  
 When the earth shall begin a new youth;  
 And the heroes whose portraits will on it be ranged,  
 Are the heroes of virtue and truth.



## LIST OF MONIES RECEIVED.

All the wisdom that ages have left us behind,  
 Will be stored in this bright coming world;  
 All the heart loves of worth in the lords of the mind,  
 Will be in it with beauty unfurled:  
 And a calm living glory for ever will bloom  
 On the heads of the faithful and brave,  
 Who while struggling for truth met the martyr's fell doom,  
 And were slain in their mission to save.

The names of great sages are wont to inspire,  
 And to dazzle the mind with their light;  
 There are beautiful words, too, our hearts at times fire—  
 They are Liberty, Justice, and Right.  
 But the name that in future will carry the charm,  
 And to nations and peoples be dear,  
 Is one now dishonoured, and heard with alarm,—  
 Never hail'd with a smile or a tear.

When the rows and the follies of ages shall die,  
 And the calm lights of reason succeed,  
 Shall the sweet name of Saint be rung loud through the sky,  
 And the joy of the nations then freed;  
 And wise men shall point to this standard of ours,  
 And the faith of the Saints be their boast,  
 While they tell how they stood 'gainst the wrong of all powers—  
 A few firmly opposed to a host.

The world has no vision nor angel's sweet voice;  
 O'er their prophets the sun has gone down.  
 In the light of the Truth we shall live and rejoice,  
 When great Babylon's splendours are flown;  
 And before many years shall it proudly be told,  
 How mighty the true Saints can be;  
 Their deeds for salvation will then be unrolled,  
 And as holy ones they will be free.

Liverpool.

R. H. FRENCH.

## LIST OF MONIES RECEIVED FROM THE 25TH NOV. TO THE 2ND DECEMBER, 1852.

James Walker .....	£30 0 0	Brought forward.....	£57 0 0
G. W. Davies .....	4 0 0	Samuel Cornaby.....	4 0 0
John Price .....	8 0 0	W. L. N. Allen .....	2 0 0
John Holsall .....	6 0 0	William Richards .....	10 0 0
James Linforth .....	4 0 0	Griffith Roberts.....	1 0 0
Henry Savage.....	5 0 0	Thomas Clarke .....	5 0 0
Carried forward .....	£57 0 0		£79 0 0

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THE APOSTLESHIP.

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 44.—Vol. XIV. Saturday, December 25, 1852. Price One Penny.

## THE APOSTLESHIP.

One of the most apparent evidences of the degeneracy of the Christian world, from the holy order instituted by our Saviour, is the denying the power and authority of the Apostleship to be as necessary in the Church in this, as in any former age. When we consider the nature and importance of that office, associated as it is with the salvation of all men, we are compelled to look upon its rejection as one of the most inexcusable and barefaced tokens of apostacy the world presents.

When we look in the Christian world, and examine the many organizations that have been invented and adopted by religious professors, we are led to wonder why they have not seen fit to adopt an organization having this important office at their head. But, instead of this, they have been pleased to substitute almost anything and everything else that the wisdom of men could invent. Titles innumerable have been multiplied in the place of it, from popes, cardinals, archbishops, bishops, and deans, downwards—all designed to represent degrees of authority in the churches.

The fact, that Christianity, with all her apostate dignitaries and grandeur, is this day verging on the very brink of despair, should arouse the attention of every lover of humanity to seek for a sovereign remedy, a healing balm for the nations, that if possible, their downward course may be arrested, and their expiring hope be lighted up with the bright prospects afforded by an assurance of eternal life. The great disease

which has thus extended its debilitating influence over the universal world, and so nearly extinguished the vital spark of humanity, has found no power able to stay its progress, during the absence of Apostles from the earth. Our object is to show that the restoration of the Apostleship is the only effectual remedy that can be applied to benefit the world—that every spiritual blessing enjoyed by the Church of Christ in all the world, is governed by this high and holy calling; and mankind cannot obtain full salvation without it.

Let us examine for a moment the nature of this Apostleship, its rights, powers, and responsibilities; that we may the better understand, why it is of so much importance to the salvation of men.

When the Son of God was upon the earth, he chose twelve men on whom he conferred the Apostleship, to carry on among men the work which he had but just commenced—this work was, to build up his kingdom in all the world, that in it mankind might be perfected through their ministrations. Their authority was equal to the work they had to perform. Hear what the King said unto them:—"Go ye into *all the world*, and preach the Gospel to *every creature*." By this we learn that Jesus gave them all power necessary to administer salvation to all men, who would believe on their words and be baptized; for says Jesus, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." By this and many other Scriptures, we learn that Jesus gave



to his Apostles all power to effect the salvation of men. Their commission was as unlimited as that which the Son of God himself held upon earth; it was to *all the world*; and the word of God itself could not effect more than the words of these men were to effect; for the salvation of *every creature* depended upon believing their words. Their words became the words of God to all; none unto whom they came were exempt from those words; there was no appeal from them but to the Son of God himself. But, says one, it is not consistent with the dignity and character of God, to place the salvation of a whole world in the hands of a few unlearned men. We will notice this objection. They were unlearned, we admit, speaking after the manner of men; but speaking after the manner of God, they were the only truly learned men in the world. Their teacher was the very Being that created the heavens and the earth, and man upon it; He comprehended the plan of salvation even before the world was; and He taught His disciples all things necessary for their salvation; and it was this knowledge of salvation which they had obtained, that gave them power over all men; and what rendered them capable of bearing the responsibility of the salvation of the whole world, was the fact that they always had access to that same instructor—Jesus—who held the Keys of Life and Death to all men. Hear what Jesus said to them before he left them, and ascended up on high:—"Lo, I am with you always, even unto the end of the world." Again, he says unto them, "I go away, and come again unto you. I will not leave you comfortless, I will come unto you. Yet a little while, and the world seeth me no more; *but ye see me*;" Jesus still further promised his disciples, that both he and the Father would come unto them, and make their abode with them. Under these circumstances, who can say that the Apostles were ignorant, and not able to bear the responsibility that was laid upon them? Surely none but those who are too ignorant to be saved! Jesus declared, that he had made known unto them all things that he had heard of the Father, and would send unto them the Comforter, which would bring to their remembrance all things that he had said. No less qualifications than these could render any one capable of holding the salvation of the world; and the Apostleship,

whenever it is upon the earth, possesses the right and privilege of constant communion with the Saviour of the world, and thereby knows how to mete out his salvation to all men; and there is no other office, independent of this, that holds this right, or can exercise this power. From these evidences we understand that the Apostles who succeeded the Son of God in his ministry, were the only ones that were fully qualified to fill the mission which was given them to the universal world. Wherever they were, whether upon land or sea, upon the islands or the continents, it mattered not; there the Son of God was with them, either in person, or by the Comforter, which was to be his messenger unto them.

This shows to us clearly, why he set in the Church first Apostles; it was because they were to be his personal attendants; and unto them he would reveal his will concerning *all men*: not a creature in all the world was exempt from their testimony and their judgment; upon all questions that could possibly effect the salvation of men, their decision was an end of controversy, and every creature had to abide it, whether it proved their life or their death. This power never was conferred upon erring men, only where existed the faith and privilege of having constant communication with the Redeemer of the world, which gave him power at all times to make known to them what was necessary for the salvation of the people. Upon no other terms did men ever hold the keys of power under Jesus; he never gave them only where he could constantly control them; and the world's not admitting his right to communicate with man in this day, is sufficient to prove, to every candid mind, that the keys of the kingdom are not with the people of Christendom. It was unto Peter, who presided over this authority or Apostleship, that Jesus committed the keys of the kingdom, saying, "whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." And again, "Whoso receiveth you, receiveth me; and he that rejecteth you, rejecteth me." What language could be stronger, or what authority could be greater? still it was no more than their position justified them in holding; for they were immediately associated with the Saviour, and stood between him and the salvation of



every nation, kindred, tongue, and people, unto whom they should go, or to whom their testimony should be sent by a living messenger ministering under their direction.

But why was it that the salvation of a whole world was thus made subject to the will of a few men? was it simply because they had the opportunity of getting acquainted with Jesus? No; it was because the keys and the authority of the Apostleship were given to them, that they might thereby have power to bring men unto God; and to that *authority* every creature was made subject. Why? Because they could not be saved without its aid, neither can men now be saved without it, any more than they could then. Apostles were set in the Church for the *perfecting* of the Saints, as well as for the work of the ministry; and were to continue until all came to the unity of the faith, and the knowledge of the Son of God, whom to know, with the Father, is *Eternal Life*.

We learn from the Scriptures, that the Apostles succeeded in carrying this work of perfecting the Saints, to a great extent, during the short time that they were permitted to live; so much so, that one of them declares, he was persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor *any other creature*, should be able to separate them from the love of God, which is in Christ Jesus; in whom, he says, many of them had become sealed with the Holy Spirit of promise until the day of redemption, or until the redemption of the purchased possession to the praise of His glory;—and to sum it all up, he tells them they were built upon the *foundation* of *Apostles and Prophets*; Jesus Christ himself, being the chief corner stone.

Here we have it demonstrated that the institutions of God answer their ends unto men, and that Apostles and Prophets are a sure foundation upon which all men can build with safety, and that they will perfect mankind, who live under their guidance, in the knowledge of God. This same power declared, whoso preacheth any other Gospel, or represents any other power to be the power of God unto salvation, must be cursed; or in the language of Jesus, *shall be damned*.

Now to us it seems very strange, that after ranging the whole world of Christendom, and searching the creeds and or-

ganizations of every sect, we cannot find them built upon the foundation of Apostles and Prophets; but all have substituted something which will not admit either in virtue or profession, the rights, privileges, responsibility, or powers of the Apostleship, simply because it would open up an immediate communication between heaven and earth, and bring salvation within the reach of men. We once could have pitied a world thus deprived of the privilege of knowing God; but from our past experience, we learn that the Christian world has taken that course which was calculated to forfeit their right to pity, or the favour of God. Since the day that the Son of God revealed himself, and communicated his will to Joseph Smith, jun., it has seemed as though all creation had combined to wage war with that principle, and sworn that it should not again have place upon the earth. At the same time we are told by them, that the plan of salvation is unchangeable, and that God is the same to all eternity; that Apostles, Prophets, Revelations, and Miracles are no longer needed. Now we cannot consistently argue that black is white; that a lie is truth; that darkness is light; or that death is life, as this manner of reasoning would lead us to. On the contrary, we bear witness that God is the same, and that other foundation than that which is laid, no man can lay; which foundation is that of Apostles and Prophets, Jesus himself being the chief stone; that the Apostleship was organized at the head of the Church on earth, under the immediate direction of the Son of God, the Saviour of men, and will ever be found there, wherever the Church is found; that to that Apostleship were given the keys of the salvation of all men, and will there abide; that without it, mankind cannot be perfected to dwell in the presence of God, in any age of the world; that it is accompanied with a supernatural power, or the working of miracles in divers ways for the salvation of men, as a testimony to those who believe therein; and also holds the keys of judgment at the great and last day.

When we bear our testimony that this Apostleship, with all its keys, powers, rights, ordinances, privileges, and responsibilities, has been restored to earth, and conferred upon Joseph Smith, by Peter, James, and John, who received it under the hands of the Son of God we only



bear a testimony which is sustained by tens and tens of thousands, who have already partaken of its benefits, and have covenanted with the Almighty, that every hole, den, and cave, and every hill and vale shall reverberate the echo of their testimony; that Joseph has broken the silent death-spell that bound the world; and that God again communes with man.

Here we come directly to the faith of the Saints for whom we write; to the faith of the many thousands who have subscribed to this testimony, and felt its power; and we will ask, who among them all does not know that the voice of Joseph was the voice of God? A voice of salvation to the obedient, and a withering blight to the transgressor? Who that has obeyed his voice does not know, that by virtue of the Apostleship which he received, he became a Prophet, Seer, and Revelator; and brought forth the revelations of God to man, yea, the secrets of eternity; and that the heavens, as well as the earth, were his field of vision? We leave each one to answer from their own experience; it sufficeth us to say, that all to whom God has revealed these truths, know perfectly well why he has shared the same fate of his brethren, the Apostles and Prophets who have preceded him; why he was slain for bringing forth the revelations of eternity, that man might be exalted like his Maker.

The Prophet Joseph has gone; but, has he taken with him the knowledge which he brought to earth? By his absence are we deprived of a single right, privilege, ordinance, or power? Verily no; every soul that could in truth lisp that Joseph was a Prophet of God, can now declare, as with a voice of thunder, that Brigham is his successor to all the keys and powers that he possessed. The former brought forth the blossom of a kingdom that appeared most lovely to the eye, but under the faithful watch-care of the latter, it has become so far matured, that tens of thousands are plucking the fruit of peace and plenty, righteousness, and salvation, that now abounds for all the world. The vineyard of the Lord, under the supervision of a wise husbandman, once more brings forth the natural fruit, which the Lord of the vineyard will reserve unto himself, when he shall cast out all that do offend. The voice of Brigham now—like the voice of Joseph, yea, more, moves as it were the very pow-

ers of earth; and when he roars, the mightiest ones of the field tremble with fear; and who shall say, that God is not with him?

The Twelve who bear this Apostleship with him, and on whom lies the responsibility of carrying the Gospel of the kingdom to every nation, kindred, tongue, and people, are fast performing this work, that the end may come. Thus far, they have gone to and fro in the earth, and none have had power to stay the execution of their purposes. God has been manifestly with them, and the strong arm of omnipotence has given them power to perform an unparalleled work among the nations. Every Saint who knows that God lives, knows that they are His messengers; and by their words they are all controlled, because they have learned that the Apostleship is the channel of life to men now, as in former times; and when the revelations of God, or His law goes forth through them to the world, it is as immovable as the throne of His power; it will not return void; but, for life or death, will surely accomplish the end for which it is sent forth. As the Lord has from the first through this Apostleship revealed His will to men, so will He continue to give line upon line, precept upon precept, commandment upon commandment; and that not a few; that God's people may be perfected by His law; for it is written, "The law of God is perfect, converting the soul."

What constituted the Apostles special witnesses of the Lord Jesus Christ, was, that they had seen, and heard, and handled the Saviour of men; and if men once attain to that privilege and power, nothing can deprive them of the blessings that knowledge affords, but their own disobedience; hence, if they continue faithful and true, they ever remain, whether in the world or out of it, the same special witnesses of Jesus; and the testimony of such witnesses must be upon the earth, in order to beget faith in the hearts of men, sufficient to their salvation. Now, if the world necessarily depend upon such witnesses for their *faith* even, how can they obtain a *knowledge* without them? and if they cannot get a knowledge, then they have not eternal life.

This is the legitimate source of knowledge to mankind, but more especially to the Saints of God; and all things that go forth from such Apostles or special



witnesses, tend to the happiness and eternal life of man.

It cannot be expected that twelve men, on whom this authority may rest, could go into all the world and preach to every creature in person; the natural life of men would not be sufficient, even though they were not persecuted and put to death; but when they confer upon others a portion of the authority which they hold—as the Apostles in former days ordained other Apostles, &c.—and send them forth under their direction, its advantages and blessings are thereby extended to all the world, while the great responsibility rests upon those who hold the keys, and thereby the right to control.

Thus God, in His infinite wisdom, has provided for all the world a universal remedy for every evil that sin and ignorance have brought upon it. If there be any among the nations, who are not now enjoying the peace, blessing, and salvation which God would have them enjoy, the means are now within their reach, to be obtained through this medium, and this alone.

All the world would be justified in receiving a message through this channel; it even becomes obligatory upon them,

from the fact that they will be damned if they do not believe it, according to the words of Jesus; and just so sure as such witnesses are upon the earth, revelation must continue to come through them until we are perfect in the knowledge of God. Knowledge is power, and through the authority which is now upon the earth, enough will be received to remove every curse there is upon it.

When God has sent revelation into the world, He has never consulted the wisdom of men to know what it should be; but we learn from the history of the past, that it has been universally that which was opposed to the wisdom of the world; and we may venture to anticipate that such will continue to be the case, until our minds have become wholly conformed to the will of God; and by the time revelations have gone forth sufficient to perfect mankind, and nearly all of them been opposed to our natural feelings, we will certainly have become a tried people, a peculiar people, zealous of good works.

Through this channel, the laws of God must yet go forth and govern all the nations of the earth, until the kingdom of God shall come, and His will be done on earth as it is done in heaven.

#### ADDRESS BY PRESIDENT H. C. KIMBALL.

DELIVERED AT THE TABERNACLE, IN GREAT SALT LAKE CITY, JULY 11, 1852.

(From the *Deseret News*.)

I have been much interested with the principles that have been laid before us by brother Daniel Tyler. He is a man with whom I have been acquainted for many years, and I know him to be a good man. I can say truly, that I have heard the Gospel presented before us this morning, as it is recorded in the New Testament.

You know that it is generally understood, and perhaps by many of the strangers who are present to-day, that we do not believe the Bible. That is a great mistake; we do believe it. I can say, as one of the Apostles of old said—and it is my advice and instruction to you—prove all things, and try all things, and hold fast to that which is good. As he exhorted you to prove these things, to investigate them, and reflect upon them, and prove the truth of that which is called “Mormonism,” let me tell you, gentlemen, the

day will come, if you do not do it, you will be sorry. Why? Because there is a future day that will determine these things.

It will be but a few years, perhaps not to exceed fifty, that not a person here this day, will then be upon the earth. You will go into the world of spirits to try the realities of another state of existence. What we have to do, we must do in this state of existence, while in our tabernacles of flesh; and if we make good use of our lives, and of our bodies, and of our talents, it will be well with us; but if we do not, we have to give an account of the deeds done in the body. These bodies are given to you by the same Being that gave to me my body; and they are committed to you as a stewardship by that God who placed us here; and you have got to give an account of your stewardship, and the



course you take. If you permit that tabernacle to become polluted, and if your spirit suffers your body to be contaminated with sin and corruption, you will have to make an atonement for it before you can get your redemption worked out. Gentlemen, mark it; for it is even so.

This is the Gospel which has been taught to us to-day in a plain and simple manner, and in that simplicity that it was taught by Jesus Christ and his Apostles, and by many others, who were ordained by them. The people profess to believe the Bible; the whole Christian world profess to believe that Book,—to believe that it is the Bible; but do they believe what is *in that Bible*? If they do, they do not practice it. How many of you, my brethren and fellow-travellers to eternity, have many times said in your day, and in your generation, and in your family circles, “If I could see one man practice that religion that was taught by Jesus and his Apostles, I would be a Saint.” I have said it many times, before I ever heard of “Mormonism,” and have sought for these things, and wished for them, and prayed for them, according to the knowledge I then had. But what did I know about God, or about the Gospel, by what I heard from the pulpits of the day?

I have been at the Methodists’ meeting many a time, and followed up their protracted meetings, and sought for religion; and when they were converted to the faith of Methodism, I have seen the priest go to the water because some wished to be baptized in the water, but not because it was at all necessary. One would say, I want to be sprinkled; another, I want to have the water poured upon me; and another, I want to be plunged. All right, says the minister, either of these is just as necessary as the other, for none of them are essential to salvation; we only attend to them to satisfy the candidate. Suppose the laws of the United States were made upon this principle, just to suit everybody’s fancy and notions—made for every one to do just as they pleased; what kind of laws would they be? What would you think of such a law-making department? Would you sustain it? Would you send to it a man, as a delegate, to represent your case, to make wholesome laws that would give every man his rights and privileges? I would not have such a law, but I would cast it out with those who made it.

God has one mode of saving men and women, and you cannot be saved upon any other principle than that which Jesus Christ taught, and *I know it*. I can say to this congregation, and to every other, which thing I have said in the United States and in Great Britain, except you receive the words of Jesus Christ, and those that are ordained and sent forth by him, you are just as sure of damnation, as you are sure of dying; and *I know it*. These things are plain; and the Gospel that brother Daniel has spoken has been revealed in these last times. That light that was once extinguished by wickedness, has been lit up again. The ancient Gospel is again revealed, and the Priesthood of the Son of God; and the Latter-day Saints have this power, and *you cannot help yourselves*. That is why we are here to-day; that is the reason why I am here to-day, in a land of peace and plenty, and a healthy location, with my brethren who have come here to find a good home. Do not you find the people here peaceable, and kind, and affectionate, attending to their own business? Did you ever find a more peaceable place in your life, in the United States, or in England, or in any part of the world, than this? No; I defy you to find any more peaceable place than this. The reason we are here in these silent valleys, is because we could not have the privilege of worshipping God according to his requirements, in our native country. Some of you may say, “I can scarcely believe that;” but as sure as you live, I have been robbed, and broken up six times before I came here, and was forced to leave my habitation, and my substance. It is there now, and they are welcome to it. I am not the only person who has suffered so, by a great many; and all because of our religion. We are looked upon as the worst kind of beings on the earth. Did you ever think of a wicked thing but what it was placed upon us?

Joseph Smith and his brother were killed in Carthage jail. Joseph Smith was a Prophet of God, and I know it. I am not testifying to this because I have believed it so long, but I knew it twenty years ago, just as well as I do now, and have testified of it to the nations of the earth; and what will be the consequences of this testimony? He that believeth and is baptized shall be saved, and they shall receive the Holy Ghost under the hands



of those who have due authority to confer that blessing; and if they go forward and are baptized, with full purpose of heart, believing with all their soul, obeying the Gospel, being buried with Christ by baptism, they shall obtain the Holy Ghost.

On the day of Pentecost, when Peter proclaimed the Gospel, about three thousand souls were added to the Church that day. How long did it take them to repent? No longer than they were willing to believe, and put away their sins, with a determination to forsake them, and not sin again.

I rejoice that I live in this day and age of the world; I rejoice that I have passed through what I have, for the Gospel's sake; but will it compare to what men passed through in the days of Jesus, who was hung upon a cross for his religion? He expired upon Calvary for his religion; they killed him as a false prophet; and even those of his own household did not believe in him: they also slew his Apostles, and those who believed in them. Do not you suppose it was as degrading to them to believe in Jesus Christ, as for us to believe that Joseph Smith was a Prophet? He was a Prophet, and Jesus was the Son of God; and Hyrum Smith was a Patriarch, and a son of God; and I bear witness of it unto all men. Many feel to damn the "Mormons," and call them everything that is evil; does it harm us? Does it affect our salvation in the least? No! The more patiently we bear it, the greater will be our glory and exaltation. It is because of our religion that the people are in trouble.

In the United States they are troubled about it; in Great Britain, France, and Denmark, they are troubled about it. The priests of the day are stoutly crying "false prophet," and "delusion;" and the invisible world are rapping, muttering, and peeping, and they are finding fault. They are at a loss to know what can be the matter. The invisible world is in trouble; they are knocking, and rapping, and muttering; and the people are inquiring of them to know concerning the things of God; and there is not a soul of them can tell them anything about the end of the world. They are in a dreadful situation; and in the city of Rochester, near where I used to live, the last information I received from there, there were an hundred and thirty-five spiritual writers in that city.

I have a brother-in-law there who is a Presbyterian priest; he could not inquire of God about future things, so he inquired of the spirits; but they could not tell him anything about the dead nor the living. They are just about as intelligent in their revelations, as this world are in theirs. They are all in commotion; what is going to be done? I will tell you; God is going to make a short work upon the earth, and the invisible world is troubled about it. You do not doubt that, gentlemen; you who come from the United States can see that it is so; and the people are troubled in New York, and in many of the other States, so that they cannot rest, no not a day. They are in confusion, and so dispirited they know not what to do. The idea strikes me that the day of the Lord is approaching, and nearer than you think it is.

You are here in quest of gold; but there is something here worth more than the glittering jewels of the earth. I say, let me serve God, and keep His commandments; and you may have the gold, and all the riches and wealth of the earth, in welcome; I care nothing about it, for all you can take with you when you leave this earth, is not much.

A dream that my own daughter had lately, comes forcibly to my mind. I will relate it. She dreamed that she was driven, and those that were with her; they had a great many fine things in the earth, in the shape of furniture, gold, and silver, and every thing else; and she suffered in her feelings, because she was under the necessity of leaving all, and could not take anything out of the world with her. Finally she was permitted to take a white dress. I said to her, that is all we can take; in our shroud we shall be laid in the silent tomb. Naked we came into the world, and naked we shall go out of it, for dust we are, and unto dust we shall return. Can you help yourselves? If you can, you have more power than I have. I expect to be laid low, with all the human family, as was the Son of God, and I cannot help myself. I know your feelings; I have seen the day when I loved gold, and silver, and fine carriages, and fine horses, and the good things of this world; but I have lost those feelings, and may God ever continue to separate them from me, as far as the east is from the west; and let my affections be upon Him, and His kingdom, until I breathe my last



breath. I know if I never go to the United States or to Great Britain again, my skirts are clear from the blood of this generation. I have received nothing but ill wages for my labour from them; and if ever a man did his duty, I have done it to this generation. I have told you the

truth, and whether you are in hell, or in heaven, you *shall know* that "Mormonism" is true; and what I and my brethren have told you this day, is the Gospel of salvation: so may God have mercy upon you, and save you in His kingdom. Amen.

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### The Latter-day Saints' Millennial Star.

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SATURDAY, DECEMBER 25, 1852.

CLOSE OF THE FOURTEENTH VOLUME.—The present Number completes the Fourteenth Volume of the STAR. With the Eleventh Number we commenced our Editorial labours; but not without great hesitancy on our part, in consideration of what might be the just expectations of the Saints, from the character the STAR had already obtained, and our entire inexperience in a literary capacity.

Trusting that the purity of our desires and motives, together with the multiplicity of business associated with the Presidency of the British Churches, which has extended to many foreign Missions, would be a sufficient apology to most of our readers; and that they would "Be to our faults a little blind," which faults might occur from inadvertency, we have endeavoured to act in this capacity according to the best of our ability, and can only commit the results into the hands of God, and pray Him to sanctify our exertions to the good of His people.

It has been our object to communicate to the Saints from time to time, a general idea of the growing state of the work, as it has come under our observation; and also to inculcate such doctrines and principles as might prove beneficial to the Saints who are immediately under our charge.

By advancing, through the medium of the STAR, sentiments which dwell with us, and principles which prompt us to action in moving on the great work of God; and by receiving the many able communications from our numerous correspondents, both at home and abroad, we have become familiarized with many whose spirits vie with ours, so that we have felt sustained in our labours by the faith of a great and good people. We have enjoyed the pleasure, during the past year, of visiting, personally, twenty different Conferences under our watch care, and have witnessed, with a great degree of satisfaction, the fidelity of the Saints, and their readiness to listen to the counsel which we have had to impart to them: we have witnessed their union, their love to each other, and to the work of God, which has incited us to almost unceasing labours, with prayerful solicitude for their welfare; and the assurance which we have that our labours in the Lord have not been in vain, urges us to renew our diligence.

The evidence which the work of God carries with it at the present time, in the growing strength and union of the Saints, would seem enough to convince every reasonable mind that God is truly its author; but in this, as in former times, its irresistible influence, and, to the world, its miraculous progress in the earth, is unjustly, and by many wickedly, ascribed to the workings of the Devil. In the days of our Saviour, a perverse generation would insist that he cast out devils by Beelzebub, the prince of devils; and now the greatest exhibition of godliness upon the earth, which is the union of the Saints, is universally ascribed to the same source.

When we review the work of the past year in the British Isles, we learn that not



so many thousands have been added to the Church as in some former years; yet, on the other hand, when we look at the present position of the Church, we can safely say, that the faith of the Saints, their integrity, their confidence in each other and in God, their readiness to listen to the counsel of His servants, and their desire to keep His commandments in gathering home to Zion, has never before been equalled in these islands.

The strength of the Saints of God never consisted in their numbers, but in the power of the Spirit which they possessed. Their numbers would be no terror to the world, were they scattered and broken in fragments upon the earth, and divided in their works; but their union makes them terrible, for it is Jehovah's power.

The firm and steady position which the Church is now assuming by the grace and favour of God, is calculated to prepare them for the gathering tempest which is fast approaching. The history of the past year indicates that the Lord is hastening the Latter-day work, with a fixed determination that no power shall stay Him. In a very peculiar manner He has blessed the exertions of the Elders in establishing missions in foreign countries, where many new Branches of the Church have been organized; and as the work is constantly growing, and will continue to grow, until its influence both for good or evil, for life or death, is felt to earth's remotest bounds, it will certainly require a great increase of knowledge, and of revelation, to mature its onward and celestial growth. This we anticipate the Giver of Life, (life being the knowledge of God and of His purposes) will impart, as will be wise and necessary to maintain the interests of His cause in all the world.

The Quorum of the Twelve Apostles, with the exception of Elder Orson Pratt, who is now on an important mission to Washington, are gathered in the valley of the mountains, to counsel together upon the general interests of the work; and the results of their counsels will be of the utmost importance to all the world. The First Presidency in Zion, and the Twelve, hold the keys of Revelation to every creature upon the earth, capable of being saved in the kingdom of God. This we know is saying much, but it is only a small portion of the truth; not only must the revelations of God go forth through them, but, when they do go forth by their approbation, their influence will be irresistible: and whether they serve to offend or please, it matters not; they can never return void, but will accomplish the thing whereunto they are sent. The light of truth must shine through the medium of immediate revelation, until it becomes the glory of the lower world, until the glory of God and the Lamb shall be the light thereof, and it be crowned with eternal day.

In consideration of what God has set His hand to perform in the earth, and the destiny that awaits the inhabitants thereof, we feel unwilling to close our remarks without again renewing our call upon them to repent of all their sins, their unbelief, covetousness, idolatry, drunkenness, whoredoms, and all their licentiousness, wherein their works are an abomination before the Lord; and purify themselves, by going into the waters of baptism, wherein they may have a remission of their sins; and if they keep all His commandments, we are authorized to promise them eternal salvation. If, on the other hand, the nations of the earth will not return, and keep the laws of God, and listen to His voice, then shall the Lord delight to destroy them from off the earth, by famine, pestilence, and the sword, and by the devouring flame; and revolution shall succeed revolution, and wars and commotions distract the nations, until every people, kindred, and tongue that will not live by the laws of God, shall perish from off the earth, and their names be blotted out from under heaven; and with them every institution that is not of God shall pass away, no more to be known for ever.



Praying for the gathering of faithful Israel from all lands, and their exaltation and perfection in the knowledge of God, we shall still continue our labours, by the aid of the Holy Spirit, according to the callings of God unto us, until the purposes of Him who is Eternal, connected with the dispensation of the fullness of times, are fulfilled;

Till days, and weeks, and months, and years,  
No more are numbered by the spheres;  
Till endless lives and crowns are won—  
A recompense for labours done.

TITLE-PAGE AND INDEX TO THE "STAR."—On account of the press of matter which is struggling to get into our columns, we have found ourselves under the necessity of publishing the Title-page and Index apart from the *Star*; and, in consideration of the noble efforts of our subscribers in supporting the weekly circulation, the extra half-sheet is issued gratis.

EMIGRANTS' SUBSCRIPTION FOR THE FIFTEENTH VOLUME.—Any of the Saints who may emigrate this season, can secure the Fifteenth Volume of the *Star*, by pre-paying us the subscription for the same, when they arrive in Liverpool. The Volume can be forwarded complete to Salt Lake Valley, the next emigration season.

CORRESPONDENCE.—Correspondents are respectfully requested to give their full address in every letter they write to us, for in the multitude of our business it is a great tax upon our time to examine their former letters for it. An answer need not be expected to any communication unaccompanied by the writer's address.

## REPORT OF THE FIRST ARRIVAL FROM ENGLAND BY THE PERPETUAL EMIGRATING FUND.

ADDRESS TO THE EMIGRANTS, BY PRESIDENT B. YOUNG.

(From the *Deseret News*.)

Friday, Sept. 3, 4½ p.m.

Capt. A. O. Smoot's company, of thirty-one wagons, was escorted into this city, by the First Presidency of the Church, some of the twelve Apostles, and many of the citizens on horseback and in carriages.

Capt. Pitt's band, in the President's spacious carriage, met the company at the mouth of Emigration canyon, where the Saints of both sexes, of near 70 years of age, danced and sung for joy—and their hearts were made glad by a distribution of melons and cakes; after which the Band came in the escort, and cheered the hearts of the weary travellers with their enlivening strains.

Next in the procession came a band of pilgrims—sisters and children, walking, sunburnt, and weather-beaten, but not forlorn; their hearts were light and buoyant, which was plainly manifest by their happy and joyful countenances.

Next followed the wagons. The good condition of the cattle, and the general appearance of the whole train, did credit to Bishop Smoot, as a wise and skilful manager,—who was seen on horse, in all the various departments of his company, during their egress from the canyon to encampment.

As the escort and train passed the Temple Block, they were saluted with nine rounds of artillery, which made the everlasting hills to shake their sides with joy; while thousands of men, women, and children, gathered from various parts of the city, to unite in the glorious and joyful welcome.

After coralling on Union Square, the emigrants were called together, and President Young addressed them as follows:—

I have but a few words to say to the brethren and sisters, at the present time.



First I will say, may the Lord God of Israel bless you, and comfort your hearts. (The company and bystanders responded AMEN.)

We have prayed for you continually; thousands of prayers have been offered up for you, day by day, to Him who has commanded us to gather Israel, save the children of men by the preaching of the Gospel, and prepare them for the coming of the Messiah. You have had a long, hard, and fatiguing journey across the great waters, and the scorched plains; but, by the distinguished favors of heaven, you are here in safety.

We understand that the whole company that started under brother Smoot's guidance, are alive and well, with but a few exceptions. For this we are thankful to our Father in heaven; and our hearts are filled with joy, that you have had faith to surmount the difficulties that have lain in your path; that you have overcome sickness and death, and are now with us to enjoy the blessings of the people of God in these peaceful vallies. You are now in a land of plenty, where, by a reasonable amount of labour, you may realize a comfortable subsistence.

You have had trials and sufferings in your journey, but your sufferings have been few compared with thousands of your brethren and sisters in these vallies. We have, a great many of us, been under the harrow for the space of 21 years. I trust you have enjoyed a good measure of the Spirit of the Lord in the midst of your toils; and now, as you have arrived here, let your feelings be mild, peaceable, and easy; not framing to yourselves any particular course that you will pursue; but be patient until the way opens before you.

Be very cautious that you do not watch the failings of others, and by this means expose yourselves to be caught in the snares of the devil; for the people here, have the failings natural to man, the same as you have; look well to yourselves, that the enemy does not get the advantage over you; see that your own hearts are pure, and filled with the spirit of the Lord, and you will be willing to overlook the faults of others; and endeavour to correct your own.

With regard to your circumstances and connections here, I am little acquainted; but this I can say, you are in the midst of plenty. No person here, is under the ne-

cessity of begging his bread, except the natives; and they beg more than they care for, or can use. By your labor, you can obtain an abundance; the soil is rich and productive. We have the best of wheat, and the finest of flour; as good as was ever produced in any other country in the world. We have beets, carrots, turnips, cabbage, peas, beans, melons; and I may say, all kinds of garden vegetables, of the best quality.

The prospects are cheering for fruits of different kinds. The grapes that we have raised this season, are, doubtless, as fine as were ever exhibited for sale in the London market. The peach, we expect, will do well also. We had but few last year; this season we have more. We are under the necessity of waiting a few years before we can have much fruit; but of the staple articles of food, we have a great abundance.

With regard to your obtaining habitations to shelter you in the coming winter,—all of you will be able to obtain work, and by your industry, you can make yourselves tolerably comfortable in this respect, before the winter sets in. All the improvements that you see around you, have been made in the short space of four years; four years ago this day, there was not a rod of fence to be seen, nor a house, except the Old Fort, as we call it, though it was then new. All this that you now see, has been accomplished by the industry of the people; and a great deal more that you do not see; for our settlements extend 250 miles south, and almost 100 miles north.

We shall want some of the brethren to repair to some of the other settlements; such as mechanics and farmers; no doubt they can provide themselves with teams, &c., to bear them to their destinations. Those who have acquaintances here, will all be able to obtain dwellings, until they can make accommodations of their own.

Again, with regard to labor—don't imagine unto yourselves that you are going to get rich, at once, by it. As for the poor, there are none here; neither are there any who may be called rich; but all obtain the essential comforts of life.

Let not your eyes be greedy. When I met you this afternoon, I felt to say, *this is the company that I belong to*—the "poor company," as it is called; and I always expect to belong to it, until I am crowned with eternal riches in the celestial



kingdom. In this world I possess nothing, only what the Lord has given to me, and it is devoted to the building of His kingdom.

Do not any of you suffer the thought to enter your minds, that you must go to the gold mines, in search for riches. That is no place for the Saints. Some have gone there, and returned; they keep coming and going, but their garments are spotted, almost universally. It is scarcely possible for a man to go there, and come back to this place, with his garments pure. Don't any of you imagine to yourselves that you can go to the gold mines to get anything to help yourselves with: you must live here; this is the gathering place for the Saints. The man who is trying to gain to himself the perishable treasures of this world, and suffers his affections to be staid upon them, may despair of ever obtaining a crown of glory. This world is only to be used as an apartment, in which the children of men may be prepared for their eternal redemption and exaltation in the presence of their Saviour; and we have but a short time allotted to us here, to accomplish so great a work.

I will say to this company, they have had the honor of being escorted into the city by some of the most distinguished individuals of our society, and a band of music, accompanied with a salutation from

the cannon. Other companies have not had this mark of respect shown to them; they belong to the rich, and are able to help themselves. I rejoice that you are here; and that you will find yourselves in the midst of abundance of the common necessities of life, a liberal supply of which you can easily obtain by your labour. Here is the best quality of food; you are in the best atmosphere that you ever breathed; and we have the best water that you ever drank. Make yourselves happy, and do not let your eyes be like the fool's eye, wandering after the things of this world; but inquire what you can do that shall be for the best interest of the kingdom of God.

No man or woman will be hurried away from the wagons; but you may have the privilege of living in them, until you get homes.

I hope the brethren who live near by, or those who live at a distance, will send our brethren and sisters some potatoes and melons, or any thing else they have, that they may not go hungry; and let them have them free of charge, that they may be blessed with us, as I exhorted the people last Sabbath.

I have not anything more to say to you at this time, as my presence is wanted in another place. I pray the Lord God of Israel to bless you; and I bless you in the name of Jesus. Amen.

## HISTORY OF JOSEPH SMITH.

*(Continued from page 686.)*

On the 22nd, the Presidency of the High Priesthood wrote from Kirtland to the brethren in Christ Jesus, scattered from Zion—scattered abroad from the land of their inheritance:—

Greeting:

We, your companions in tribulation, embrace the present opportunity of sending you this token of our love and good will, assuring you that our bowels are filled with compassion, and that our prayers are daily ascending to God in the name of Jesus Christ, in your behalf.

We have just received intelligence from you, through the medium of brother Elliott, of Chagrin, making inquiries concerning the course which you are to pursue. In addition to the knowledge contained in the above on this subject, we say, if it is not

the duty of the Governor to call out and keep a standing force in Jackson county to protect you on your lands—which it appears must be done, as we understand the mob are determined to massacre you, if the Governor takes you back upon your lands, and leaves you unprotected—it will become your duty to petition the Governor to petition the President to send a force there to protect you, when you are re-instated.

The Governor proposes to take you back to your lands whenever you are ready to go, (if we understand correctly); but cannot keep up any army to guard you; and while the hostile feelings of the people of Jackson county remain unabated, probably you dare not go back to be left unguarded. Therefore, in your petition to the Governor, set all these things forth in their proper light, and pray him to notify the President, of your



situation; and also petition the President yourselves, according to the direction of the Lord. We have petitioned Governor Dunklin in your behalf, and enclosed it in a printed revelation, the same as this which we now send to you. The petition was signed by something like sixty brethren, and mailed for Jefferson city, one week ago; and he will probably receive it two weeks before you receive this.

We also calculate to send a petition and this revelation to the President forthwith, in your behalf, and then we will act the part of the poor widow to perfection, if possible, and let our rulers read their destiny if they do not lend a helping hand. We exhort you to prosecute and try every lawful means to bring the mob to *justice* as fast as circumstances will permit. With regard to your tarrying in Clay county, we cannot say; you must be governed by circumstances; perhaps you will have to hire out, and take farms to cultivate, to obtain bread until the Lord delivers.

We sent you a fifty dollar United States note some time ago; if you have received it, please acknowledge the receipt of it to us, that we may be satisfied you received it. We shall do all that is in our power to assist you in every way we can. We know your situation is a trying one, but be patient, and murmur not against the Lord, and you shall see that all these things shall turn to your greatest good.

Inquire of Elder Marsh, and find out the entire secret of mixing and compounding lead and antimony, so as to make type metal, and write us concerning it. Joseph has sent you another fifty dollar note, making in all one hundred dollars; write us concerning it. There is a prospect of the eastern Churches doing something pretty handsome towards the deliverance of Zion, in the course of a year, if Zion is not delivered otherwise.

Though the Lord said this affliction came upon you because of your sins, polluting your inheritances, &c., yet there is an exception of some, namely, the heads of Zion; for the Lord said, Your brethren in Zion begin to repent, and the angels rejoice over them, &c. You will also see an exception at the top of the second column of this revelation; therefore, this affliction came upon the Church to chasten those in transgression, and prepare the hearts of those who had repented, for an endowment from the Lord.

We shall not be able to send you any more money at present, unless the Lord puts it into our hands unexpectedly. There is not quite so much danger of a mob upon us as there has been. The hand of the Lord has thus far been stretched out to pro-

tect us. Doctor P. Hurlbut, an apostate Elder from this Church, has been to the State of New York, and gathered up all the ridiculous stories that could be invented, and some affidavits respecting the character of Joseph and the Smith family; and exhibited them to numerous congregations in Chagrin, Kirtland, Mentor, and Painesville; and fired the minds of the people with much indignation against Joseph and the Church.

Hurlbut also made many harsh threats, &c., that he would take the life of Joseph, if he could not destroy "Mormonism" without. Brother Joseph took him with a peace warrant, and after three days trial, and investigating the merits of our religion, in the town of Painesville, by able Attorneys on both sides, he was bound over to the county court. Thus his influence was pretty much destroyed, and since the trial, the spirit of hostility seems to be broken down in a good degree; but how long it will continue so, we cannot say.

You purchased your inheritances with money, therefore, behold you are blessed: you have not purchased your lands by the shedding of blood, consequently you do not come under the censure of this commandment, which says, "If by blood, lo your enemies are upon you, and ye shall be driven from city to city;" give yourselves no uneasiness on this account.

Farewell, in the bonds of the new covenant, and partakers in tribulation.

(Signed)

ORSON HYDE, { Clerk of the Presi-  
                          { dency of the Church.

On the evening of the 28th, brothers Oliver, and Frederick, and myself, being agreed, bowed before the Lord, and united in prayer, that God would continue to deliver me and my brethren from Doctor Hurlbut, that he may not prevail against us in the law-suit that is pending: and also, that God would soften the hearts of E. Smith, J. Jones, Loud, and Lyman, also, Mr. Beardsley, that they might obey the Gospel; or if they would not repent, that the Lord would send faithful Saints to purchase their farms, that this Stake may be strengthened, and its borders enlarged. O Lord, grant it for Christ's sake. Amen.

February 1st. Every expedient preparation was making by the Church in Kirtland, and Clay county, to have those who had been driven from their possessions in Jackson county, returned.

Governor Dunklin wrote to the brethren as follows:—



City of Jefferson, Feb. 4, 1834.

Gentlemen:

Your communication of the 6th December, was regularly received, and duly considered; and had I not expected to have received the evidence brought out on the enquiry ordered into the military conduct of Colonel Pitcher, in a short time after I received your petition, I should have replied to it long since.

Last evening I was informed that the further enquiry of the court was postponed until the 20th inst. Then, before I could hear anything from this court, the court of civil jurisdiction will hold its session in Jackson county; consequently, I cannot receive any thing from one, preparatory to arrangements for the other.

I am very sensible indeed of the injuries your people complain of, and should consider myself very remiss in the discharge of my duties were I not to do every thing in my power consistent with the legal exercise of them, to afford your society the redress to which they seem entitled. One of your requests needs no evidence to support the right to have it granted; it is that your people be put in possession of their homes, from which they have been expelled. But what may be the duty of the Executive after that, will depend upon contingencies.

If, upon enquiry, it is found that your people were wrongfully dispossessed of their arms by Colonel Pitcher, then an order will be issued to have them returned; and should your men organize according to law—which they have a right to do, indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated.

As to the request for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this state is clothed. The Federal Constitution has given to Congress the power to provide for calling forth the militia to execute the laws of the Union, suppress insurrection, or repel invasion; and for these purposes, the President of the United States is authorized to make the call upon the Executives of the respective states; and the laws of this state empower the "Commander-in-chief, in case of actual or threatened invasion, insurrection, or war, or public danger, or other emergency, to call forth into actual service, such portion of the militia as he may deem expedient." These, together with the general

provision in our state constitution that "the Governor shall take care that the laws are faithfully executed," are all this branch of Executive powers. None of these, as I consider, embrace the part of your request. The words, "or other emergency", in our militia law, seem quite broad; but the emergency to come within the object of that provision, shall be of a public nature.

Your case is certainly a very emergent one, and the consequences as important to *your society*, as if the war had been waged against the whole state, yet, the *public* has no other interest in it, than that the laws be faithfully executed; thus far I presume the whole community feel a deep interest; for that which is the case of the *Mormons* to-day, may be the case of the *Catholics* to-morrow, and after them, any other sect that may become obnoxious to a majority of the people of any section of the state. So far as a faithful execution of the laws is concerned, the Executive is disposed to do every thing consistent with the means furnished him by the legislature, and I think I may safely say the same of the judiciary.

As now advised, I am of the opinion that a military guard will be necessary to protect the state witnesses and officers of the court, and to assist in the execution of its orders, while sitting in Jackson county. By this mail I write to Mr. Reese, enclosing him an order on the captain of the "Liberty Blues," requiring the captain to comply with the requisition of the circuit attorney, in protecting the court and officers, and executing their precepts and orders during the progress of these trials. Under the protection of this guard, your people can, if they think proper, return to their homes in Jackson county, and be protected in them during the progress of the trial in question, by which time, facts will be developed upon which I can act more definitely. The Attorney-general will be required to assist the circuit Attorney, if the latter deems it necessary.

On the subject of civil injuries, I must refer you to the court; such questions rest with them exclusively. The laws are sufficient to afford a remedy for every injury of this kind; and, whenever you make out a case entitling you to damages, there can be no doubt entertained of their ample award. Justice is sometimes slow in its progress, but is not less sure on that account.

Very respectfully, your obedient servant,

(Signed)

DANIEL DUNKLIN.

To Mess. W. W. Phelps, Isaac Morley, John Whitmer, Edward Partridge, John Corril, and A. S. Gilbert.

(To be continued.)



## VARIETIES.

GOLD has been found at St. Vincent, West Indies.

BRIGANDAGE is very flourishing in the Papal dominions.

THERE has been a succession of heavy gales on Lake Erie, U.S., and many vessels and lives have been lost.

THE proclamation of the Empire was made in Paris on the 2nd Dec., and throughout France on the 5th.

DR. DIXON was consecrated, on Sunday, Nov. 21st, as Roman Catholic Archbishop of Armagh, and "Primate of all Ireland."—*News of the World*.

AFTER four years' persevering endeavours, an Englishman has succeeded in obtaining a concession from the papal government, for lighting Rome with gas.—*Lloyd's News*.

AT a meeting held according to a notice given for that purpose, the inhabitants of the town of Kanessville, Iowa, decided to call said town hereafter by the name of Council Bluff city.—*New York Herald*.

THE quantity of steel annually produced in Sheffield, during the last five years, has varied from 16,000, to 17,000 tons from Foreign iron; and from 1,500 to 2,000 tons from iron of British manufacture.—*Family Herald*.

ANCIENT JEWISH MANUSCRIPT.—A well known clergyman in Wurtemberg, of pietistic learning, has come into possession of part of a scroll of the law, which had been found at Pompeii. It was discovered in an Egyptian Temple in that city, and it is presumed that it was brought thither from Jerusalem, since the Romans looked upon Judaism as originating with the Egyptians. It is to be hoped that the missing parts will be added. This newly discovered treasure will, however, prove interesting to the student of the Bible.—*Jewish Chronicle*.

THE LATE DUKE OF WELLINGTON.—Arthur, Duke of Wellington, was the fourth son of the Earl and Countess of Mornington, and is said to be a descendant of the renowned King Alfred, on his mother's side. The *Dublin Mercury*, *Dublin Gazette*, and *Dublin Freeman's Journal*, of May 2nd, 1769, announce his birth at Mornington House, Upper Merrion Street, Dublin, the town residence of his parents; instead of Dangan Castle, County Meath, as contended by some; *Edshaw's Gentleman's Magazine*, of May 1st, 1769, announces the 29th of May as the day. His military services were performed in the Netherlands, India, the Peninsula, &c., being crowned by the famous battle of Waterloo. The Duke died of indigestion, on the 14th September last, at Walmer Castle, and was interred, with great pomp, in St Paul's Cathedral, London, on the 18th November.

GENTILISM.—HOT AND COLD OUT OF THE SAME MOUTH.—The *New York Herald* of Nov. 23rd has the following harmonious paragraphs in close proximity to each other:—"AMBITIOUS DESIGNS OF NATIONS.—England is now seeking to annex Burmah; Russia, the Moldavian provinces; France, more of Northern Africa; the United States, either Cuba, or the northern part of Mexico; and Prussia, a slice from Switzerland. Men, with their millions, do not hesitate to cheat their boot-black out of a sixpence. Why should nations, governed by men, neglect the acquisition of more territory?"

\* \* \* THANKSGIVING IN THE UNITED STATES.—Twenty states, more or less, offer up thanks, next Thursday, for the blessings showered upon them during the past year. What other nation on the face of the earth, has greater cause for thanksgiving? We have abundance of everything—food, gold, health, and freedom."

THE BEGGAR AND LEPER.—A poor beggar, overwhelmed with want and misery, resolved one day to drown himself. Arrived at the brink of the river he was about to throw himself in, when a leper who was passing, asked him to point out the dwelling of a certain physician, who might perhaps be able to cure him. "Brother," said the beggar, "you had better follow my example, and thus speedily deliver yourself from your malady." "No," replied the leper, "I wish to recover, I am by no means tired of life." A wise man, who was passing by, and heard the dialogue, then said,—"My friends, if you each persist in your first resolution, you ought to exchange your modes of action; let the leper plunge frequently into the water, and he will be healed; while you, poor man, may commit suicide in the speediest and most certain manner possible, by putting yourself into the hands of a physician."—*From the Chaldee*.



INDUSTRY AND SOBRIETY OF THE MORMONS.—But if the natural intelligence of the Mormons is none the most penetrating, their acquired knowledge none the most perfect, or their manners the most polished, they possess, as in some measure a compensation for these deficiencies, those two cardinal virtues of the classes from which they have generally sprung, industry and sobriety, in a very remarkable degree. If external manifestations are to be taken as true types of inward feeling and character, energy, perseverance, and sobriety are certainly prominent, not to say predominant, traits of the Mormon character. Every Mormon has some employment, and what is more, usually prosecutes it with praiseworthy assiduity. An idle or drunken Mormon is a social phenomenon which has not yet fallen under my eye. There are but few liquor shops in the city. I believe that these are rarely entered by any but emigrants and transient residents. The streets of the city are quiet and orderly at all hours, both of the day and night.—Deseret Correspondence of the *St. Louis Intelligencer*.

## MARRIAGE.

(Selected.)

WHAT are all the charms of earth,  
All its pride, its treasure worth,  
No companion at our side,  
Thoughts and feelings to divide?  
Friends divide the weight of trouble,  
Make the sweetest pleasures double:  
Parted floods more calmly flow,  
Parted flames more brightly glow.

In the nuptial tie we find  
Love, the loveliest in its kind;  
Two in one united whole,  
One in body, one in soul:  
Virtuous and delightful feeling—  
Joy promoting, sorrow healing;  
While the love of joys above,  
Heightens all the joys of love.

GRINFIELD.

CAUTION.—Elder Robert Menzies, President of the Bradford Conference, informs us that a person called Richard Currell has been detected imposing upon the Saints, pleading poverty, &c. He had a woman, a certificate from Reading, and a number of blank certificates with him, the latter to be filled up of course as might be convenient. The Saints are hereby cautioned against such imposition.

## LIST OF MONIES RECEIVED FROM THE 2ND TO THE 9TH DEC., 1852.

Richard Morris .....	£5 0 0	Brought forward.....	£40 12 0
Thomas Kirkwood .....	12 0 0	Henry Savage .....	5 0 0
Edward Sutherland .....	1 0 0	Richard Tilt .....	17 6 0
J. W. Pembroke .....	7 12 0	William Soulsby .....	13 8 0
John Alexander .....	5 0 0	T. C. Armstrong .....	35 0 0
George Simpson.....	5 0 0	Thomas Hansom .....	10 0 0
W. L. N. Allen .....	5 0 0	Thomas Chamberlain .....	10 0 0
Carried forward.....	£40 12 0		£151 6 0

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